

The second book

The religion of the Sultan

The proof of

Niazi Ezz El-Din

Religion of the Sultan

"The Proof"

Niazi Izz al-Din

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Volume Two:

Religion of the Sultan

"The Proof"

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Translation of Quranic Verses:

1. "And who is more unjust than one who invents a lie against Allah?" (Surah Al-An'am, 6:21)
2. "Say, 'Who is greater in testimony?' Say, 'Allah is Witness between me and you.'" (Surah Al-An'am, 6:19)
3. "Say, 'Shall we inform you of the greatest losers in deeds? They are those whose efforts are lost in this worldly life while they think that they are doing good work.'" (Surah Al-Kahf, 18:103-104)
4. "Rather, We dash the truth against falsehood, and it destroys it, and thereupon it vanishes." (Surah Al-Anbiya, 21:18)
5. "And the one who believed said, 'O my people, follow me; I will guide you to the way of right conduct. O my people, the worldly life is nothing but enjoyment, and the Hereafter is the abode of permanence.'" (Surah Ghafir, 40:38-39)
6. "And O my people, how is it that I invite you to salvation while you invite me to the Fire? You invite me to disbelieve in Allah and associate with Him that of which I have no knowledge, while I invite you to the Almighty, the Forgiving." (Surah Ghafir, 40:39-42)

****Translation of the Book via ChatGPT: Precautions and Recommendations****

I accessed this book in PDF format from [this blog post](<https://nassee2017.blogspot.com/2024/04/blog-post.html>) and the [Internet Archive](https://archive.org/details/den-alsltan-albrhan-aza-ar_ptiff). To convert the PDF into a format suitable for translation, I used CamScanner to create images from the PDF on my mobile device, then utilized Google Lens to extract text from these images. The extracted text was sent to my email and subsequently fed into ChatGPT in sections for translation.

I employed ChatGPT-4.0 mini for the translation. Caution is advised when using this book, as I have made every effort to ensure its accuracy and reliability. I use the paid version of ChatGPT which, like all machines, requires periodic rests. After processing 20 to 30 sections, I adhere to the recommended practice of taking breaks for 2 to 3 hours. It is important to note that English is ChatGPT's primary language; therefore, responses in English may be better. For the most authentic experience, I recommend that readers consult the original Arabic version of this text alongside the English translation. Additionally, during the translation of this book, some messages from GPT also indicated content that may violate our usage policies regarding ChatGPT.

****About the Translator****

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[www.youtube.com/@nayabsciencecentre6553](<http://www.youtube.com/@nayabsciencecentre6553>)

To My Beloved Children:

Hossam

And my precious daughter

Wissam

Weam

Sawsan

Dedication

I present this book

as compensation for the suffering of our generation and the generations before us from ideas inherited from the era of the Muslims' slumber. We mistakenly considered them to be precious sciences, failing to realize that they have molded the minds of Muslims over a thousand years with a flood of illusions, falsehoods, and suspicions.

These illusions and falsehoods became deeply entrenched over time, building a towering fortress of ignorance, where Muslims distanced themselves from the scientific thinking that the Holy Quran advocates. The nation's thought became petrified, and its understanding of the Quran and its contemplation were confined to hadiths narrated from the Prophet (peace be upon him), which were mistakenly taken as the reference and support for interpreting the Quran. Muslims adhered to them as they would to the Quranic text, moving away from Allah's intentions in understanding His verses, His divine care for humanity, helping them manage their affairs, organize their livelihoods, and realize their purpose on Earth. Such understanding can only be grasped with the assistance of the Merciful Creator of the universe. For this purpose, Allah sent His messengers to convey and teach.

My story with faith, dear ones, is a unique and special one. By the grace and favor of Allah, I have been granted the opportunity to witness one of the many miracles of His Book. Not only does it have the magnificence of its articulation and ease of memorization, but it also relies on a flexible language that is suitable for all times and places, allowing anyone who knows Arabic to understand the foundations and principles of faith from the Book of Allah without needing intermediaries such as hadith scholars or interpreters. I realized that a Muslim's reliance on the Book of Allah and returning to it directly, without intermediaries, protects them from being influenced by the viewpoints of hadith scholars and interpreters and their various methodologies. These could divert a Muslim from the purity of the source, scatter their attention, or distract their mind with secondary matters rather than the essence. Excessive explanations could dampen the impact of the miraculous statement, replacing the verse with explanations and putting itself on par with divine articulation, blocking the reader eager for the Word of God from tasting its nuances.

Who would prefer human explanations, even if from scholars, over Allah's words? Who would substitute their own ideas for divine guidance? **We have constricted the expansive nature of the revealed word and confined it within a framework of human thoughts, fortified by hadiths of the Prophet Muhammad (peace be upon him), seeking from them a reference and stability, thereby turning them into a framework for the Book of Allah. This leaves no space for the reader to draw inspiration from the original text rather than its branches, and it hampers the faculties that should interact with the Quranic text free from all constraints and influences.**

I have reviewed the Book of Allah repeatedly and found no text urging the documentation of hadiths, i.e., the sayings, actions, and traditions of the Prophet Muhammad (peace be upon him), or using them as a reference for understanding and interpreting the Quran. Instead, the Quran establishes the Prophet's role as a warner and a messenger to the worlds, except for specific cases such as the number of rak'ahs in prayer and the minimum amount of zakat, which were allowed by Allah for a divine purpose that I will explain. The rites of Hajj, however, have remained unchanged since the time of Ibrahim (peace be upon him).

My dear children:

I dedicate this humble effort of mine to you, thinking of your generation and your future. I hope that the ideas presented in this book will have a stimulating, enlightening, and warning effect against the persistent dangers we live with, which cause us numerous problems whose sources we do not know. I hope you and your generation will recognize this danger early, freeing yourselves from the constraints that have caused the Muslims to divide into factions and parties. Return to the essence of the Quran and the methodology of the Merciful One in it to earn Allah's pleasure and succeed in this life and the Hereafter. May Allah grant you two gardens with palm trees and vines, and make rivers flow beneath them, which is the river of time separating your garden on Earth from the other garden in the sky, promised to you with truth and justice, provided you uphold your covenant with Allah by believing in Him, adhering to His straight path, obeying His commands, following His teachings and limits, performing righteous deeds in this worldly life, and improving it, worshiping Allah as though you see Him, repelling the devil's whispers, and dealing with this worldly life with reason, for Islam is the religion of reason, truth, and scientific facts. Know that Allah did not create illusions and fantasies but complete truths, knowledge, and scientific and mathematical laws. I hope this book will serve as a compass for you, guiding you always back to the Quran and the methodology of the Merciful One. If you adhere to this methodology, guiding you in your worldly and Hereafter affairs, you will never go astray. Know that the path of guidance is your ongoing good and benefit: whoever is guided benefits only themselves, and whoever goes astray goes only against themselves.

"And let there be [arising] from you a nation inviting to goodness, enjoining what is right, and forbidding what is wrong. And those will be the successful." (Surah Al-Imran, 3:104)

"And do not be like those who divided and differed after the clear proofs had come to them. And those will have a great punishment." (Surah Al-Imran, 3:105) I can only express my deepest gratitude to my wife, who contributed significantly to presenting this book to the readers through her effort, care, support, and encouragement. She provided me with conducive conditions for working. May Allah Almighty grant us success in what benefits Islam and Muslims, and may He always raise the banner of Islam high with His support:

"So patience is most fitting. And Allah is the source of help against what you describe." (Surah Yusuf, 12:18)

Allah Almighty speaks the truth. Introduction: Scholars of Evil

The best way to begin this book, after invoking the name of Allah Almighty and seeking His assistance, is with a saying I found among the ancient works of Ibn Qayyim al-Jawziyya (may Allah have mercy on him). It describes how an Islamic thinker can align with Allah and His Messenger,

and how those who choose worldly matters over the Hereafter are in alignment with the devil, whom he refers to as the "scholar of evil":

****“If Allah and His Messenger are on one side, beware of being on the other side, for this leads to antagonism and opposition. This is its root and from it derives its name, for ‘antagonism’ means to be on one side while others are on another, and ‘opposition’ means to be in one boundary while others are in another. Do not take this lightly, for its principles lead to its end, and a little of it leads to much more. Be on the side where Allah and His Messenger are, even if all people are on the other side. For this has the best and most commendable outcomes, and there is nothing more beneficial for a servant in this world and the Hereafter. Most people will be on the other side, especially when the desire and fear are strong. At such times, it is rare to find anyone on the side of Allah and His Messenger; they are often considered to have poor judgment, and some even deem them insane. This is a legacy of the enemies of the messengers, who labeled them as insane when they were on one side and the people on the other.”**

“But one who prepares themselves for this needs a firm knowledge of what the Messenger has brought, with certainty and no doubt, and must possess complete patience against those who oppose and criticize them. This can only be achieved with a strong desire for Allah and the Hereafter, making the Hereafter more beloved than this world and making Allah and His Messenger more beloved than anything else. Initially, this is the hardest thing for a person, as their own soul, desires, nature, devil, and companions from that side urge them towards immediate gains. When they oppose them, they face hostility. However, if they endure and remain steadfast, Allah will assist them, and what was difficult will become easy, and the pain will turn into pleasure. For Allah is Appreciative, and He will surely grant them the pleasure of siding with Him and His Messenger and show them its honor. Their joy and happiness will increase, and their heart will rejoice in the strength and delight they have gained. Those who initially opposed them will become either fearful or neutral, assisting or leaving them, strengthening their supporters and weakening their enemies. Do not be daunted by opposing people and aligning with Allah and His Messenger, even if you are alone, for Allah is with you. Your faith and patience are tested.” And the greatest help for you in this, after the assistance of Allah, is to rid yourself of greed and fear. Once you have freed yourself from these, aligning with Allah and His Messenger will become easier, and you will always be on the side of Allah and His Messenger. If you are overcome by greed and fear, do not aspire to this matter or even think about it.

If you ask: How can I rid myself of greed and fear? The answer is through monotheism (Tawhid), reliance on Allah (Tawakkul), trust in Allah, and knowing that only He brings about good deeds and only He removes evil deeds. Everything is under Allah's control, and no one has any share in it. (Book of Benefits - Dar al-Kitab al-Arabi, Beirut 1994, Pages 169-170)

Under the heading "The Scholar of Evil," it is written: Anyone who favors the world over knowledge and prefers it must speak falsely about Allah in their fatwas and judgments, in their reports and obligations, because the decrees of the Lord often contradict the desires of people, especially those in positions of authority and those who follow their passions. They cannot achieve their desires except by opposing the truth and suppressing it frequently.

If a scholar and ruler love authority and follow their desires, they can only achieve this by pushing away the truth, especially when a doubt arises. The doubt and desire align, and whims prevail, obscuring the truth even if it is clear and without doubt. They might oppose it, saying: I have an excuse with repentance. Concerning such people and their likes, Allah says:

**“So there succeeded them [in later times] a posterity who inherited the Scripture. They take the fleeting enjoyment of this lower life and say, ‘It will be forgiven us.’ And if an offer like it comes to them, they will take it. Did they not have a covenant from the Scripture that they would not say about Allah except the truth? And they studied what was in it. And the Hereafter is better for those who fear Allah. Will you not then understand?”
(Surah Al-A'raf, 7:169)**

Allah informs us that they took the lower benefit despite knowing its prohibition and said, "It will be forgiven us." And when another offer like it came to them, they took it. They were insistent on this behavior, which led them to speak falsely about Allah, claiming it as His judgment, law, and religion while knowing that His religion, law, and judgment are otherwise. Sometimes they speak about Allah what they do not know and sometimes what they know to be false. This is the affliction of scholars when they prefer the world and follow leadership and desires. The verses referring to them are as follows:

"If We had willed, We could have elevated him by it, but he adhered to the earth and followed his desires. His example is like that of a dog: if you drive him away, he pants; or if you leave him, he pants."

(Surah Al-A'raf, 7:176)

This is a parable for the scholar of evil who acts contrary to his knowledge. Reflect on the blame contained in this verse, which has several aspects:

1. He went astray after gaining knowledge, choosing disbelief over faith, deliberately and ignorantly.
 2. He departed from faith in a way that he will never return to it, as one is completely shed from their skin like a snake. If any part of it remained, he would not be considered fully shed.
 3. The devil overtook him and caught up with him, thus he was preyed upon. This is why it says "فَاتَّبَعَهُ" (so he followed him) instead of "تَتَّبَعَهُ" (he followed him), as the term "اتَّبَعَهُ" implies that the devil overtook and reached him more comprehensively than simply following.
 4. He went astray after having guidance, with misguidance being a specific form of corruption in intention and action, just as misguidance in knowledge and belief is a particular corruption. When either one is corrupted, the other follows. If they are associated, the difference is as mentioned.
 5. Allah did not will to elevate him with knowledge, and this became the cause of his ruin, as he was not elevated by it. Had he not been knowledgeable, it would have been better for him and lighter on his punishment.
 6. Allah informed about the lowly intention and that he chose the lower and lesser over the higher and nobler.
 7. His choice of the lower was not due to mere inclination or inner thought, but because he was inclined towards the earth, fully inclined towards what is there. The essence of inclination is persistence, as if it were said: "He persists in leaning towards the earth." This is why it is said: "So and so remained in a place" if he stayed there persistently. Malik bin Nuwayra said: "The children of Hatti from the tribes of Malik and Amr bin Yarbu' stayed and thus remained."
- He expressed his inclination towards the world as his inclination towards the earth, because the world is the earth, and everything found in it, including adornments and comforts. 8. He turned away from guidance and followed his desires, making his desires his guide to follow and emulate.
9. He compared him to a dog, which is one of the lowest and most despicable animals in terms of ambition, spirit, and greed. This is why it is called a dog.
 10. He likened the dog's panting for the world, its lack of patience in the face of loss, its distress at losing it, and its eagerness to obtain it, to the dog's panting whether it is being chased away or is simply left alone. Thus, this panting is constant in every situation, just as the dog's panting is constant.
- (From the same source, pages 149-152).

After this eloquent description of the Islamic thinker who chooses to be with Allah, truth, and the Prophet, even if it means being alone in that side while all others are on the other side; and after describing the pretenders of Islamic jurisprudence who choose the world and love for leadership and politics, how their affairs transform, and calling them scholars of evil, I move to explain to

whom I am directing and writing all that I have written to awaken them from the negligence that has occurred in the history of Muslims.

To whom am I writing and addressing this book?

I am writing this book on behalf of all those who believe in the One, the Only Allah, and do not wish to associate anyone or anything with Him in any way.

Just as they believe that He is above material existence and nothing resembles Him, and everything with material existence that we see in this vast universe, which is called worldly life and which we perceive through our senses, such as stars, galaxies, earth, and decaying and perishing suns due to time, is not like Allah, the Creator who does not perish or decay.

As He created us once, He will create us again as He promised in His book, the Quran, which is the only true book left on earth. This book contains miracles that prove to every rational and thoughtful person that it can only be from Allah because such miracles cannot be replicated by any creature. The source of all true facts for the Muslim is that unique and singular book from which we learn that Allah is the Creator and Organizer of everything around us. He created us for a purpose known only to Him, and it remains in His knowledge alone, and we can only know it from Him and extract it from His book alone. Just as He created us from a mixture of dual contradictions and gave us the capacity to lean towards either direction—either ascending towards good or descending towards evil, inclined towards a higher self or a lower, earthly nature—He also created in us both intellect and emotions, wisdom and desires. He endowed us with a unique mind that accepts standards and criteria we call logic, and provided us with a method of reasoning through discussion, with the ability to innovate, imagine, and view abstract aspects and angles. This allows for planning and proof, while also presenting the possibility of getting lost in chaos and illusion. Our minds are subject to control by the educator, who is the primary programmer of this divine system. Therefore, every nation should not trust anyone with the programming of their children, youth, and women without careful study by the responsible authorities. This is to avoid becoming prey to exploitation by other nations, and not to leave it to ignorant mothers who know nothing. To prevent this, we must focus on educating women.

Allah created us and gave us freedom with the will to choose between two paths:

1. The Path of the Most Merciful

2. The Path of Satan

And knowing that humans can easily fall into illusions either on their own or due to the malice of other humans or jinn, Allah sent us messengers and prophets to teach us, develop us, and rescue us from illusions, which is associating partners with Allah, so that we may return to the path of the Most Merciful. This, in short, is the story of all the previous messages, which always ended with the victory of Satan and the distortion of the messages brought by the prophets. Until Allah sent the final prophet, Muhammad ibn Abdullah (peace and blessings be upon him), with a unique message, not accompanied by visual miracles except for the eternal miracle of the Quran, which humans cannot distort. This Quran is meant to be the permanent law for all of humanity. The Messenger of Islam and his companions adhered to this book for nearly half a century, leading to a complete transformation in those who implemented its teachings. Through this book and its principles, Allah elevated them from hellish conditions to bliss, changing everything from one extreme to its opposite. However, the hypocrites, envious and hostile individuals, subsequently destroyed everything and led people back to their previous torment. The nation remained in its state of disarray for over fourteen hundred years until the world entered an era distinguished by science and civilization. During this long period, the verses of the Quran began to speak anew, revealing new meanings and demonstrating to everyone that this book is not of human origin as many, both enemies and friends, had assumed. Instead, it is inherently miraculous in every aspect, a book meticulously crafted by Allah, with every letter, word, verse, and chapter counted and deliberate. It was designed by Allah to serve as proof for scholars that it is beyond human capacity to fully

encompass. The scientific information beginning to be revealed within it indicates that it is solely the work of Allah, who knows all sciences and laws, having created them before humans discovered them by His permission.

I wanted to draw the esteemed reader's attention to this matter so that those who believe in the oneness of Allah may recognize that this oneness requires Him to be the sole author of the book that directs and organizes everything. It also requires Him to be the sole owner of the laws and traditions, the sole authority of the hadith, and the sole source of guidance without any partners. Furthermore, it necessitates that He is the final authority in all matters.

Therefore, I directed this book to the youth of the Arab and Islamic world who look to the future with optimism and believe in Allah, the Almighty, as the Creator, Guide, Educator, and Sustainer. The Creator of this vast universe with the power of truth, and who governs it with the forces of fundamental sciences and laws that He has established—often referred to as the laws of nature.

I direct this book to the educated individuals who understand that this world is built on real sciences, not on illusions. Everything we observe, whether with our naked eyes or through the lenses of astronomers in this vast universe, is factual. Illusion exists only in our human minds due to the dual nature God has created within us, allowing for the potential inclination towards illusion and deceit, or the positive direction towards truth, God, and science.

I hope that this generation, eager for knowledge and progress, will grasp the reasons behind the delay and ignorance in our societies, despite the efforts of some current authorities to improve education and literacy by establishing schools. I urge them to understand that the problem is not in illiteracy itself. For instance, the Prophet Muhammad and his companions, who formed an illiterate nation, achieved the greatest cultural miracle in history, setting a standard in many aspects, including the remarkably short time frame. In less than forty years, they accomplished astonishing things for the human mind, even though illiteracy, in terms of reading and writing ability, was not eradicated. The most important and fundamental topic is the mindset, the method of thinking, and the sources of thought. Allah, through the heavenly message of the Quran and the efforts and patience of the Prophet Muhammad (peace be upon him) and his true companions who believed in Allah, was able to change the old way of thinking prevalent during the pre-Islamic period. This old method was based on polytheism, superstition, and illusions, whereas the new mindset was one that only accepted truths, avoiding all sources of illusion no matter where or how they appeared.

Herein lies the crux and the secret of the whole process of distinguishing between false, illusory thinking and scientific, truth-based thinking that relies on Allah's facts, light, guidance, justice, and knowledge. Starting from the great fitna (trial) that occurred in Muslim history after the murder of Uthman ibn Affan (may Allah be pleased with him), people gradually returned to new sources of illusion, driven by the interests of those in power who sought to build their paradise on earth, neglecting Allah's paradise in the heavens. They left behind the original sources of truth that were present with the Prophet and his companions.

If the current generation, or the generations that follow, does not pay attention to this particular point to rectify the course that the train of truth was following on the straight path, then all the efforts made by any generation towards reform and progress will be futile and wasted. We should not blame past or future religious leaders for this, but rather the original instigators who set the programs for producing religious scholars—and thus we should ultimately blame ourselves.

What did they teach us in those religious institutes? Did they teach us the real sciences that Allah calls for in the Quran? Or did they teach us other matters that they named sciences, all of which are mere assumptions and illusions? They knew from the start that they had no intention of teaching us real knowledge. The danger to their power, which had persisted for over a thousand years of oppression and darkness, lay in our understanding of the truth. We must identify these sources of illusion and gradually remove them from people's thoughts and lives, just as they had planted illusions, falsehoods, magic, and superstitions in our minds. By moving towards science, justice, light, truth, and facts without resorting to violence, terrorism, killing, or fighting, things will improve

by the grace of Allah. Violence and killing are not methods endorsed by Islam, as evidenced by the Quranic verses and our understanding of jihad. We know that fighting in Islam is only permissible in cases of self-defense, whether individually or collectively for an entire nation, defending their rights in full.

To reject a reality and revolt against it without understanding the reasons behind it is like a doctor attempting to cure a patient without knowing the cause of the illness or the deterioration of their health. Any treatment provided under such conditions is a desperate attempt that lacks meaning and is unlikely to help. In fact, it may worsen the patient's condition and bring them closer to destruction.

In my first book, I mentioned my mistaken belief that the delay of the Islamic nation was due to the current governance systems and the lack of awareness regarding democratic principles in the Islamic world. I discovered the error of this belief after migrating to the United States, a country that firmly and faithfully implements democratic principles in its internal governance. I was surprised to find that the only groups unable to adapt to this system and benefit from its opportunities were the various Islamic groups, regardless of their ethnic and national affiliations. This became the subject of my study and reflections for a long time as I explored the underlying causes and reasons until I completed the picture I had been seeking. It provides information that the sources of illusion culturally present among Muslims affect all Muslims unconsciously, making their thinking different from that of other groups. To illustrate this, consider a computer. The program or the programmer is fundamental to its function. If incorrect information is input, you cannot expect correct output; indeed, such an expectation contradicts logic and reason. Conversely, if you feed the computer accurate and advanced information, you can benefit greatly and obtain correct scientific results. This is what Allah meant in the verse: "Indeed, Allah does not change the condition of a people until they change what is in themselves" (Surah Ar-Ra'd, 13:11).

The human mind and thought system are like a computer, with a significant difference in the immense capabilities of the human intellect, as it is a creation of Allah, not of human origin. However, unfortunately, even this divine system can be programmed with incorrect information, sometimes intentionally, as colonial powers do against ignorant and colonized peoples to prolong colonization and exploitation as long as possible. This can also occur due to ignorance and the inability to distinguish between right and wrong in methods of education and upbringing within the family, school, and society. Violence, killing, and destruction have never led to progress on any day because they bring misery, devastation, and tragedies that give rise to revenge and further killing. Second: The Differences in People's Stances Based on Their Affiliations and Interests

From the first book, we learned about a divine warning indicating that today's Muslims are divided into the following categories:

1. **Traditionalists:** These constitute the vast majority of Muslims. They follow the religion, beliefs, customs, and traditions they inherited from their ancestors, whether they are Sunni, Shia, or belong to other Islamic sects or even other religions. These are the ones mentioned by the Lord of the Worlds in the Qur'an:

"They said, 'Rather, we follow what we found our forefathers doing.'" (2:170)

To understand God's view of them, we read the full verse: "And when it is said to them, 'Follow what Allah has revealed,' they say, 'Rather, we follow what we found our forefathers doing.' Even though their forefathers did not understand a thing nor were they guided." (2:170)

2. **Utilitarians:** These are individuals who follow their own interests regardless of the truth. This group benefits from the current conditions, fully aware of the truth. However, their selfish desires and the devil's temptations dominate them due to material benefits from the status quo, which, the worse it gets, the more they benefit. This group always works for the benefit of those in power. The secularists are not related to this group except when they support and cooperate with the ruling authorities under the principle that "the end justifies the means," a famous Machiavellian principle.

3. **The Blind:** Also referred to as dervishes or, openly by Freemasons, "pure-hearted." The enlightened Freemasons officially call them "the blind" in their meetings and gatherings, which is the most accurate description of this group. It reflects their true nature, noting that they are included within the first group.
- **Secularists:** They generally believe in the existence of a creator who created, managed, and organized the universe, but they reject all current religions because they do not find alignment between reason, logic, and the sciences they believe in with religious logic. This religious logic is in complete contradiction with everything this group believes in regarding reason, logic, and science. They are satisfied with their general conclusions and do not want to waste valuable time on something they deem pointless. For them, all religions are illusions, and religion is a human invention born out of ancient imagination. Therefore, secularists believe that the creator is always involved in one realm, while creatures are involved in another. From their perspective, the creator cannot establish any form of relationship with creatures. They believe that God is perfect and that perfection does not seek anything else to complete itself. They also believe that the concept of believing in and worshiping God was created by weak humans who lack everything, such as strength, self-confidence, and self-reliance. These humans invented the idea of God to complete their weak selves with a supreme power, thus no longer feeling permanent deficiency and weakness.

A study of the current state of religions, from utopian beliefs to ancient Egyptian beliefs, Hammurabi, Confucius, and Buddha, to the three major current Abrahamic religions (Judaism, Christianity, and Islam), leads to similar conclusions reached by secularists: there is no proof based on real evidence in any of these previous beliefs and religions to contradict the secularists' conclusions or prove that their beliefs are incorrect.

However, what turns everything upside down is the existence of a single book in the world, despite the fact that this book remains neglected. It is not because the book is difficult to understand, but because it benefits a particular group—the wealthy and influential secularists—by keeping it neglected. This group has deceived the first group (traditionalists) into believing that the book is difficult to understand, and its apparent meanings are complex with deep, esoteric interpretations accessible only to the enlightened few who have a vested interest. This deception keeps the exploited in perpetual ignorance. If people used their intuition and questioned whether it makes sense for God to send a message to all people that is not understandable to everyone, and if that were the case, why did God not say that this book cannot be understood by you alone but requires priests and scholars? Indeed, it is the only religion in the world that does not recognize the existence of priests and monks, ensuring that people are not barred from direct connection with their Lord. This Quran is like a spring that people visit, and every visitor draws from it according to the container they bring with them. Some come with a cup, others with a large tank, and each one receives according to what they have prepared for themselves and their readiness. Thus, when a scholar and an ignorant person read the Quran, the extent of their understanding cannot be the same, and this is absolute justice. If the ignorant person were to take as much as the scholar, it would be a severe injustice. By His special power, God has preserved this book exactly as it was revealed and recited by Muhammad, and as written by the scribes of revelation, with its preservation maintained by those who have continued from then until now. However, as we will demonstrate in this book, it has been deliberately kept distant from people through the scheming and planning of human and jinn devils. The book itself proves to every student that it is beyond the level and ability of human authorship and preparation in every aspect:

- In its style of expression and formulation.
- In the absence of contradictions among its many verses.
- In the lack of synonymous words; each word has its specific meaning. For example, the words “al-ghayth” (rain) used by God always in a positive sense, and “al-matar” (rain) which is used only in cases of anger. People have mistakenly thought these were synonymous words.

It is the only book of its kind in the world, demonstrating through pure numbers, which do not deal with imagination or emotion at all, that it is a book beyond human capacity in authorship and preparation. This

serves as proof for everyone, even those who do not master the Arabic language and cannot see the other linguistic miracles that are visible to those who do.

"O mankind, there has come to you a conclusive proof from your Lord" (Surah An-Nisa 174).

In the principles of science mentioned in it, people discover new truths every day that were unknown before, and that no one had thought of previously, from the time of the revelation until today. This book confirms once again that Allah, the Almighty, is a living, eternal Sustainer who is neither drowsy nor asleep. It affirms that Allah has previously and continually communicated with humans, His creations. The connection between Allah and people is constant, evidenced by the fact that Allah has instilled the innate disposition of faith in humans. No matter how much a person denies or disbelieves, in critical moments, they instinctively turn to Allah without conscious effort or intention, activating that inherent seed. This connection will continue until the Day of Judgment and beyond through the eternal book for humanity, a global constitution that contains principles of science, politics, and law for mankind.

Allah, who is only about truths and sciences in His book, knows that the fourth group is uniquely prepared to understand and benefit from His book more than other groups. They are the only ones capable of recognizing the truths and sciences in the book and believing in it:

"And let those who have been given knowledge know that it is the truth from your Lord so that they may believe in it" (Surah Al-Hajj 54).

I direct this book to this fourth group who have newly come to believe after discovering the truths of Allah's book, truths that were previously hidden from them in the maze of the material world. They are to return as advocates of the truth, guiding the youth back to the embrace of Allah and His true book, illuminating their hearts and those of others with the light of Allah's truth. This illumination began with the noble Prophet and his companions until the martyrdom of Uthman and the outbreak of the major schism in Islam, which was essentially a devilish trial. Afterward, people returned to their old shirk, thinking they were still on the right path.

By the return of this fourth group (secularists) to faith, their call to truth will be with enthusiasm and genuine struggle, free from violence, terrorism, and bloodshed. They will be faithful to what Allah has said in His book, understanding jihad as Allah intended, not as the ruler would have it interpreted based on the ruler's religion, in order to build a paradise on earth with the hands of believers, a paradise they mistakenly thought would be eternal for them and their descendants. It is the duty of the believer to understand the meaning of jihad through the Quranic verses, not as defined by the ruler. Jihad for the sake of Allah is the struggle against desires and passions, and the call to Allah's path is a call for faith without violence, fighting, or terrorism. Belief must be based on what Allah has said in His only book, and understanding should come from the verses of jihad in the Quran, without relying on books written by the ruler's agents to mislead Muslims from the correct path of Allah and His true religion, knowing that the ruler's interests and those of his court are the same reasons for which the ruler's religion was invented—a falsehood against Allah and His Messenger. In my second book, I clarified the absence of any connection between the ongoing verses of jihad and the temporary or defensive verses of combat.

A Muslim must understand that the call to the religion of the Most Merciful should never involve violence and fighting but rather be conducted with wisdom and good advice. This is especially true after the revelation of verses before the Prophet's death that nullified all verses of combat, which were meant to establish a strong foundation for Islam before the Prophet's passing:

"There is no compulsion in religion. The right course has become clear from the wrong" (Surah Al-Baqarah 256).

After the Prophet's death, Islam continued to spread its message according to Allah's commands in the Quran. I discussed all aspects of jihad and combat in detail in "The Research on Jihad in Islam." However, I have postponed this discussion along with other important topics such as:

- Research on the sources of violence in Islamic doctrine.
- Research on women's rights in Islam.

- Permissible and forbidden actions in Islam.
- Research on whether the Prophet allowed taking from the corrupted scriptures of the People of the Book.
- Special research on interpreting the Quran with hadith or based on the Sunnah of the Prophet.
- Research on the punishment of the grave.
- Lastly, a study on the stoning of adulterers in Islam.

I have postponed all these studies until after addressing the most critical research in this book: the authenticity of hadiths, whether they align with the Quran, and if they are genuinely accurate as indicated by their classification in Sahih Bukhari and Muslim, or if they are often merely fabrications for worldly purposes. After this research, I will address all the aforementioned topics, attempting to study them to reveal their truths based on and supported by the verses of the Holy Quran.

There are many questions through which and by understanding them, one can reach significant truths about the lives of Muslims during periods of decline, provided the believer is aware. One of the most important questions is:

Why did the countries that embraced Islam during the Rashidun era remain in Islam, while those that embraced it after that period reverted and rejected the religion? Why did Muslims who entered Islam without violence, such as the Muslims of Indonesia, remain steadfast, while the people of the countries where Muslims entered after the Rashidun era reverted?

Without understanding the secrets of this question, we cannot answer it. Through our understanding, it becomes clear that the rulers were not striving for Islam or its propagation but were seeking spoils and captives. In contrast, the religion of Islam, as presented in the Quran, calls us to spread the message and Islamic teachings based on the principle: "And invite to the way of your Lord with wisdom and good instruction" (Surah An-Nahl 125). And it should be understood that Allah created man free to choose for himself with complete freedom and without coercion, whether he chooses disbelief or faith:

"Say, 'The truth is from your Lord.' So whoever wills—let him believe; and whoever wills—let him disbelieve" (Surah Al-Kahf 29).

Whoever believes in Allah as the Creator and Sustainer, and in Muhammad as His Messenger, Prophet, Guide, and Warner to the worlds through the verses of the Quran, which contains both the Book and the Wisdom, and acknowledges that there is no other book besides Allah's Book, no other Sunnah besides Allah's Sunnah, no other Hadith besides Allah's Hadith, no other words besides Allah's Words, and no other intercession besides Allah's intercession; and believes that none knows the unseen in the heavens and the earth except Allah; and realizes that the Prophet had no knowledge before or after except what Allah taught him in the Quran, and that neither the Prophet nor the Muslims after him followed any source of knowledge, law, or guidance other than the Book of the Most Merciful, has attained a great success.

Whoever follows anything else in mistaken belief has gone astray in clear error and will face only the wrath of Allah wherever and whenever he turns, while those who follow the guidance of the Most Merciful will have their lives filled with blessings in this world and the Hereafter.

"And whoever exchanges faith for disbelief has certainly gone astray from the soundness of the way" (Surah Al-Baqarah 108).

But associating partners with Allah is an even greater misguidance:

"Whoever associates others with Allah has certainly gone far astray" (Surah An-Nisa 116).

And Allah has forbidden him the two paradises in this world and the Hereafter, and he will only receive the torment of this world and the torment of the Hereafter. Indeed, "Whoever associates others with Allah—Allah has forbidden him paradise" (Surah Al-Ma'idah 72).

Allah, the Almighty, has spoken the truth.

Third: Illusions Dominating the East

It is very unfortunate that the Islamic East has become a land dominated by illusions, where people expect relief and prosperity from sources other than their natural means. They often delude themselves into believing that salvation will come on its own, without effort or work, merely through the arrival of a new ruler, hero, or wise leader. Everyone unconsciously desires a change in rulers and policies, believing that this change will suffice and will address the issues of poverty, ignorance, disease, and stagnation. They imagine that a savior will come from somewhere to rescue them—believing that everyone is a hero, wise, and compassionate, who knows the ailment and holds the remedy in their hands. This expectation mirrors what they read in their delusional books about miracles and supernatural events. Everyone waits for a Messiah or a heavenly savior who will transform rivers into milk and honey, heal the people with a touch, and eliminate poverty, hunger, disease, ignorance, and intellectual stagnation with a charm or prayer.

Some people wish to replace the ruler, believing that the new one will surely be the Messiah or the awaited Mahdi. They cling to a new ruler for a while, but when they discover that his promises and charms do not change their situation despite their pleas, they accuse him of being a deceiver and start searching for a new Messiah or Mahdi. This cycle continues in the beloved East, where no one tells them the truth or awakens them from their delusion or frees them from their long-standing slumber, which has lasted for centuries in the cave they have inhabited.

There is no one to tell them the truth: that the field of change is within themselves—the illusions and misconceptions in their minds, which have been nurtured by the devils of mankind for hundreds of years. When a guest arrives from the United States, and friends gather around you, if one of them speaks to you privately, he may ask in a low voice so that the walls don't hear: "What are the news? What has the American president decided?" They imagine that everyone coming from America is surely a close associate of the president or his confidant. They delude themselves into thinking that the president, or anyone in that position, is the one who makes magic and decisions, not realizing that he is merely an employee for a limited term, to be replaced by the next person in line for that position. And they do not realize that decisions, whether there or elsewhere, are made by experts and specialized minds in high-level strategies. These decisions are incorporated into a general plan executed by administrations, regardless of which party holds power. They cannot make any fundamental changes; all their alterations and adjustments are merely cosmetic and decorative. There is no allowance for changes in the foundations, columns, or reinforcements that underpin strength and determine destiny.

It is surprising to come from a nation where no one is asleep to a nation where everyone is asleep. They do not realize that we have entered an era where the laws of peoples state that sleeping is among the gravest of sins and offenses.

What we must do first is awaken from our slumber and emerge from our repose to understand that water was never in the mirage. Those who seek water must go to its true sources, and those who seek truths must return to the source of truths among us.

If we do not all return to that source, and if we do not redirect ourselves to the only Book of Allah, which contains the correct knowledge, method, and direction, which Allah has made our guide in that Book and sent it as a message to the worlds through His Messenger Muhammad bin Abdullah, then we are lost. This Book holds the solutions for us Muslims and for all the diseases and illusions that have filled our minds, even for modern Western ailments, which have no cure except the Book that was revealed to our Messenger, on our land, and in our language.

The Book has been in effect for half a century, then it was preserved and displayed in a museum of artifacts, not practiced until today, and is only read during funerals or recited over the dead in graves.

As for those who dream of turning back time as if they could rewind the clock to restore the era of the Prophet and his companions, and live in the 7th century AD as imagined by Hollywood science fiction filmmakers, they are more delusional and mistaken than anyone else. If they understood the meanings of the verses of Allah in the Holy Quran, they would never fall into such a predicament. Allah, the Almighty,

never told us that He would bring the sun from the west to the east. Instead, He informed us that this would never happen and challenged those who imagine such things. He said:

"Allah brings the sun from the east; bring it from the west if you are among those who doubt." He challenged them with the impossible, which will never occur. He confirmed His laws in clear verses:

"You will not find any change in the law of Allah. You will not find any alteration in the law of Allah." (Surah Fatir 35:43)

There are no illusions in Allah's Book; everything in it is clear truths. However, the sources of illusions are those that came to us from wicked scholars who claimed it was the second revelation from Allah, containing noble prophetic sayings and sacred utterances attributed to Allah. This is a falsehood against Allah and His Messenger, serving the interests of those in power and their worldly gains, or stemming from their hatred of Islam and Muslims, aiming to distort the religion out of envy.

The illusions our ancestors and we have repeated for fourteen hundred years have even become ingrained in the organic structure of our brains, making it not easy to discard them as one would replace an old cover with a new one. It requires patience, awareness, and personal effort. Each individual must undergo this surgical process using the guidance of Allah's verses in the Quran. Those returning to Allah's path must seek help from His Book, which will elevate their awareness, understanding, patience, and resilience, enabling them to rid themselves of the greatest affliction that has plagued their people like a plague: the disease of illusion that has dominated the East for many centuries, as if it were a nightmare that refuses to be displaced from the hearts of the deluded Muslims.

Those seeking to escape this nightmare should turn to sources of true knowledge and light, relying on genuine books and abandoning all books of illusions. They should utilize historical texts, personal awareness, patience, resilience, and striving, and seek help from Allah, who is the greatest aid in freeing oneself from the illusions and misconceptions carried over centuries, believed to be saving and beneficial knowledge. As a result, Muslims in the East and West still repeat false claims attributed to the revered companion Abu Huraira, saying he narrated them from the Prophet, including those in "Sahih Muslim." The Hour will not come until the women of Daws (tribe) become agitated. (Hadith No. 2906)

The Hour will not come until a fire emerges from the land of Hijaz. (Hadith No. 2902)

The Hour will not come until the sun rises from the west. (Hadith No. 157)

The Hour will not come until false prophets emerge. (Hadith No. 84 after Hadith 2923)

The Hour will not come until a man from Qahtān emerges, leading people with his staff. (Hadith No. 2910)

Thus, we have become like sheep, driven by rulers as they please, and how they please, towards the east, and then another ruler directs us as he pleases towards the west, all in the name of jihad in the way of Allah.

Illusions move us, illusions lead us, illusions establish us, illusions disable us, illusions cause our death, and illusions revive us. All that remains for us are our beloved illusions, without realizing that they are the causes of our misery, unhappiness, and misguidance in this world and the Hereafter.

Why?

Because we believed that truth and reality were not in the place where we were told they existed, namely, in the message of Islam. Allah, the Almighty, has told us that the truth, reality, and knowledge can be found at the beginnings and initial threads in the Book of Allah. However, someone came and misled us with a new book, handed us a copy of it, and forbade us from the source of truth, light, and reality with a single word. Since then, we have been groping in the dark, with the source of light beside us, covered in dust, and we do not open it to see what Allah has said in it.

Imagine the magnitude of the tragedy: a book on legislation, law, and the formulation of governance policies and strategies for the entire world was obtained from a reliable source and sent by a responsible body to a backward nation to bring it back to the path of civilization. Instead of having the officials read it to

implement its effective texts and plans that need to be applied, the responsible body that sent the plan with the legislative book is surprised to find that the texts of international and global legislation are memorized by blind students in schools, so they recite the texts of that law at funerals and on the souls of the dead. What connection do the dead have with laws and legislation?

The picture may be amusing! Yes, but when it is a reality for a nation with a population exceeding a billion, and occurs every day in every Islamic country, it becomes a sorrowful and painful tragedy to the point of death. Before I conclude my talk, I want to give an example of a people living on illusions—those who are the "light." We find them in all parts of the Western and Eastern worlds. They cannot free themselves from the circle and cycle of the devil, which is illusion and delusion. They cannot develop, even if they wish to, due to the persistent influence of inherited delusions on their thinking and way of life. They are always like oil that does not mix with water, refusing to evolve with time or integrate with other nations.

Similarly, a Bedouin in the desert, whether in the deserts of Mongolia, Manchuria, the Sahara, or the Arabian Peninsula, represents a single unchanging model through time. Whether you enter his tent today or did so five thousand years ago, the appearance will not change. The way of life remains the same, repeated thousands of times, due to these delusions. They have fled from the river of life and true history, which God created and mandated to evolve and change over time.

Anyone who moves in the direction of that river is aligned with truth, God, knowledge, and life. Conversely, anyone who stops moving or goes in the opposite direction is only moving in the realm of illusion, falsehood, and the devil. This is what Allah does not desire for His servants, as it is akin to associating partners with Allah and remaining static over time. Only the Lord of the worlds remains constant through time.

Illusions of the Mind:

Fourth: Preliminary Thoughts for Understanding the Book's Topics

Many young Muslims who observe what is happening today in the Islamic world in general and in the Arab world in particular question the reasons behind this widespread disarray. Few know the answers to the causes of the current violence, killing, injustice, and misery in the world, manifested in various forms. Some issues appear as sectarian strife, as seen in Lebanon and currently in Pakistan and Afghanistan. Others take the form of tribal conflicts, as in Sudan and Somalia. Some manifest as political-religious disputes, as seen in Algeria and Egypt, despite many around them in both the Eastern and Western worlds having overcome these issues long ago.

One cannot grasp the reasons without understanding the motives and conditions rooted in the individual's mind within these societies. One of the best thinkers who addressed this idea philosophically was the English philosopher Francis Bacon, who lived in the seventeenth century. He referred to this concept as "The Idols of the Mind." Bacon categorized four main types of mental illusions, of which two are particularly relevant to our topic. These two factors are: poetry and tribe.

Poetry, with its associated illusions, myths, imagination, exaggeration, praise, satire, laments, vengeance, and various emotions such as love, hatred, envy, and revenge, creates a fantastical and illusory mindset among its admirers. The desert life, with its vast expanses of sand, clear night skies, and the ability to ponder distant stars in this boundless universe, provides a constant stage for these imaginative musings. The inhabitants of the Arabian Peninsula, whose lives were primarily focused on herding camels and sheep, belonged to tribes that continuously raided each other, except during the sacred months when they would reunite at their seasonal markets or perform the pilgrimage to the Kaaba, a tradition dating back to the time of the Prophet Ibrahim (peace be upon him), with people coming from all corners of the Arabian Peninsula.

Poetry and Tribal Illusions

Poetry, with its elements of illusion that we have outlined, was the greatest attraction for that dreamlike mentality. Historically, we find evidence from that period affirming this view of poetry's importance in people's lives. A single verse from a well-known poet could elevate the status of a tribe, while another verse

from the same poet about a different tribe could diminish its status, leading tribe members to change their tribe's name due to the disgrace brought by that verse.

We can recall their markets held during the seasons, such as the Souk Ukaz, and how they served as conferences for poets and poetry. The existence of the seven Mu'allaqat immediately before the advent of Islam demonstrates the peak of poetry's control over people's imaginations in that era, which we now call the Pre-Islamic era. Zuhair bin Abi Sulma, who experienced both the Pre-Islamic and Islamic periods and was known as the "mukhaddir" (a poet who lived through both eras), illustrates the influence of poetry's illusions on people.

Another major illusion that was prevalent and continues to be so is the illusion of tribalism and the tribal mentality based on the principle of "support your brother whether he is an oppressor or oppressed."

The illusion of the tribe is ingrained in the individual's mind due to the tribal way of life. Individuals grow up hearing and seeing the poems and stories recited in the tribal chief's tent or guesthouse, all crafted by the imagination of the narrators who embellish them with mythical elements. They hear the tribe's history, memorize its lineage and ancestors, its glories and honors, its generosity, and its prestige compared to other tribes. They learn about its heroic figures and live their entire lives venerating these tales, accepting both their truths and falsehoods, and are willing to sacrifice themselves to become one of the tribe's heroes who will be celebrated by future generations in their long desert nights.

For a tribal person, truth is what the tribal chief commands, and falsehood is what he forbids, regardless of whether the chief's command is false or his prohibition is true.

Tribal Illusion and Its Impact

The illusion of tribalism fuels racial illusions by favoring one tribe over another and one clan over others. Poetry, with its illusions of pride and honor, assists in this by creating a sense of arrogance and pride in the tribal individual due to the glorified tales of their ancestors' valor. This leads to a mental conflict, as the tribal person struggles to accept the truth that all tribes are made up of human beings, all descendants of Adam, and that the favoritism they fight to uphold exists only in their own box of illusions. Current conflicts among Muslims, such as those in Sudan and Somalia, are rooted in this tribalistic mentality.

When Islam emerged, the Quran succeeded in transforming the mindset of the first generation of those who accompanied and lived with the Prophet Muhammad. They were able to grasp the scientific doctrine preached by Islam, moving away from the tribal and clan-based standards of superiority, with piety becoming the new measure of merit. Although the majority were illiterate, human awareness and understanding do not necessarily require literacy to distinguish between illusion and reality.

This generation, which shifted from a mindset steeped in illusion and fantasy to one entirely opposed to it, achieved remarkable feats, such as defeating the two largest contemporary empires. One of the Prophet's companions, from the same generation, managed during his lifetime to achieve a miracle on earth by applying the teachings of the Most Merciful, without direct divine intervention. This was Allah's intention—to build the religion on knowledge, action, energy, and diligence, and to reject laziness, illusions, superstitions, and myths.

Imagine a generation accustomed to living with extreme illusions and fantasies accepting a new doctrine that leads them to abandon the old illusions of their ancestors. This same generation, once despised by the Persians and Romans, was able to defeat both empires. One of these individuals, who lived in a mindset steeped in illusions, managed to wear the bracelets of Khosrow, once a symbol of disdain and contempt from powerful neighbors. Through the message of Islam, this mentality was changed not by supernatural miracles but by a scientific mindset, relying on true knowledge and a new method of work. This enabled them to achieve victory over themselves first and then over their enemies, who had looked down upon them and their forefathers for centuries. This was the greatest achievement by humanity on earth, made possible by applying and understanding the intent of the verse:

"Indeed, Allah will not change the condition of a people until they change what is in themselves." (Surah Ar-Ra'd 13:11)

The Importance of Changing Mindsets

What truly matters is changing the mindset, not just altering appearances, clothing styles, or grooming habits. Change must occur within the thought process. The first human received the divine breath from Allah, distinguishing him from other creatures by endowing him with speech, thought, free will, and the ability to learn through reading and writing. However, this evolution did not last long. After the assassination of Uthman in 35 AH (Islamic calendar), and the subsequent major conflict in Islam between Muawiya and Ali ibn Abi Talib (may Allah be pleased with him), Muawiya emerged victorious after the famous arbitration. Muawiya then became the first ruler of the Umayyad dynasty, establishing his rule over the Sunni community in Islam. Those who followed Ali were known as Shi'ah (Shiites), and those who opposed him during the battle were known as Khawarij (separatists). The Muslims thus split into three factions, with the majority siding with the victor, as is customary with victorious leaders.

For Muawiya ibn Abi Sufyan, it was advantageous to return people to a tribal mentality that he was comfortable with, having been raised as the son of a tribal leader and later as the son of the leader of the Quraysh in Mecca. Muawiya himself embraced Islam only after the conquest of Mecca, late in the Prophet Muhammad's (peace be upon him) life, along with his parents, Hind bint Utbah and Abu Sufyan. Given that Muawiya was recently converted to Islam and closer to his old pre-Islamic mentality at the time of the Prophet's death, he could not easily forget Abu Sufyan's opposition to Islam and Muslims as the leader of the polytheists. Abu Sufyan led several battles against Islam, including the Battle of Badr, the Battle of Uhud, the Battle of the Confederates (Ahzab), the Treaty of Hudaibiyyah, and the Conquest of Mecca. Throughout these conflicts, he opposed the new intellectual movement of Islam which sought to replace old tribal and poetic illusions with the teachings of the Quran.

It is also noteworthy that many of Muawiya's maternal uncles and his maternal grandfather were killed in the Battle of Badr. His mother avenged her father, Utbah, who was slain in battle, and she sought revenge for her slain kin, including the Ethiopian spear thrower, Wahshi.

Note: The reader should not misinterpret this historical comparison or the mention of these facts as an endorsement or criticism of either party. The focus is not to take sides but to understand the impact of historical events on the course of Islam. The purpose is to study these events to learn from past mistakes and avoid repeating them in the future, without bias or favoritism. Historical analysis should remain objective and impartial, distinguishing it from other forms of study.

Judgment and the Role of Actions

We are not in a position to judge what is in a person's heart or inner thoughts—only Allah is capable of that. What we can do is observe the circumstances and actions of individuals. Actions generally reflect what is in the heart.

If Muawiya's actions from beginning to end had been consistently like those of Umar ibn Abd al-Aziz, who was an Umayyad but is revered for his piety, I would have recognized him as the fifth rightly-guided caliph. However, Muawiya never demonstrated in his life that he was following the path of the four caliphs or the path of the Prophet Muhammad (peace be upon him). This is the sole factor that determines whether Muawiya was supportive of Islam or against it. His Umayyad lineage does not alter this assessment, just as Umar ibn Abd al-Aziz's Umayyad lineage did not affect how people esteemed him.

Muawiya grew up in an environment filled with animosity, revenge, and painful memories. When you consider how he used the murder of Uthman as a pretext to seize control of the Muslim empire, despite the presence of an elected caliph whom he refused to pledge allegiance to, claiming that the punishment for Uthman's killers had not been carried out—this demonstrates his manipulation. He transformed the system of governance from consultation to hereditary monarchy and altered the standard of preference in Islam from piety, as described in the Quran, to a claim based on tribe. He reinstated the tribal mentality that Islam had abolished.

For instance, there is a fabricated hadith attributed to the Prophet Muhammad and attributed even to Abdullah ibn Umar (may Allah be pleased with him), which states: "This affair will continue to be held by the Quraysh as long as there are two of them remaining" (Sahih al-Bukhari, Hadith No. 7140). This hadith

contradicts the explicit teachings of the Quran and the Quranic perspective, where preference is based on deeds and piety, not lineage.

Political Hadiths and Muawiya's Rule

Many political hadiths supporting the rule of the prince, which contradict the spirit of Islam, are also attributed to Abdullah ibn Umar. For example, the hadith "Each of you is a shepherd and each of you is responsible for his flock" (Sahih Muslim, Hadith No. 7138) and the hadith under the chapter about rulers from Quraysh (Hadith No. 7139) stating: "I heard the Messenger of Allah say: This matter will remain with the Quraysh. Whoever opposes them will have it written on his face as long as they uphold the religion." There are many such hadiths.

Muawiya's actions after seizing power, following his victory through the deceit of arbitration, confirm that he returned to the pre-Islamic mentality after abandoning the new Islamic mindset. The realities of his actions justify the judgment that he could not forget his recent past, and Islam failed to penetrate his soul to change his mentality. He did harm to Islam and Muslims by diverting them from the path of the one God, sowing discord and the ways of the devils among them.

The Prophet Muhammad used to give Abu Sufyan and some leaders of the Banu Umayya money to win their favor towards Islam. For example, he gave him a hundred camels and also gave a hundred camels to leaders like Safwan ibn Umayya, knowing that their hearts were still hostile to Islam and the Muslims. The recently extinguished fire of pre-Islamic animosity still retained embers ready to flare up again when the opportunity arose. The pre-Islamic mentality, which Allah had recently changed with Islam and the Quran, had not firmly established itself in people's hearts. When the right conditions emerged, along with a ruler secretly calling for a return to pre-Islamic ways, he sought to restore tribal mentality, poetic delusions, and boasting of lineage, with one new addition: his admiration for the descriptions of Paradise led him to attempt to create his own paradise on Earth, due to his disbelief in its existence in the Hereafter.

I judge him only based on his actions in this world, as I do not know what was in his heart. His actions alone testify against him, as he removed all his rivals in the caliphate from the family of Ali ibn Abi Talib without compassion or mercy.

Muawiya's Political Strategy and the Influence on Islamic Thought

Islamic history tells us that Muawiya was one of the shrewdest Arabs. He was not one of those impulsive individuals who acted on their immediate emotions. Instead, he was a politician characterized by cold-bloodedness, always planning what he wanted to achieve to eventually appear blameless in the eyes of the public. He revived the pre-Islamic mentality by halting the application of the Quran's rulings through the introduction of fabricated hadiths to replace the Quranic teachings.

Muawiya found many collaborators among self-serving scholars, enemies of Islam, and hypocrites who outwardly appeared pious but were internally opposed to Islam. These individuals joined forces with the ruler when they learned of his intention to bring about change, working together to dismantle the scientific mindset established by Islam, which emphasized reason, logic, and the avoidance of delusions.

The pre-Islamic mentality had not yet completely disappeared from people's hearts, making it easier for these forces to replace the Quranic approach with fabricated narratives. Muawiya used his wealth—an effective tool for influencing those weak in faith and more inclined towards earthly matters rather than spiritual elevation. He sought to buy the loyalty of such individuals to create sayings and narratives that appeared to contain details and truths but were ultimately misleading.

These fabricated hadiths often relied on parts of authentic narratives, distorting them to serve their purposes and aligning them with pre-Islamic notions. This effort aimed to restore the pre-Islamic mentality while retaining the outward forms and names without their actual significance or effectiveness. The declaration of "There is no god but Allah" became a mere slogan, devoid of true meaning if it did not align with the ruler's commands. The question arises: should one obey Allah or the ruler? And has the essence of worship, which is obedience to Allah, been forgotten?

This distortion of Islamic principles reflects a broader strategy to subvert the Quranic teachings by manipulating religious narratives and using wealth to influence and control the faith of the people.

The Transformation of Islamic Practice and Hadith Authenticity

The slogans and rituals, such as prayer, fasting, and pilgrimage, eventually became mere facades, serving only to conceal the truth while being performed in the name of Islam and Muslims. It became evident that many of the hadiths attributed to the Prophet, especially those found in what is claimed to be the "Sahih al-Jami" collection, were predominantly narrated during the Umayyad era by a few well-known hadith transmitters. In contrast, thousands of companions of the Prophet, who passed away before the era of discord, narrated only a small fraction of these hadiths. Notably, Umar ibn al-Khattab's son is mentioned as having narrated many hadiths during the Umayyad period.

In this book, the focus will be on a detailed study of Sahih al-Bukhari, with less emphasis on Sahih Muslim. Other collections considered authentic by Sunni tradition will not be examined. The aim is not merely to catalog hadiths but to reveal and clarify a truth often overlooked by most Muslims: the contradiction between the majority of hadiths in these collections and the explicit verses of the Quran.

This oversight could be due to a lack of compelling evidence to expose these contradictions, fear of retribution from oppressive rulers, or the habitual acceptance of these hadiths since childhood, which has ingrained their presence over time.

The study seeks to address these issues by critically analyzing hadiths in light of Quranic teachings, aiming to bring to light discrepancies and encourage a more accurate understanding of Islamic principles.

Scientific Examination of Hadith and the Impact of Historical Context

Despite the critical nature of these hypotheses, they do not excuse anyone from studying them with a scientific approach free from accusations and attacks. The book repeatedly explains that Bukhari and Muslim may have intentionally included contradictory hadiths in their collections to alert future scholars to these discrepancies. The era in which they lived did not permit open criticism of hadiths, as these texts often held significant authority in legal and religious rulings.

Some malevolent scholars, who sold their souls to deceit, exploited these contradictory hadiths to create confusion, using them to justify contradictory fatwas and decisions. This manipulation enabled those in power to issue and reverse rulings as they saw fit. Thus, the book aims to reveal the truth through a scientific approach, relying on logic, scientific methods of inference, and analysis, while avoiding emotional rhetoric and linguistic manipulation.

It is important to demonstrate that the era of fabricating and altering hadith began after the assassination of Uthman ibn Affan and marked the start of a new phase in Islamic history characterized by factionalism and a focus on worldly gains over spiritual pursuits. During this period, some in power found it beneficial to replace the Quranic guidance with fabricated hadiths that suited their worldly ambitions. Unable to distort the Quran itself, they cunningly linked the interpretation of Quranic verses with these fabricated hadiths, which were accepted by corrupt scholars whose interests aligned with these distortions, as noted by Ibn Qayyim al-Jawziyya and his mentor Ibn Taymiyyah.

The study seeks to critically assess these hadiths, uncovering their origins and impacts on Islamic jurisprudence and theology, and contrasting them with the Quranic teachings to provide a clearer understanding of Islamic principles.

Analysis of Historical Manipulations and Quranic Integrity

One of the most significant blows to Islam by its adversaries was the removal of the core of the faith, which is the divine message and the Quran, from the hands of the people, limiting religious and legal knowledge to a select group of scholars. These scholars were endorsed by the ruling authorities as trustworthy and righteous. This approach is detailed in the introduction of Imam Muslim's collection of hadith. It resulted in a limited group of scholars being responsible for the transmission of hadith, thus creating thousands of narrations to replace or interpret the Quranic verses.

This manipulation created a system where people were led to believe that understanding the Quran required these additional narrations, which purportedly explained how the Prophet Muhammad (PBUH) interpreted the Quran. This was a significant misrepresentation of the divine message, as it effectively turned the Quran into a book that needed external explanations to be understood, when in fact it was meant to be clear and complete on its own.

The creation and dissemination of these narrations over time became so entrenched that they were accepted as indisputable truths, much like the observable facts of the sun, earth, and moon. As a result, understanding the Quran became obscured by these added layers of tradition, leading many to follow misguided interpretations and practices, believing they were adhering to the true path of Islam.

The Quran itself, according to this perspective, was comprehensive and complete from the beginning. It included all necessary guidance without the need for additional narrations. This understanding aligns with the Quranic declaration that the religion was perfected and completed by Allah before the addition of any hadith.

Despite this, Muslims have continued to be influenced by these misconceptions and falsehoods, often without realizing they are deviating from the true teachings of Islam. This situation reflects a broader issue of how historical distortions and manipulations have clouded the true understanding of divine teachings.

The Quranic Structure and Divine Wisdom

The Quran is said to contain two types of guidance:

1. **Knowledge of the Unseen (غيب):** This includes stories of past nations, prophecies, and descriptions of the afterlife, which fall under the domain of divine knowledge and revelation. These aspects are considered part of the "book" or Quran itself.
2. **Instructions and Laws for Humanity:** This encompasses the practical aspects of Islamic teachings, including commands, prohibitions, and wisdom. These are seen as part of the "wisdom" and "sharia" that complements the divine revelations, forming a comprehensive guide for living a righteous life.

The Quran thus serves as a unified source of guidance, with its verses reinforcing and validating each other. The divine wisdom and legislation are inherently linked to the foundational knowledge provided in the Quran, emphasizing that both aspects are from Allah.

Understanding this division helps in recognizing the completeness of the Quranic guidance and the artificial nature of additional layers of interpretation introduced later, which were not part of the original divine message.

Divine Knowledge and the Scientific Miraculousness of the Quran

The initial verses of the Quran contain scientific truths and miracles that were beyond the understanding of the people at the time of their revelation. Allah, aware of the limitations of early Muslims and their contemporaries, instructed them not to interpret these verses or seek detailed knowledge about them until the appropriate time. Allah promised that this knowledge would become clear in the future:

"And you will surely know the news of it after a time." (Surah An-Nazi'at 79:88)

Despite this divine directive, some took it upon themselves to interpret these verses and attribute explanations to the Prophet Muhammad (PBUH) that were included in the hadith collections, including Sahih Bukhari and Sahih Muslim. These interpretations often contradicted the Quran and were fabricated to align with the desires of the ruling authorities.

Scientific Evidence in the Quran

The Quran contains numerous scientific facts that affirm the correctness of modern scientific discoveries. Examples include:

1. **Theory of Matter Duality:** The Quran speaks of matter in a way that aligns with contemporary scientific understanding, showing that this knowledge was beyond human capability at the time of its revelation.

2. **Embryonic Development:** The Quran's descriptions of embryonic development are consistent with modern embryology.
3. **Mountain Formation:** The Quran describes the role of mountains in stabilizing the Earth's crust, which aligns with modern geological understanding.

These scientific truths serve as evidence of the divine origin of the Quran, demonstrating that it is not a product of human invention.

Numerical Miraculousness

The Quran's numerical structure, as explained in earlier works, provides further evidence of its divine origin. The precise mathematical patterns in the Quran affirm that it has not been altered or added to since its revelation. This numerical accuracy contrasts sharply with the hadith literature, which lacks such divine precision and often contradicts the Quranic text.

Contradictions with Hadith

The fabricated hadiths often contradict the Quranic revelations and present information that lacks scientific or miraculous depth. These contradictions highlight the discrepancies between the authentic divine message and the later-added interpretations. The persistence of these false narratives undermines the true message of the Quran and obscures its divine wisdom.

The Future Role of the Quran

The role of the Quran is believed to be ongoing and not fully realized yet. The preservation of the Quran through time and the emergence of scientific miracles in modern times suggest that its true significance will continue to unfold. Allah's promise that people will come to recognize the truth of the Quran through scientific evidence aligns with the Quranic assertion that it is the ultimate truth from Allah:

"So that those who were given knowledge may know that it is the truth from your Lord and believe in it." (Surah Al-Hajj 22:54)

This ongoing revelation and understanding reinforce the Quran's role as a guide for humanity, transcending historical and scientific developments.

Previously, the presence of a prophet alongside the message was necessary for people to see the signs and miracles of Allah, as Moses and Jesus did with their people to make them believe. However, people used to doubt and call it magic, labeling the Prophet as a magician. But today, there is no longer a need for a prophet or messenger other than Muhammad, as the message, which is the Quran, is present, and it can be printed and distributed to the whole world. It is essential that everyone reads it and understands what Allah says in it. Those who have knowledge of Allah's sciences will believe that this book is not of human origin but is truly divine. Consequently, they will also accept the second book, which is also from Allah, sent as salvation and mercy to mankind on earth. This refers to the Book of Wisdom, which is implicitly included with the Quran, or what is called the Holy Quran. Therefore, every Muslim who knows these truths must recognize our current situation as Muslims and understand that despite our religious practices, we still live in the second age of ignorance. There must be a call to renew the teachings of the religion as found in the Quran to change the illusory mentality created by rulers during the long periods of decline. People must be encouraged to leave their beloved cave, abandoning all the rulers' decrees within that cave once and for all. They should return to the light of the sun with the Book of Allah to rediscover history among the nations and start building human civilization on earth and the first paradise that Allah has promised.

"And for him who fears the position of his Lord are two gardens." (Surah Ar-Rahman 55:46)

Allah, the Almighty, has spoken the truth. Certainly, here is the English translation of the provided text:

Fifth: A Necessary Clarification

A reader might object and say: Many of the topics, verses, hadiths, and examples mentioned in the first book, *Warning from the Sky*, are re-examined and discussed again in the second book, *The Sultan's Religion*. Why do we revisit what we have already mentioned and analyzed? I respond to all such objections as follows:

You will notice this in my three books, the third of which is titled *The Religion of the Most Merciful*.

The reason is what I will explain now:

I have read the Quran many times and have wondered why Allah repeats the stories of the prophets and messengers in the Quran. Why?

Allah repeats the story of Adam and mentions his name twenty-five times in the Quran.

He repeats the story of Noah and mentions his name forty-three times.

He repeats the story of Abraham and mentions his name sixty-nine times.

He repeats the story of Moses and mentions his name one hundred and thirty-six times.

He repeats the story of Pharaoh and mentions his name seventy-four times.

He repeats the story of the Children of Israel and mentions the name of Israel forty-three times.

Most of the names of the prophets and their stories are repeated in the Quran. Do you think this repetition was a mistake, God forbid, or redundant? Or does Allah intend this repetition for a specific purpose? Is there a goal in making humans understand and think more deeply? Whatever we learn about the human mind from Allah's knowledge, it is only a fraction of Allah's complete knowledge and understanding of the human mind and its conditions.

However, I can assert from another perspective that Allah did not send the message to all people knowing that they would be unable to understand it. This would contradict logic and reason. The logical and reasonable explanation is that Allah sent the Quran to be understood, even gradually, over time. Thus, people's understanding of it develops day by day according to their knowledge, culture, and expanding perceptions.

I do not claim to have understood all the purposes of the Most Merciful or to have comprehensive knowledge of the Quran. No one can claim that, especially since we are only at the beginning of the journey. However, I can assert that I have started to understand some of its secrets, one of which is the topic of repetition. I will provide an example from our lives: renowned global companies deliberately repeat their advertisements daily on television screens. This is because psychologists working as consultants for these companies in advertising and marketing advise repetition, as it reinforces the name and subject in people's minds. If a competing company also advertises its name on television, people are likely to switch to the competitor.

Repetition solidifies information in the mind.

The reader should not forget that the topics I address in my three books are intellectual subjects that were planted in the minds of Muslims by human devils. Even if they are not experts in psychology, they are experts in cunning and have used devilish methods to distort the true religion, which was sent by Allah to benefit humanity. Allah sent all His messages to make people believe in Him and reject the tyrants who exploit people for their own gain, supported by their helpers among the thinkers of the nation who work for them with generous wages. One of them, as mentioned in the book *Tarikh Ibn Kathir*, even had a thousand women, wives and concubines.

We should consider what such a person can offer to the tyrant. He has the ability to subjugate people and turn them into a herd of sheep, controlled at will by the ruler. This is what this person provides, and for this reason, the ruler rewards him generously, as we have seen.

Without repeating the previous topics, we cannot erase from the mind of a Muslim today, who believes that everything he has received from the sultans' scholars over the years contradicts the Quran and the welfare

of the Muslim, but does not contradict the interests of those in power. If we cannot establish this idea through repetition, we will never be able to make him see the truth. This is because we are first dealing with a subject he loves and believes in, which he has inherited from his ancestors and holds sacred. He considers it to be at the level of the Quran, if not greater, as he follows these hadiths and has completely abandoned the Quran, even though he personally may not realize it. He has been led to associate partners with Allah, even though he may not realize this either, thinking that merely saying with his tongue (I bear witness that there is no god but Allah) is sufficient to protect him from associating partners with Allah. He does not understand that mere words are not equal to practice and action, as these are the foundation. Through practice, he has forgotten what true worship is, and he has also forgotten what true knowledge is. He mistakenly thinks that religious jurisprudence is knowledge, as he believes that scratching the ear is an act, shaking the head in reading is an act, and mere belief is an act. He has forgotten the true meaning of action. As I understand the concept of jihad in a reversed manner, I have tried through repetition to bring him to a point where he says to himself, "Perhaps this book is correct, so why should I not hear its views? Why should I not compare the hadiths with the texts of the Quran to see if what is claimed is true?" When I bring the reader to this stage, I will have achieved something and put him on the right path, holding onto the right thread. The tool for uncovering the truth, which is the Quran and its verses, will reveal over time that everything I have told him is true and that he has indeed been in clear error all these years, and that our ancestors—may Allah have mercy on them—were among those misled by the efforts of these devils. But what is our excuse today? The last Islamic ruler was approximately a hundred years ago.

In summary, I tried to make him re-examine his fixed religious ideas and weigh them against reason and logic, and to question the benefit of remaining in error today after the one who misled us for fourteen hundred years about Allah's religion has gone beyond return.

This is my sole aim with the repetition, so I hope the reader understands this truth and is patient, and reduces complaints about the repetition. It is, by God's will, intentional and not a mistake on my part but deliberate. I have read everything I wrote many times before sending it for printing and publication because I do not want to present raw ideas to the reader. My goal is not to add darkness to the pages with my writing, but I have an interest in this world and the Hereafter from all of it.

In this world, I want my children and grandchildren, who, if they return to their true religion and the only path of Allah and His book, the Quran, to live among the unified Islamic Ummah, so that they regain their strength, honor, dignity, knowledge, and contribution to human civilization, enjoying the blessings of Allah in this world.

I have an interest in the Hereafter as well: I hope that Allah will consider this work of mine as righteous and beneficial on earth, and that I may gain His pleasure. If I attain Allah's pleasure, I do not aspire for more, because wherever He places me afterward will satisfy me, knowing that His justice is absolute and His mercy is boundless.

In this world, I do not ask Allah for more wealth than He has given me, for He has overwhelmed me with His grace, and I am grateful to Him. All I hope for is good health as the years advance and that I do not reach an age where I know nothing beyond what I have learned. I consider knowledge in this life one of the greatest blessings. We aspire for the good of the Islamic Ummah, to return as we once were, the best nation brought forth for mankind: "You are the best nation brought forth for mankind; you enjoin what is right, forbid what is wrong, and believe in Allah." (3:110)

Finally, what is the goal and objective I hope to achieve through all my books:

I start from a firm and strong belief that the Islamic East is suffering from an intellectual problem related to its Islamic creed. Many efforts, as I have previously mentioned, have been made over a very long period to plant incorrect ideas for the benefit of those who held power, guidance, authority, and wealth in this Ummah during that time. They did not pay much attention to the effects of their destructive work on the souls and minds of the individuals in the Ummah, rendering it a paralyzed nation and placing it outside the natural course of history and development that Allah, the Almighty, has established as a Sunnah for all worlds.

My goal has been for the educated Muslim to recognize again what has actually happened to him and that what he holds dear and loves as his religion was unfortunately nothing but the poison that his forefathers were killed by. It is the same poison that will also destroy him and his future generations if he does not take action, wake up from his negligence to know the truth first, then think about what he should do second. Then, he should look for the correct alternative to bring himself and his descendants back to the only true path available, which is within his reach. After receiving guidance from Allah, I turn to Him and advise others for the sake of Allah to turn to the alternative, which is the Quran. He should be cautious and use his mind before believing me; he should think carefully before accepting my advice, as there may be another poison behind it. Perhaps. Or perhaps I am telling him the full truth, and he does not decide. Do I want any reward from him? My reward is with Allah alone.

He is the one who should think and use that divine device he carries in his head and ask:

Is there healing in the Quran and its verses?

“And a lesson from your Lord, and healing for what is in the breasts” (Surah Yunus, 57).

“And We send down from the Quran that which is healing and mercy for the believers” (Surah Al-Isra, 82). Or is healing found in what is said to him and his forefathers about the hadiths attributed to the noble Prophet, which are called sacred and honorable hadiths?

If so, he must first understand what knowledge and sanctity these hadiths contain. This is exactly what I will do in this book: studying the hadiths of Bukhari and Muslim and placing them under scientific scrutiny, without aiming for emotional criticism. I emphasize once again that my only goal is to reach the complete truth. The reader is then free to choose what he finds suitable for himself and his thinking, without any pressure or coercion, just as Allah willed for him and preordained when He said:

“So whoever wills, let him believe; and whoever wills, let him disbelieve” (Surah Al-Kahf, 29).

“There is no compulsion in religion. The right path has become distinct from the wrong” (Surah Al-Baqarah, 256).

He should search, verify, and evaluate. I will be his best helper and supporter, God willing. Where can one reach who seeks the truth relying solely on the Book of Allah?

And where can one reach who seeks the truth while still believing that the hadiths are also divine revelation like the Book of Allah? He cannot understand the Book of Allah except by referring to those hadiths, just as he is accustomed to hearing from his beloved teacher or from his parents at home?

To help the Muslim understand this issue better, I will provide an example to clarify the problem, and Allah is always the highest example:

We as Muslims have grown accustomed to living with this problem to this day without knowing what is correct. All Muslims know that the Messenger of Allah did not accept charity or zakat money, and this is a fact. But why?

We want to understand the real reasons and motivations that prevented the Messenger of Allah from consuming zakat and charity money. It was prohibited for him and his entire family. First, let us refer to the second source of revelation, which is the noble hadiths, to find out the reason:

Hadith (1491) from Sahih Bukhari, narrated by Abu Huraira (may Allah be pleased with him): Al-Hasan bin Ali (may Allah be pleased with him) took a date from the charity dates and put it in his mouth. The Prophet (peace be upon him) said: “Kakh, Kakh,” and asked him to spit it out, then said: “Did you not know that we do not eat charity?”

Hadith (1072) from Sahih Muslim, narrated by Abdullah bin Abdullah bin Noufal bin Al-Harith bin Abdul-Muttalib, in a long hadith where we are interested in the last part: One of us spoke, saying: “O Messenger of Allah, you are the most righteous and the most generous, and we have reached the stage of marriage, so we came to you to ask you to distribute some of these charities to us, so that we may receive as others receive.” He was silent for a long time until we thought of speaking to him. He said: And Zainab was shining

on us from behind the veil, indicating not to speak to him. The Prophet said: "Charity does not befit the family of Muhammad. It is only the filth of people. Pray for the protection of Muhammad." And so forth. In the narration (168) from Sahih Muslim of the same hadith: "These charities are only the filth of people, and they are not lawful for Muhammad nor for the family of Muhammad."

What is the truth we arrive at after referring to the two major sources of knowledge in Islam? It is said that those who know what is in them and inform the people of the Islamic world:

We learned that charity and zakat are the filth of people.

We learned that Muhammad (peace be upon him) and his family are not worthy of consuming that filth. We learned that the ones who are worthy of consuming that filth are other categories of people.

Are you satisfied with these conclusions we have reached so far?

Now, let us examine the primary source of human knowledge, which is the Book of Allah (the Quran). What do we find in the verses of light and truth in response to our question?

When we open the Quran and look into the topic of charity, which encompasses the verses on zakat, we find dozens of verses. All of them emphasize that zakat and charity are meant to purify the souls from within, from sins and errors, and are not intended to purify wealth. Allah knows that wealth in itself is pure, but while acquiring it, individuals may accumulate some sins, such as cheating in weights, errors in accounting, or obtaining money from questionable or forbidden sources. The sins, whether minor or major, affect the human soul, which is the focus of purification in the Quran. Thus, paying zakat is intended to cleanse the souls, not the wealth. The Quranic verses attest to this:

"Take from their wealth a charity to purify them and sanctify them with it" (Surah At-Tawbah 9:103).

If Allah intended for the purification of wealth rather than the souls of Muslims, He would have said: "Take from their wealth a charity to purify and sanctify it," where the pronoun would refer to the wealth, not the souls as seen in the previous verse.

"Success has certainly been achieved by one who purifies himself" (Surah Ash-Shams 91:9).

The pronoun (her) refers to the feminine soul, not to the wealth.

"Those whose hearts Allah does not wish to purify" (Surah Al-Ma'idah 5:41).

Thus, purification in the sight of Allah is always for the souls, hearts, and minds. So why does the Prophet and his family not consume charity if wealth is inherently pure? We must look for other verses to find a clear answer in the Book of Allah.

What is the common response from all the messengers of Allah? They all publicly declare during their call to Allah's message and faith in the One and Only God:

"O my people, I do not ask you for any reward for it. My reward is only from Allah" (Surah Hud 11:29).

"We do not ask you for any reward for it. My reward is only from Allah" (Surah Yusuf 12:104).

"Say, 'I do not ask you for any reward for it except that whoever wills may take a path to his Lord'" (Surah Al-Furqan 25:57).

"And I do not ask you for any reward for it. My reward is only from the Lord of the worlds" (Surah Ash-Shu'ara 26:109).

Say, "Whatever reward I have asked of you is for you. My reward is only from the Lord of the worlds" (Surah Saba 34:47). The last verse says: "Even if I were to demand a reward, it would be for your benefit, not mine." This refers to the zakat and charity paid by Muslims, which have their rightful recipients as we will see in the verse, but the Prophet does not receive any share from it. This is because the Prophet does not ask for a reward from people so that no one can claim, at any point in time, that the Prophet, who conveyed the message and relayed his Lord's message to people, sought reward, wealth, or riches from

people's wealth. The Prophet can only be truthful and fulfill what is commanded in the Book of Allah if he is honest and implements the teachings and traditions he has brought.

This is the reason that prevents the Prophet from accepting zakat or charity from people. We hear in the history of the Prophet's life that he accepted gifts but did not accept zakat. However, even this should be questioned because gifts are often given as bribes, similar to what happened with the tax collector who was held accountable by Umar (may Allah be pleased with him) after saying, "This is for you, from the wealth of charity, and this is for me," pointing to a herd of camels. Umar then said, "Why did you not stay in your house and see if it would be given to you as a gift?" He took all of it and added it to the public treasury.

Thus, we found in the Book of Allah the real reason why the prophets do not eat from the wealth of zakat, charity, and gifts. The rightful recipients of zakat and charity are specified in the verse:

"Charity is only for the poor and the needy, and those employed to administer it, for those whose hearts are to be reconciled, for freeing captives, for those in debt, for the cause of Allah, and for the wayfarer. An obligation from Allah. And Allah is Knowing and Wise" (Surah At-Tawbah 9:60).

Therefore, the Prophet has no share in the charity at all. According to the explanation of the verse, it is spent on its rightful recipients. If he or his family took something from it, it would be as if he had received a reward or share from the people in exchange for what Allah commanded him to do. This would contradict all the verses of Allah in the Book. Thus, we find that although the Prophet said to his grandson Al-Hasan (may Allah be pleased with him), "Kakh, kakh," he did not mean that the fruit itself was impure but rather to warn the child not to eat it, knowing that it was prohibited for him and his family by Allah.

I will give another example from my personal experience.

I heard the call to prayer for Fajr and listened to it: "Hayya 'ala as-salah, hayya 'ala as-salah," then "Hayya 'ala al-falah, hayya 'ala al-falah," and then it said, "As-salatu khayrun min an-nawm." I thought to myself that perhaps the muezzin was saying "Hayya 'ala as-salah," as it would make a beautiful and linguistically appropriate meaning compared to "falah." Knowing that the text of the call to prayer is not found in the Quran, I referred to Sahih al-Bukhari and opened the book of the call to prayer, which forms a large part of the book. There I found the following chapters:

From the chapter on the beginning of the call to prayer, which carries the serial number - 1 - to the chapter on a woman's permission from her husband to go to the mosque, which carries the serial number 166, that is, one hundred and sixty-six chapters.

Do you know what the result was? It was both amusing and disheartening at the same time. I did not find a single correct or incorrect text about the call to prayer in all of Sahih al-Bukhari. Simply put, there is no text of the call to prayer in all those chapters. So where can a Muslim turn to find the truth?

And we still believe today that what we have of those hadiths is correct and can be relied upon to understand the truths about our religion?

Some might ask: What did you find in those numerous chapters about the call to prayer?

Yes, I found good hadiths. I would like to narrate them to you so that you may understand our religion as presented to us in the second revelation from Allah Almighty. This is what they told us:

- Hadith (608) from Sahih al-Bukhari, narrated by Abu Huraira (may Allah be pleased with him), that the Messenger of Allah said:

"When the call to prayer is announced, the devil turns away and passes gas so that he does not hear the call. When the call is finished, he comes back until the prayer is announced. Then he turns away again, and when the prayer announcement is finished, he comes back."

For the importance of this hadith, it has been mentioned in Sahih al-Bukhari in four other places, which are hadith numbers: (1222 - 1231 - 1232 - 3285). In the chapter on speaking during the call to prayer, the following was mentioned in chapter number (10): Al-Hasan said: "It is not a problem if he laughs while calling the adhan or while performing the iqamah."

- Hadith (617) from Sahih al-Bukhari, narrated by Abdullah bin Abi, that the Messenger of Allah (peace be upon him) said:

"Bilal calls the adhan at night, so eat and drink until Ibn Umm Maktum calls the adhan."

Is this a revelation from the heavens? And should all Muslims on earth, in every time and place until the Day of Judgment, consider this command as a divine and permanent decree imposed on humans?

- Hadith (637) from Sahih al-Bukhari: Narrated by Abdullah bin Abi Qatada from his father, who said: The Messenger of Allah said: "When the prayer is established, do not stand up until you see me." Is this command also a divine mandate until the Day of Judgment? Should a believer not stand for prayer until he sees the Prophet in front of him? Perhaps, out of obedience to this heavenly revelation, many Muslims have left their prayers until today.

In Hadith (642) from Sahih al-Bukhari: Narrated by Anas: "The prayer was established while the Prophet was speaking to a man on the side of the mosque, and he did not stand for the prayer until the people fell asleep." Do you believe that this is a truthful statement about the Prophet before you believe that it is from the words of Allah and a revelation from the heavens?

In Hadith (644) from Sahih al-Bukhari: Narrated by Abu Huraira: The Messenger of Allah (peace be upon him) said: "By the One in Whose Hand is my soul, I have thought of ordering firewood to be brought and then to order the prayer to be called, and then to appoint a man to lead the people in prayer, and then to go to some men and burn their houses..." and so on.

Do you believe that such words could come from the Messenger of peace and Islam, whom his Lord described with the best and most excellent qualities, such as:

"And indeed, you are of a great moral character." - Al-Qalam.

"And if you had been severe and harsh-hearted, they would have dispersed from around you." - Aal-e-Imran 159.

Out of His intense love for people and hope for their repentance and return to Allah, the Prophet (peace be upon him) was willing to pray for the chief of hypocrites, Abdullah bin Ubayy, and seek forgiveness for him until his Lord commanded him not to pray for hypocrites thereafter.

Do you still believe that our great Prophet would command like any tyrant on earth and burn people's homes while they are alive with their innocent children because they did not come to pray in congregation at the mosque but prayed in their homes? Do you believe that this hadith (which is considered correct) is actually correct?

And in Sahih al-Bukhari's book, we find the following hadith in Chapter (53):

- Hadith number (691) narrated from Abu Huraira that the Prophet (peace be upon him) said: "Doesn't anyone among you fear that if he raises his head before the Imam, his head will turn into the head of a donkey, or that Allah will change his face into that of a donkey?" Is this also a heavenly revelation that should be counted among the verses of Allah and sanctified by Muslims until the Day of Judgment?
- Hadith number (695) narrated by Az-Zuhri from Ubaidullah bin Adi - and at the end of the hadith - Az-Zubaidi said that Az-Zuhri said: "We do not see that prayer should be performed behind a eunuch except in cases of necessity." What is this necessary situation? Is it due to a shortage of men? Or is it because all men have become eunuchs?
- Hadith number (717) narrated from Anas bin Malik that the Prophet (peace be upon him) said: "Straighten the rows, for I see you behind me." Is this hadith a heavenly revelation that assures us that the Prophet (peace be upon him) acquired special abilities beyond humans after his prophethood, such as seeing in all directions simultaneously and knowing the secrets of hearts?
- Hadith number (748) narrated from Abdullah bin Abbas that: "During the time of the Messenger of Allah (peace be upon him), there was a solar eclipse, and he prayed. The people said: 'O Messenger of Allah,

we saw you do something in your place, and then we saw you bow down and sit.' The Prophet (peace be upon him) said: 'I saw Paradise, and I plucked a bunch from it. If I had taken it, you would have all eaten from it until the end of the world.'" Is this heavenly revelation and one of the scientific reports mentioned in the Quran?

These are the examples I found in the book of the call to prayer, but I did not find the actual call to prayer in the book anywhere. Why? Allah knows best.

Sixth: The Introduction

No Muslim who believes in Islam as a religion can have Allah and His Messenger less beloved to him than himself and his family. Just as no Muslim can separate in his mind and belief between Allah and the Messenger, so that his position is to love Allah alone and hate the esteemed Messenger.

Because a Muslim—any Muslim—has only come to understand the reality of Allah and the religion of Islam through the Messenger, Muhammad ibn Abdullah (peace be upon him), who conveyed to all of us from the beginning the eternal Book of Islam, the Holy Quran, as a revelation from his Lord and was the first to speak it. From him, it was recorded in the Quranic text by those who worked for him among the scribes of revelation and preserved in the hearts (the hearts of the believers) without interruption. Allah chose him to be unlettered, not knowing how to read or write, so he would not be accused of having learned it from someone or copied it, as some have falsely claimed that the monk Bahira or Waraqah ibn Nawfal taught him the knowledge of the Quran. All such claims are from the enemies of Islam, envious, malicious, and hypocritical. However, the situation of the Quran today has started to change as scientific discoveries in the world by scientists continue, and Muslims find what supports those discoveries in verses whose meanings are becoming clear with the knowledge of cosmic truths. These new scientific discoveries are corroborated by verses from the Holy Quran, along with other miracles in the Quran itself, which are sufficient to rationally prove that it is a Book from Allah, and all its information, news, and sciences were not known to humans or earthly creatures at least. We Muslims believe this from the beginning, submitting to Allah and His truthful, trustworthy Messenger. By Allah's grace alone, the Holy Quran has been preserved in its entirety without any deficiencies until today, and the enemies of Islam, despite their multitude, have not been able to alter a single letter of it, praise be to Allah, Lord of the worlds. It is He who has promised its preservation and is the truest of speakers:

"Indeed, We sent the Reminder, and indeed, We will be its guardian" (15:9).

After this, we obey Allah and the Messenger as Muslims, praying to Allah five times a day, fasting in Ramadan, giving zakat, and performing Hajj to Mecca.

So, are we believers after this? Or are we polytheists without realizing it?!

My first book and this second book aim to answer these two major questions. I reaffirm that the confusion we all experience comes from not understanding the meaning of faith and polytheism originally. Anyone who reads these two books will inevitably find answers to all their questions.

First and foremost, we must understand the reality of Allah, the Almighty, to the extent that our minds can grasp it. Allah is One and Unique, with no duality. What does this mean?

It means that Allah is the Complete Reality, with no opposite, which is illusion.

It means that Allah is the Absolute Good, with no evil; there is no opposite to Him, which is evil.

It means that Allah is the Absolute Knowledge, with no ignorance; there is no opposite to Him, which is ignorance.

It means that Allah is Rich, and cannot be described by the opposite, which is poverty or need. Therefore, His self-sufficiency is absolute.

It means that Allah is Perfect, and it cannot be said that there is any deficiency in Him, and so on...

However, Allah, the Creator, Planner, and Omnipotent Being, created His creatures with distinctive attributes.

Among these are:

- The attribute of diversity with complementarity. This attribute is present in His creatures and includes:
 - Male and female
 - Complementary pairs, where each individual creature is a pair in itself

And then there is the direct contradictory attribute, such as the contradiction found in the following attributes:

- Good and evil
- Justice and oppression
- White and black
- Light and darkness
- Rich and poor
- Truth and falsehood
- Knowledge and ignorance
- Guidance and misguidance
- Completeness and deficiency
- Reality and illusion

And there is the contradictory attribute with succession, such as:

- Day and night
- Inhalation and exhalation
- Life and death
- Ascending and descending

And there are the reprehensible contradictory attributes where the middle ground is praised, such as generosity being the middle between extravagance and stinginess, courage being the middle between recklessness and cowardice, and justice being the middle between favoritism and enmity. Thus, Islam is the religion of moderation and peace throughout the world.

Allah, the Almighty, is exalted above all these dualities of various kinds. He is the One who chose Adam from among His creatures and distinguished him with special attributes that He did not give to other creatures. He breathed into him something of His spirit and essence, granted him the ability to think and speak based on logic, argument, and evidence, and gave him the ability to choose and direct himself in one of two ways: towards Satan or towards the Merciful, with the capacity to make an independent choice. He can say "yes" with the same strength as he can say "no," and he can believe in Allah just as he can disbelieve in Allah. Anyone who thinks this contradicts Allah's will is making a grave error, for all of this happened according to Allah's prior decision. He is the One who created man and endowed him with all these abilities for a purpose known only to Him.

Knowing also that man alone would be lost amidst all these contradictions and would never be able to discover the right path that benefits him and is good for him on his own, He sent messengers and prophets to all the nations of the earth without exception. The history of humanity on earth is nothing but a record of the struggle between good and evil as represented by man. Even though

Allah's messengers and prophets were always tasked with clarifying the right path and the straight path for people with encouragement from the Creator.

A believer is someone who believes that Allah is the embodiment of all the attributes listed on the right side of the list, such as goodness, justice, light, truth, guidance, reality, knowledge, and other names and attributes of Allah. He follows the straight path illuminated by the messages of the Lord of the Worlds, as the Prophet Muhammad and the noble companions did until the martyrdom of Uthman ibn Affan, may Allah be pleased with them all.

Alternatively, a believer is someone who aligns with the attributes on the left side of the list, such as evil, injustice, falsehood, misguidance, and committing major sins that Allah has forbidden, thus becoming a corrupter on earth and a follower of Satan.

Or, he may believe in some things and disbelieve in others. For instance, he might believe in Allah, goodness, justice, and truth but disbelieve in matters that his senses cannot perceive. He may label these as supernatural and deny them entirely, such as disbelief in the Day of Judgment, accountability, paradise, hellfire, and resurrection after death. Regarding such people, Allah says: "But those who disbelieve in the Hereafter, their hearts are in denial, and they are arrogant" (Surah An-Nahl 16:22).

Allah describes them to guide us to them, as they are those who are arrogant on earth and forget that they will meet their Lord and will eventually return to the earth from which they came. Those who do not believe in the Hereafter cannot comprehend the meanings of Allah's verses in the Quran, even if they read them: "And when you recite the Quran, We place between you and those who do not believe in the Hereafter a hidden barrier" (Surah Al-Isra 17:45). Thus, a disbeliever of this type is one who believes in knowledge and facts in this world and in the vast universe that falls under the scope of his mind and five senses but cannot grasp the reality of the Most Merciful. They are the secular Westerners of today's Western civilization and their followers among Muslim countries. Their flaw is that they believe that man alone can guide himself with his own laws, legalizing what Allah has forbidden and forbidding what Allah has permitted, leading them into serious errors even in their worldly lives, such as legalizing abortion, various forms of immorality, gambling, usury, alcohol, and consuming and permitting prohibited foods.

So, who is a polytheist? He is not only one who publicly associates partners with Allah. He is not only one who does not love Allah and the Prophet.

Rather, a polytheist is someone who falls into the deception of human devils who entice him until he accepts associating partners with Allah. This makes everything easier for them, allowing them to make the person in power a partner with Allah, granting him, even indirectly, the right to legislate for the people as he wishes, which contradicts Allah's will as clarified in His book and His law, which is the Holy Quran. Acceptance of this situation by a polytheist, even if out of ignorance and deception, is not forgiven by Allah. Instead, it deprives him of the rewards of both this world and the Hereafter, as Allah does not love the weak and foolish who do not use the intellect He has granted them. Allah is more angry with those who associate partners with Him than with those who have disbelieved in Him and denied Him. Today's Muslims are guilty of polytheism in this regard because they accepted the deception of human devils by associating another book with His book, another Sunnah with His Sunnah, and another guidance with His guidance, making the noble Prophet a mediator and partner with Allah in His unseen matters. Allah is angered by all these forms of polytheism, and He will not be pleased with us until we abandon all of them and return to His oneness, not just verbally but in action and practice. We must return to the one path of Allah after leaving all the paths of the devils. It is important to note that today there is no group on the path of Allah, and no comparison can be made between them, as they are all on the paths of the devil without any distinction. Allah does not accept any of these paths because they follow illusions, speculations, and falsehoods, leaving the truths of Allah, His light, and His book, the Quran.

The best place to seek answers to questions related to faith and the Islamic religion is always in the verses of the Holy Quran.

Let's read the following verses from Surah Al-Kahf:

"And tell them the parable of two men. We made for one of them two gardens of vines, and We surrounded both with date-palms and placed crops in between them. Each of the two gardens produced its fruit and did not fall short thereof in anything. And We caused a river to gush forth within them. And he had fruit. So he said to his companion while he was conversing with him, 'I am greater than you in wealth and mightier in respect.' And he entered his garden while he was unjust to himself. He said, 'I do not think that this will ever perish. And I do not think that the Hour will occur. And if I am brought back to my Lord, I will surely find better than this as a return.' His companion said to him while he was conversing with him, 'Do you disbelieve in the One who created you from dust and then from a small quantity of sperm and proportioned you as a man? But as for me, He is Allah, my Lord, and I do not associate with my Lord anyone. Why did you not say, "If only as Allah wills; there is no power except with Allah." If you see me less than you in wealth and children, perhaps my Lord will give me something better than your garden and send upon it a calamity from the sky so that it becomes a barren wasteland. Or its water will sink into the earth so that you would never be able to seek it.' And his fruits were encompassed, and he began to turn his wrists about what he had spent on it while it was collapsing upon its trellises and said, 'Oh, I wish I had not associated with my Lord anyone.'" (18:32-42)

Ten verses from the Holy Quran narrate the story of associating partners with Allah. To understand it, we must know that Allah has a unique style of expression that differs from human expression. There is no superfluous content or words just for melody, rhythm, or the beauty of the text in these verses. Every word in the text requires attention, and the text must be read with special observational skills; otherwise, the meaning may be missed. This is the secret of the verses of the Holy Quran and the secret to understanding them.

Firstly, we notice that the Lord of the worlds begins the story by talking about a man who has two gardens, and during the course of the story, these two gardens turn into one garden. We need to understand the reason for this. It reveals that Allah does not pre-determine anything for His servants in advance; rather, the servant himself makes decisions through his actions as willed by Allah. This destiny can change according to the servant's state of mind and its changes, which also occur freely by the servant without Allah's direct intervention. Allah may also alter His decisions regarding the servant based on changes in the servant's psyche and deeds on earth. To clarify briefly:

At first, the man was righteous and believed in Allah, as evidenced by Allah granting him two gardens, one on earth and one in heaven. Both gardens yielded fruit, and nothing was withheld from them. To withhold is to give someone less than they deserve, and since Allah did not withhold any fruit of this world from him, he also deserved the fruits of the Hereafter due to his faith and good deeds. The story is symbolic and contains symbolic words that cannot be understood literally. Therefore, Allah says, 'And We caused a river to gush forth between them,' where the river symbolizes the flowing time between the two gardens until the servant reaches from one to the other. If the servant had died in his original state, he would have found what his Lord promised him to be true in heaven. But before reaching safety in his entire journey of life and before his soul returns to his Lord content and pleased, new changes occurred in that soul due to the servant's actions, intentions, and freedom without Allah's intervention. What are these changes? The servant said to his companion while conversing, 'I am greater than you in wealth and might.'

The illusions of power, pride, and arrogance entered the originally righteous servant's soul. Since illusions are false and falsehoods are mere assumptions, this servant assumed that all his worldly success was due to his own self, his might, and superiority over others, like his companion. As all these matters entering his soul were illusions with no reality, the injustice was from the servant to himself, not from Allah. At that moment, his Lord's stance changed, nullifying what was originally destined for him in heaven based on his altered stance and initial righteousness. Therefore, we find Allah saying in the verse: 'And he entered his garden while he was unjust to himself,' even though Allah initially spoke of two gardens. Here, only one garden is mentioned, which is the servant's initial garden on earth if he was among the pious.

Why did Allah cancel the servant's share in the garden of heaven?*

****Because a new condition emerged that unsettled and altered his faith. To be precise, this condition begins with the servant's statement:**

He said, 'I do not think this will ever perish.'

Understanding this part of the verse is crucial for grasping many aspects of shirk (associating partners with Allah) in general. Recall the verses from Allah that indicate that everything under the sun and every creature is destined to perish due to the passage of time, as everything has a set term that will end when its time comes, even if it is the sun, moon, or stars. 'Everything upon it [the earth] will perish. And there will remain the Face of your Lord, Owner of Majesty and Honor' (Surah Ar-Rahman, 55:26-27).

But the man said from the beginning, after Satan entered his heart, 'I do not think this will ever perish.' It is important to note the word 'assumption' (ظن), which is always from illusion and Satan, not from Allah. Satan led the man to believe that his earthly garden, which he sees and touches, could not perish, but instead imagined it to be eternal and everlasting. Yet, the Quran explicitly states that nothing with Allah is eternal. This is how the man entered into shirk with Allah through his garden, while Allah rejects any form of shirk:

'And [mention] when We designated for Ibrahim the place of the House, [saying], "Do not associate anything with Me..." (Surah Al-Hajj, 22:26).

'And worship Allah and associate naught with Him...' (Surah An-Nisa, 4:36).

'Say, "Come, I will recite what your Lord has prohibited you from: Do not associate anything with Allah..." (Surah Al-Anam, 6:151).

The man's garden is part of creation, but Allah rejects associating partners with Him in anything.

To understand the remaining changes in the man's psyche, we must continue reading the verses.

He also said, 'I do not think the Hour will come.' He entered into disbelief by rejecting belief in the Hour, and no longer believed in its occurrence. His previous faith in the Hereafter was nullified by his disbelief. This is disbelief in what Allah has stated in the Quran as an inevitable truth that must be believed:

'Indeed, what you are promised is coming' (Surah Al-Mursalat, 77:7).******

****'Indeed, what you are promised is true. And indeed, the religion is bound to occur' (Surah Adh-Dhariyat, 51:5).**

This means there is no room for doubt about the Hour and the Hereafter according to Allah's decisive promise. Therefore, anyone who truly believes in Allah must believe in what He has said without fail; otherwise, they have disbelieved.

Thus, we find that when his companion addresses him, he does not say to him, 'You have associated partners with Allah':

His companion says to him, 'Do you disbelieve in the One who created you from dust, then from a drop of fluid, and then fashioned you into a man?' This means that the companion is asking him: How can you disbelieve and assume, from your evil commanding soul, that Allah, who created you from nothing but dust, then recreated you from a drop of fluid from your father's back, and then made you into a complete, healthy, and strong man—how could you forget all of this and think that Allah would be unable to recreate you and bring you to the Day of Judgment and reckoning with all of creation? Would it not have been better for you if you had entered your earthly garden and said, 'What Allah wills has occurred,' acknowledging His provisions and blessings? For power and might belong solely to Allah, and not to any of His servants. I am but a speck in the vast dominion of Allah, and I can do nothing except if Allah bestows His mercy and forgiveness upon me.

At the end of the story, Allah even destroys the man's earthly garden. He loses it, although he had just recently thought it was eternal with Allah. Allah destroyed it while he was watching, and it became desolate. The servant regrets at a time when regret is no longer useful, and says: 'I wish I had not associated anyone with my Lord.'******

****This story in Surah Al-Kahf, consisting of ten clear verses, will not be understood by a person who believes in the existence of another book alongside the Book of Allah. For if one turns to any other book besides the Quran, such as a book of Tafsir or any Hadith, they will never be able to understand it fully. Anyone who attempts to understand it directly from the Quran will be given understanding by Allah according to their efforts, and they will grasp what was not understood yesterday, perhaps today, and maybe even tomorrow. The righteous and believing servant must always strive towards their Lord.**

Thus, after understanding who the polytheist is according to the verses of the Quran, we return to seek sources of truth, light, and justice for the Muslim. We need to examine how a Muslim might fall into the deception of the devils among humans by accepting sources of delusion instead of the original source, leading them to mistake imagination for reality and dreams for fact. For example:

- Is it an exaggeration to say that the Quran is the source of knowledge, truth, and understanding of all realities?

What do we mean by this statement?

We mean that everything it contains, including news and sciences, is certain and factual. There is no room for doubt, imagination, fantasy, or speculation in it, even though these matters are future events still within the unseen knowledge of Allah alone. But Allah always speaks the truth and honesty.

The occurrence of the Hour is inevitable. It is not a false occurrence (Surah Al-Waqi'ah, 56:1).

Indeed, what you are promised is true. And indeed, the religion is bound to occur (Surah Adh-Dhariyat, 51:6).

The Day of Resurrection and reckoning is an absolute certainty, a reality without any room for doubt.

Indeed, the punishment of your Lord is bound to occur (Surah At-Tur, 52:7).******

****Similarly, the Lord of the worlds affirms that His fire, punishment, and hell are complete certainties with no possibility of their non-occurrence.**

Therefore, a Muslim who believes in Allah and the Messenger, loves them, performs prayers, gives Zakat, fasts during Ramadan, and performs Hajj, and who believes that the Quran alone is the Book of Allah and the source of knowledge, law, light, and guidance, is rightly guided by the guidance of Allah. Such a person is a true believer and is on the path of their Lord as long as they adhere to the Quran's texts and follow the path of Allah, implementing the commands of the Most Merciful and avoiding the ten major sins.

However, if a Muslim performs all the acts of worship as commanded but believes, based on what they have heard from their teacher, father, or grandfather, that there is another book alongside the Book of Allah, such as Sahih Bukhari, and they believe that all the narrations and Hadiths in that book are sayings of the Prophet Muhammad and are correct and obligatory to follow just like the Quran, because both are from Allah and are heavenly revelations according to the consensus of past and present scholars of the Sunnah, then what has happened to that Muslim? They have associated partners with Allah in something not ordained by Him.

I will demonstrate in this book that all Hadiths, in general, say one thing and its opposite. For instance, if we ask the Quran which direction to take from point A to point B, the Quran always provides a single, unchanging answer, with no contradiction—such as "turn right." We will not find any verse in the entire Quran saying "turn left" in response to the same question the Quran previously addressed. On the other hand, if we consult Sahih Bukhari or Sahih Muslim, which are also from Allah according to the consensus of Sunni scholars, we may find some Hadiths saying to turn right and others saying to turn left. If a Muslim asks now: What is the reason for this persistent duality in all Hadiths, where you always find both the thing and its opposite? We would then say to the inquirer:******

****The Sultan used Hadiths, scholars of Hadith, and religious figures primarily to convince the public, which was the general opinion for him, of his viewpoint. All these individuals worked for the Sultan in exchange for a set fee corresponding to the services they were required to provide. They had to implement orders, which**

is why we referred to them in this book as "the Sultan's soldiers" because they received orders and were always required to obey them, regardless of the nature of those orders.

Anyone who imagined that they were free to say what they wanted and believed to be the truth was mistaken. The Sultan was not seeking the truth and facts but rather his own interests and the interests he wanted to achieve later, all of which followed his whims, desires, and the devilish inclinations of his own self.

When the Sultan, based on his personal interest and perspective, wanted to tell people to turn right, he used Hadiths from his soldiers that instructed to turn right. And if, later, the Sultan's interests changed for any reason and he wished to reverse his previous stance to an opposing viewpoint, he used Hadiths from his soldiers that instructed to turn left. The Sultan was never constrained by any law or constitution before his people to decide what he wished. As we have clearly seen in this example, he was never obligated not to act according to his whims and moods. His soldiers always had to justify his position and issue fatwas based on Hadiths that contain both the thing and its opposite.

The seriousness of this issue implies that the Islamic Sultan, according to the law of Hadith, is not bound by any legal or constitutional limits on his absolute authority, whether heavenly or earthly.

Thus, the law and constitution applied by him are his whims, will, desires, and their fluctuations.

Is there any divinity on earth greater or stronger than that?*

*The entire Quran is knowledge, sciences, and truths. In the part of the Quran that contains prophecies (the Prophetic section), it provides news and revelations. However, in the part of the Quran known as the "Mother of the Book," which contains the message of Prophet Muhammad, there are laws, judgments, worship practices, prohibitions, and the straight path (i.e., major sins, which is the "Message section"). The Sultan, through corrupt scholars who are his loyal soldiers, was able to fortify himself against his people and nation so that his aides had an answer for everything. For example, the people who suffered from the severe oppression of the Sultan and his control over them, taking everything for himself while denying them basic necessities, were accounted for by his soldiers as well. But how?

Hadith (1836) in Sahih Muslim from Abu Huraira said: The Prophet ﷺ said: "Listen and obey in hardship and ease, in pleasure and displeasure, and when you are given preference over others." The explanation of the hadith in the margin of Sahih Muslim states: (And preference) with the opening of the 'a' and the 'th' (thaa). It is said with the 'a' and the 'th' pronounced, or with the 'a' and the 'th' silent, three dialects reported in the Mashriq and elsewhere. It means to take priority and specialize in worldly matters. Listen and obey, even if the rulers take preference in worldly matters and do not provide you your due rights from what they have. Have you seen what the Sultan and his soldiers are aiming for with all those hadiths? It is patience and obedience under all circumstances. The reward for the Muslim is with Allah in the heavens. However, if we study the hadith, we would not find any real knowledge in it. Knowledge means providing certain news. For example, if a man wants to go on a nature tour in the forests tomorrow and asks if it will rain, and our answer is: "Yes, it might rain, or it might not rain," then in reality, we have answered the man with words. But if we scrutinize the words and their meaning, we find that our answer was empty of content, and we did not provide any real information. Before he asked us, he was in the same situation and did not know if it would rain or not. The position of the hadith is always this position, and it was originally set up to issue fatwas for the Sultan. However, sometimes hadiths contain information and news that contradict the Quran, potentially altering the entire Islamic creed. I have explained this in various parts of this book to avoid its harm. To ensure that the example given is not without evidence and proofs, I will provide some examples from the hadiths, of course only from the two authentic collections, although we are still in the introduction.

Hadith (5233) in Sahih Bukhari from Ibn Abbas about the Prophet ﷺ said: "No man should be alone with a woman unless she has a mahram." A man stood up and said: "O Messenger of Allah, my wife has gone for Hajj, and I have enlisted in such and such a military campaign." The Prophet ﷺ said: "Return and perform Hajj with your wife so that no one will be alone with a man's wife during his absence."**

**Hadith (5234) in Sahih Bukhari from Anas bin Malik رضي الله عنه said: A woman from the Ansar came to the Prophet ﷺ, and he was alone with her. He said to her: "By Allah, you are the most beloved people to me."

Imagine this hadith in Sahih Bukhari, where the narrator tries to cast doubt on the Prophet ﷺ and his ethics, suggesting that he forbade something while doing the opposite and attempted to be alone with women, saying: "By Allah, you are the most beloved people to me." But this was the Sultan's will.

Hadith (1409) in Sahih Bukhari from Uthman bin Affan, the Prophet ﷺ said: "A person in Ihram (pilgrim state) should not marry, be married, or propose."

Yet, the exact opposite is found in Hadith (1410) in Sahih Muslim and Hadith (1837) in Sahih Bukhari: from Ibn Abbas, who reported that the Prophet ﷺ married Maymuna while in Ihram, i.e., the Prophet ﷺ did something he had previously forbidden others from doing.

Hadith (1237) in Sahih Bukhari - Musa bin Ismail narrated to us, saying: Mahdi bin Maimun narrated from Wasil al-Hadid from al-Ma'rour bin Suwayd from Abu Dharr رضي الله عنه who said: The Prophet ﷺ said: "A messenger from my Lord came to me and told me that whoever among my Ummah dies without associating partners with Allah will enter Paradise." I asked, "Even if he committed adultery or theft?" He replied, "Even if he committed adultery or theft."

This hadith is mentioned in Sahih Bukhari in nine different places and hadiths throughout the book.

Now, here is a hadith that completely contradicts this:

Hadith (1243) in Sahih Bukhari from Khawja bin Zaid bin Thabit that Umm al-'Alaa, a woman from the Ansar who pledged allegiance to the Prophet ﷺ, told him briefly about a man who died, saying:**

**May Allah have mercy on you, Abu al-Saib. I testify that Allah honored you. The Prophet ﷺ said: "And how do you know that Allah honored him?" I replied, "By my father, O Messenger of Allah, who would Allah honor?" The Prophet ﷺ said: "As for him, he has received certainty. By Allah, I hope for good for him, but I do not know. And I am the Messenger of Allah - what will be done to me." She said: "By Allah, I will never commend anyone after him." In this hadith, the Prophet ﷺ acknowledges that he does not know what Allah will do with him. So how can one know which Muslims will enter Paradise? As we have seen, hadiths have become a wide field for introducing illusions into the pure belief in Allah. Belief has thus become dualistic, with truth lost to the illusions that have been added to it, leading to associating partners with Allah in Islamic belief by continuously introducing illusions. Based on this, most Muslims today who insist on saying that the hadiths contradicting the verses of Allah in Sahih Bukhari and Sahih Muslim, and in other hadith sources, and who consider them sources of truth and law, are committing shirk (associating partners with Allah), even if they do not realize the reality of their shirk.

It is easy for such an issue to occur if a Muslim does not take care, as Allah says:

"But most of them do not believe in Allah except while associating others with Him." (Surah Yusuf, 106).

And what illusion in the believer's religion - whether sourced from hadith or any other source of illusions and assumptions - leads to associating partners with Allah?! I have provided an example of what the English thinker Francis Bacon said about sources of illusion and assumption in humans, mentioning two major factors that existed before Islam in the pre-Islamic era: poetry, which carries illusions, exaggerations, and unfounded fantasies.**

**And the tribe: what it instills in a person, such as customs, traditions, and norms that are resistant to change with time. Anything that does not adapt to time is associating partners with Allah, who is unaffected by time.

I discussed how some authorities in the Islamic eras restored to Muslims the mentality of poetry along with the tribal mentality after they gradually removed the sacred text of Allah's verses in the Quran from the hands of the people. This was easy for them due to the lack of widespread printing in their times.

They also gradually forced everyone to interpret and explain the verses of Allah based on other texts they possessed, claiming that these texts had the same sanctity and value as another revelation from Allah.

The noble Prophet and his companions, especially the four rightly guided caliphs, were vigilant and attentive to prevent people from returning to associating partners with Allah after the ancient ignorance. They strongly forbade the writing and even the narration of hadiths, as demonstrated in a detailed study in the first book, "Warning from the Heavens."**

**But some authorities tried to buy the consciences of weak-minded scholars through various means, succeeding in recruiting many of them. Among these were many hypocrites and envious individuals who declared their Islam solely to harm and corrupt the religion from within, without the need to attack it from the outside. They even declared that the Prophet's hadith was a second revelation from Allah that every Muslim must believe in, calling it the "Book of Wisdom" while distorting its meaning away from the Quranic verses that do not refer to any hadith or tradition of the trustworthy Prophet who conveyed the entire revelation completely.

This delusion entered the beliefs of many of the best believers in Allah. They thought, as they heard, that consensus (ijma) was infallible and could never be mistaken. They believed that the consensus of the Ummah could never be wrong, as was thought by others, such as the two great religious reformers of their time, Imam Ibn Taymiyyah and his disciple Ibn Qayyim al-Jawziyya, who said: "Allah Almighty sent down two revelations to His Messenger and required His servants to believe in and act upon them: the Book and the Wisdom."

Allah says: *"And Allah has sent down to you the Book and the Wisdom" (4:113 - An-Nisa).*

The Book refers to the Quran and Wisdom refers to the Sunnah, according to the consensus of the Salaf. What the Prophet reported from Allah must be believed and accepted as conveyed by the Lord on the tongue of His Messenger. This is a consensus among the people of Islam that only those who are not part of it would deny.

They thereby created, among Muslims, two books in association with the Book of Allah: another book that Allah did not send down, nor did the Prophet accept originally. It is the desire of the soul that listens to Satan, doing and permitting everything. Muslims fell into this deliberate error, just as the People of the Book after Jesus son of Mary, peace be upon him, were led to say false things about their Prophet, following the desires of the Roman emperors who forced them to gather and affirm the deification of Christ unjustly from themselves.

Indeed, Allah does not forgive associating partners with Him, but He forgives what is less than that for whom He wills (4:48 - An-Nisa).**

**Similarly, Islamic religious leaders—who were deceived by worldly gains and agreed to volunteer as soldiers to serve the Sultan—gradually led Muslims into associating partners with Allah through the hadith narrators' recordings of hadith, despite the Prophet's repeated and stern prohibition against it. Among these prohibitions are those mentioned in the Sahih collections from Abu Sa'id al-Khudri, where the Prophet ﷺ said:

"Do not write from me. Whoever writes anything from me other than the Quran, let him erase it."

Also, from Abu Huraira in the Sahih collections, it is reported that the Prophet ﷺ came to us while we were writing hadith. He said: "What is this that you are writing?" We replied, "Hadith we hear from you." He said: "A book with the Book of Allah? Do you know? The nations before you went astray only because they wrote books alongside the Book of Allah."**

**In our era, a hateful and misguided person like Salman Rushdie emerged, spreading his venomous hatred through a book that attacks Islam, its texts, the Prophet of Islam, and the honor of his wives, the Mothers of the Believers. Muslims stood firmly against him, but we have forgotten and overlooked thousands like Salman Rushdie who have spread their venom against Islam while sitting comfortably within its fold, enjoying the wealth and rights of Muslims and calling themselves scholars of hadith and Islamic scholars. They have introduced and written about the Prophet and his wives things that are shocking and disgraceful, found in thousands of hadiths that we Muslims today refer to as the noble prophetic traditions. In this book, I will limit myself to what is mentioned in the two Sahihs only, most of which discuss how the

Prophet used to sleep on Aisha's thigh, read the Quran while she was menstruating, kiss her while fasting, and have sexual relations with his wives during menstruation. They also describe how he used to engage with his wives day and night, with eleven of them, continuously without pause, as if he had become a sexual beast. This kind of discourse is inappropriate and unworthy to discuss about the Prophet and his honorable wives. As long as Allah has concealed his wives from us, we should also modestly conceal their honor and dignity from our tongues and cease narrating this foolish talk found in the Sahih. What about the 99% of hadiths not accepted by the two Shaykhs, even if they are not recorded in Sahih al-Bukhari and Sahih Muslim? If we were to review them, we would find absurdities in the name of religion, all under the guise of reviving religion and the claim that the hadith scholars aim to teach Muslims the correct Sunnah.

I will provide examples of all this in this book and will not leave room for anyone to accuse me of saying things I do not know. Everything must have evidence, and speech without evidence has no weight or value. Many have forgotten or ignored that modesty is part of faith, and the noble Prophet was described as being shy due to his deep faith. What I am trying to do in this book is to restore the image of truth and show how people fell into grievous errors in the early days of Islam, which affected the future of the religion and the beliefs of Muslims, and its negative impact persists to this day. To avoid creating any potential gaps between me and the reader that could hinder understanding the book's sections, I will always use examples to ensure that the meaning I intend is clear. When I discuss the Quran, I refer to its scientific understanding approach. For example, when Allah talks about Satan in the Quran, He speaks of his real existence and his actual influence on humans. According to the Quran, Satan can be from the jinn or humans, and Allah informs us that the jinn can see us, but we cannot see them. However, hadiths often speak of the jinn or Satan in imaginary terms with no real existence.**

**For example, Hadith number (509) from Sahih al-Bukhari by Abu Sa'id al-Khudri says: "When one of you prays to something that screens him from people and someone wants to pass in front of him, he should push him away. If he refuses, then fight him, for he is only a devil."

This hadith serves as a source of delusions, leading the Muslim who is praying to believe that a person passing in front of him is a devil in human form, resulting in conflicts with other Muslims who are praying for Allah. The clear purpose of fabricating such hadiths is to make Muslims fight over trivial matters instead of fostering compassion and love. Similarly, we find in Sahih al-Bukhari – for example – the chapter on "The Devil Tying Knots at the Back of the Head if One Does Not Pray at Night" and "If the Muslim Sleeps Without Praying, the Devil urinates in His Ear." Additionally, it is mentioned that if a person prays in the mosque and leaves a gap between his feet and his neighbor's feet, the devil stands between them. Thus, during Friday prayers, Muslims try to spread their feet apart as much as possible to prevent the devil from standing between them.

Millions of such delusions infest the minds of Muslims due to the delusional nature of hadiths, while these images are not found in the Quran at all.**

**Similarly, all the people's imaginations about the punishment in the grave, and the belief that the deceased in the grave hears the sounds of people's footsteps, hears greetings and responds to them, and other such delusions found in hadiths like those in Sahih al-Bukhari and Sahih Muslim, lead to Muslims living with mere illusions and dreams in their minds, with no grounding in reality. They may regard scientific knowledge with disdain, thinking that knowledge of it is useless and ignorance of it is harmless. However, if we turn to the Quran, we find the opposite: "Do they not reflect on the Quran? If it had been from other than Allah, they would have found within it much contradiction." (Surah An-Nisa 4:82). Allah also said in the Quran, as conveyed by His Messenger: "And this Quran has been revealed to me that I may warn you thereby and whomever it reaches." (Surah Al-An'am 6:19).

He never said, "And I was revealed Sahih al-Bukhari or Sahih Muslim!"...

Allah said: "If We had sent down this Quran upon a mountain, you would have seen it humbled and breaking apart from fear of Allah." (Surah Al-Hashr 59:21).

Thus, the truth is always clear to those who seek it. However, truths will not come to a person who chooses illusions and follows them willingly or is misled by others intentionally. A person who adopts a scientific

approach to thinking, as encouraged by the Quranic verses, will understand hadiths like the one that says, "Do not leave a gap between you in prayer so that the devil does not have a place between you," with a scientific perspective. This means that a Muslim should not try to distance people from him out of arrogance, fearing that a poor or needy person might touch him. The real intervention of the devil is in such arrogance and whispers of one's own ego, not in the spatial gap between one's feet and the feet of one's neighbor. For someone whose only book is the Quran, their way of thinking will be scientific, distancing themselves from illusions, speculations, and superstitions.

It is in the interest of the enemies of Muslims to keep us entrenched in our erroneous beliefs so that the current state of general weakness among Muslims continues. This includes all religious beliefs stemming from hadiths that are fraught with illusions. Such beliefs are detrimental to individuals, and the impact of a single hadith like the following is a prime example.**

**Hadith (6594) from Sahih al-Bukhari: reported by Abdullah (his full name is not mentioned in Sahih al-Bukhari or Sahih Muslim).

The Messenger of Allah, who is truthful and believed, said: "Indeed, one of you is gathered in the womb of his mother... until he said: Then Allah sends an angel who is commanded with four things: his provision, his lifespan, and whether he will be wretched or happy. By Allah, one of you may continue to perform the actions of the people of Hell until there is only a forearm's length or less between him and Hell, and the decree will overtake him, so he will be destined to Hell while he is still in his mother's womb. He will then be guided to perform the actions of the people of Paradise, and thus he will enter it. And indeed, one may act according to the deeds of the people of Paradise throughout his life and be an example of truthfulness, faith, and righteousness, yet there remains only an arm's length or two between him and Paradise. But then the decree will overtake him, and he will perform the actions of the people of Hell and enter it.

This hadith has been more destructive than a thousand hydrogen bombs in undermining the foundations of Islam. It has invalidated the religion of Islam for over fourteen hundred years, making it a religion that believes in illusions rather than in knowledge and action. This hadith contradicts everything the Prophet conveyed in the message of Islam. Then we ask why? Why? And we do not realize that the source of our calamities is set before us, while we dance, sing, and chant praises to it.**

**If Allah had predetermined who would enter Paradise and who would enter Hell, then why did He exert Himself and send hundreds of messengers to guide humanity? He did not leave any nation without sending a messenger. This contradicts everything that Allah has stated in the Quran in a complete manner. Since Muslims have believed in the hadith and considered the Book of Wisdom as the second revelation spoken by the Prophet, even though most of it is fabricated and falsely attributed to the Prophet, and then they considered it a basis for understanding Islam and the religion of the Most Merciful, we have all been affected by it more than we have been affected by the Quran, whether we admit it or not; it is the truth. This is evident from the fact that all our religious beliefs are based on hadith rather than the Quran, even though they do not exist in our holy book. For example, the matters I mentioned earlier.

Moreover, the ignorance of the Quranic words, especially among Muslim scholars who relied on the Torah, the Gospel, and the Talmud from the distorted books of the People of the Book and did not read the Quran in detail or what we now call studying or researching the verses of Allah. They did not understand the secrets of the Quran, which remained obscure to them all, and they did not discover the secrets of Allah's words in the Quran. For example:**

**The word "soul" was taken by religious scholars from the Torah, and they assumed that humans have a soul. However, if they had referred to the verses of the Quran, they would have discovered that Allah never mentions a soul for humans. Instead, the word "soul" in the Quran is used differently and does not relate to that concept at all.

Another example is the word "rain." Muslim scholars commonly talk about rain in the name of the Prophet ﷺ, not realizing that Allah only used the word "rain" in the Quran as a sign of anger towards humanity. Instead, Allah used the word "rain" to denote good and sustenance for people.

Similarly, the word "Torah" is mistakenly believed by Muslims today to be the book that was revealed to Moses (peace be upon him). However, if they had researched the Quran, they would never have said that. Instead, all hadiths state that the Torah is the book revealed to Moses, and they accepted the hadiths while disregarding the Quran, which always refers to it as the Book of Moses and never as the Torah. In reality, the Book of Moses, according to ancient Jewish texts, currently consists of the first five books, whereas the old Torah contains 39 books. The Book of Moses equals five of the thirty-four parts of the Torah. Yet, Allah says in the Quran about the Book of Moses, 'And before it, the Book of Moses as an Imam and a Mercy' (46:12). This highlights the truth that is lost to both the People of the Book and the Sunnis, as the Book of Moses was only one book, the Book of Law, which was at the beginning of the Torah, as noted by Will Durant in *The Story of Civilization*. This book is currently absent from the present Torah – an explanation provided elsewhere in the book.**

The placement of the Book of Moses in the entire scripture is similar to the role of the Imam who precedes the books that come after it. From this, we understand why Allah likened the Book of Moses to the Imam. I do not deny that I have asked many who consider themselves scholars of Islam, and they were unable to understand all that I have mentioned now. All of them believe that the Torah is entirely the Book of Moses. Is this acceptable from scholars?

To understand that what is mentioned in the Hadith cannot be considered scientific or a reliable source of information due to its inherent uncertainty and constant contradictions, making the information in these Hadith always speculative, let me illustrate this with an example: from the topic of prayers, as it is an area where the soldiers of the Sultan did not intervene much. In Hadith (11) series (8) from Sahih Muslim (Chapter on Prayers), it says: A man from the people of Najd came to the Messenger of Allah with disheveled hair. We could hear the sound of his voice but could not understand what he was saying until he approached the Messenger of Allah. He asked about Islam. The Messenger of Allah ﷺ said: "Five prayers in the day and night." The man asked: "Is there anything more than this?" He said: "No, unless you volunteer." The Messenger of Allah then mentioned the Zakat, and the man asked: "Is there anything more than this?" He said: "No, unless you volunteer," and so on, until he mentioned the conditions of Islam. The man then left saying: "By Allah, I will not add to this nor subtract from it." The Messenger of Allah said: "He will succeed if he is truthful." To avoid lengthening the example, I will only highlight the difference that occurred in the last two words of this narration and how it differs from other narrations also in Sahih Muslim, serialized by numbers, due to reliance on the text of the Hadith, the narrations, the memory of the narrators, their integrity, and many other factors, which is natural as they are human.

**For example, in Hadith series (9) we find: "He will enter Paradise, and his father, if he is truthful."

In series (10) we find: "If he is truthful, he will certainly enter Paradise."

In series (12) we find: "He has been guided" or "He has been successful."

In series (14) we find: "If he adheres to what he has been commanded, he will enter Paradise."

In series (15) we find: "Whoever wishes to see a person from the people of Paradise should look at this one."

In series (16) we find: "Will he enter Paradise?" The Messenger of Allah replied: "Yes."

Now, if we ask most Muslims: "Which is correct among all these narrations?" most would only be able to say: "All are correct," due to their belief that error and falsehood in these narrations are impossible, as they consider them all to be divine revelation. However, their contradiction with the verses of Allah is a conclusive proof that they are not from Heaven.

For instance, the narrations suggest that a verbal declaration alone is sufficient for entering Paradise, while according to the verses of Allah, there are three permanent and unchanging conditions for entering Paradise:

1. **Belief in Allah**, which includes all acts of worship; otherwise, it is not considered true faith.

2. Belief in the Day of Resurrection.

3. Performing righteous deeds on Earth.

****Righteous deeds have no connection to worship as I have demonstrated using Quranic verses. However, these conditions sometimes overlap and disappear in the alleged second revelation, which is falsely attributed to Allah.**

I have repeatedly said that the Imams Bukhari and Muslim deliberately included hadiths with contradictions in their collections as a hint to Muslims about the existence of contradictions in the hadiths attributed to the noble Prophet. But the scholars of mischief, as I have shown, have used even that contradiction to serve their own interests and those of their authorities. Here are some examples to prove the truth of my claim:

****Hadith (2816) from Sahih Muslim narrated by Abu Huraira about the Prophet ﷺ saying: "No one among you will be saved by his deeds." A man asked, "Not even you, O Messenger of Allah?" He said, "Not even me, unless Allah envelops me in His mercy, but make efforts."**

This hadith does not contradict the Quran or its verses; it aligns with them. However, it is strange that we find other hadiths contradicting this statement and also contradicting the conditions mentioned in the clear verses of Allah. Among these hadiths:

****Hadith No. (31) from Sahih Muslim narrated by Abu Huraira in a long hadith where the Prophet ﷺ instructed Abu Huraira to go and give glad tidings to everyone he meets who testifies that there is no deity but Allah and believes it sincerely in his heart, that he will be given paradise. It is strange that the proof for Abu Huraira's statement is the Prophet's sandals — a mockery of the hadith compiler towards the Muslims. The second strangeness is how Abu Huraira could know if someone testifying to the shahada is truthful?**

****Hadith No. (32) from Sahih Muslim narrated by Anas bin Malik from Muadh who said the Prophet ﷺ told him: "No servant who bears witness that there is no deity but Allah and Muhammad is the Messenger of Allah will be subjected to the fire of Hell."**

This statement of the testimony with the tongue seems to be a way to bypass the three conditions set by Allah in the Quran.

****Hadith No. (33) from Sahih Muslim narrated by Anas bin Malik said: Mahmoud bin Al-Rabi narrated to me, from Utbah bin Malik who said: (I will summarize the hadith) The Prophet ﷺ asked: "Does he not testify that there is no deity but Allah and that I am the Messenger of Allah?" They replied: "He says that, but it is not in his heart." The Prophet ﷺ said: "Whoever does not testify that there is no deity but Allah and that the Prophet is the Messenger of Allah will enter Hell or be punished." Anas said: "I found this hadith remarkable."**

Thus, the hadiths that contradict each other and the verses of Allah are numerous in Sahih Muslim and Bukhari. The two collections are the sources of this contradiction, pointing out a major flaw in the alleged revelation from Allah, which contradicts itself.

In contrast, we cannot find such a flaw in the first revelation, which contains the clear verses of Allah.

The Quran always conditions entrance to paradise for a believer on faith, provided that it is accompanied by righteous deeds. Allah assumes that the believer performs obligatory acts such as prayer, almsgiving, fasting, and pilgrimage as part of faith, and thus does not mention them explicitly. In hadiths, however, these conditions are not mentioned as prerequisites for entering paradise at all.

It is enough for a person to say with their tongue, without the condition of faith, "There is no deity but Allah," to enter paradise, without the two fundamental conditions of the Quran, which are: faith and righteous deeds.

To illustrate this, consider the following example:

Hadith No. (46) from Sahih Muslim:

"One does not enter paradise if their neighbor is not safe from their harm, deceit, or mischief." This hadith does not contradict the essence of the Quran; rather, it fully aligns with it.

Now, let's compare this hadith with the following:

Hadith No. (26) from Sahih Muslim:

"Whoever dies knowing that there is no deity but Allah will enter paradise."

This hadith implies that mere knowledge is sufficient for entry into paradise.

Hadith No. (29) from Sahih Muslim:

"Whoever testifies that there is no deity but Allah and that Muhammad is the Messenger of Allah, Allah has forbidden them to enter the fire." What if this person fears their neighbor's harm, strikes their parents, commits murder, commits adultery, and engages in sins?

The hadith says that as long as one testifies to the two declarations, Allah has forbidden them from the fire. Is this hadith truly a divine revelation from the same source as the Quran?

Gabriel (peace be upon him) came to me and gave me the good news that whoever dies from your Ummah without associating anything with Allah will enter paradise. I asked, even if they commit adultery or theft? He replied: Even if they commit adultery or theft—meaning even if they commit all major sins. I believe this hadith gives glad tidings to adulterers and thieves, assuring them that they are destined for paradise.

So what do we say about the words of Allah in the Quran?

"But the way (to blame) is only against those who oppress people and act corruptly on the earth without right. For them is a painful punishment." (42:42, Ash-Shura)

Isn't the adulterer and thief oppressing people in their honor and their property and acting corruptly on the earth without right? And aren't adultery and theft among the major sins, and those who transgress the limits of Allah should face punishment from Him? What is the painful punishment that Allah threatens them with? Will it be in the embrace of the houris in paradise?

Or does the previous hadith in Sahih Muslim abrogate the noble verse from the Quran, rendering its presence irrelevant? As they say in many places, a hadith can abrogate the Quran? We must acknowledge that all hadiths, from various narrations, are at best memories of people from decades ago until they reached the era of Bukhari and Muslim, about 250-260 years. Each hadith was transmitted through seven to eight generations, meaning from the seventh grandfather. How can the seventh descendant accurately narrate a hadith that the seventh grandfather heard once from the Prophet after 250-260 years? It is impossible to remember the entire meaning, let alone the exact words. To ensure that this report is not accused of being biased, we need evidence: Al-Muhkool said: I and Abu Al-Azhar went to Wa'il ibn Al-Asqa' and said to him: O Abu Al-Asqa', narrate to us a hadith you heard from the Prophet that has no error, no exaggeration, and no forgetfulness.

This text discusses the reliability and transmission of hadiths and questions the possibility of hadiths abrogating Quranic verses. It also highlights the challenges of accurate transmission over many generations.

He asked: "Has anyone of you read something from the Quran?" We replied, "Yes, but we are not very precise in memorizing it; we sometimes add or omit words." He said: "The Quran is written among you (in your hands), and you make no effort to memorize it, and you claim that you add and subtract from it. So how about the hadiths we heard from the Prophet, perhaps only once? It is enough if we narrate the hadith to you according to its meaning."

And we should not forget that Ibn Al-Asqa' was the primary narrator, the one who heard the hadith directly from the Prophet. What about if we ask the seventh descendant of Ibn Al-Asqa' about a hadith narrated by his seventh grandfather? What could he possibly remember of that meaning? The hadith you will hear from

the seventh descendant will have no connection at all with what Ibn Al-Asqa' said initially; it will all change, and this is human nature because God created man to be quick to forget.

He said: "We had previously commanded Adam, but he forgot, and We found no firm resolve in him" (Surah Taha, 115).

And we are merely descendants of Adam. Since man is forgetful and prone to error, which are his inherent traits, God said:

"Our Lord, do not impose blame upon us if we have forgotten or made a mistake" (Surah Al-Baqarah, 286).

This passage highlights the difficulty of accurately transmitting hadiths over many generations, emphasizing human forgetfulness and error. Here's the English translation of the provided text:

And so that the Prophet would not forget the Quran, God made him remember it with a strength that was not previously among the Prophet's attributes:

"We will make you recite, [O Muhammad], so you will not forget" (Surah Al-Ala, 6).

If you instruct a person who is prone to forgetfulness and remind them not to forget, this reminder would have no meaning. The command would not prevent the person from forgetting.

However, the difference here is that the one giving this command is God, the Creator, who is capable of everything. It was known from the Prophet's biography that he was among the memorizers of the Quran and used to listen to the companions who had memorized it to ensure their correct memorization.

Meanwhile, we find a narration from Abu Huraira where he says:

Hadith No. 2492 from Sahih Muslim: Abu Huraira said: The Prophet once said to him, "Which of you will spread his garment and take from my speech and then gather it to his chest? He will not forget anything he heard." So I spread out my garment until he finished his speech, then gathered it to my chest. After that day, I did not forget anything he had told me.

Is this revelation from God Almighty like the revelation of the Quran?

Is this a miracle from God that was shown only to Abu Huraira and not to others?

Is this hadith a divine revelation with a scientific truth that Muslim scholars should conduct scientific experiments on to generalize a method for students in schools? This would involve spreading a garment when listening to a lecture and then gathering it to the chest to ensure that students do not forget anything they heard from the lecturer afterward, eliminating the need for review and memorization because the information would be permanently retained?

This passage reflects on the miraculous nature of the Prophet's memorization and raises questions about the scientific and miraculous claims associated with specific hadiths.

We do not accuse Imam Abu Huraira of any wrongdoing, as it is possible that the agents of authority exploited his name and attributed hadiths to him. However, it is important to mention the following facts found in the two Sahihs about Imam Abu Huraira.

Imam Abu Huraira's conversion to Islam was towards the end of the life of the Prophet Muhammad, and according to most accounts, he lived with the Prophet and the companions in Medina during the last three years of the Prophet's life.

He narrated (5374 hadiths) or all of that was falsely attributed to him by hadith narrators, and Allah knows best. Of these, (1574 hadiths) are found in the two Sahihs.

In contrast, the following companions, whose names are listed, also have hadiths in the two Sahihs. There are thirty companions:

Abu Bakr As-Siddiq: 16 hadiths

Abu Talha Al-Ansari and Abu Malik Al-Ash'ari each narrated two hadiths. Abu Mudharr Al-Ghanawi, Abu Ma'bad Ibn Mas'ud, Tamim Ad-Dari, and Thabit Ibn Ad-Dahhak each narrated one hadith. Hudhayfah Al-Ghifari and Hassan Ibn Thabit (the poet) each narrated two and one hadith respectively. Khalid Ibn Al-Walid, Az-Zubair Ibn Al-Awwam, Zaid Ibn Al-Khattab, and Salman Al-Farsi each narrated one hadith. Safwan Ibn Umayyah narrated one hadith, and the same goes for Abbas Ibn Abd Al-Muttalib, Abd Ar-Rahman Ibn Abu Bakr, Abdullah Ibn Az-Zubair, Abdullah Ibn Zam'ah, Abdullah Ibn As-Sa'ib, and Abdullah Ibn Salam.

Uthman Ibn Talha narrated one hadith, while Uthman Ibn Affan narrated seventeen hadiths. Ali Ibn Abi Talib narrated thirty-seven hadiths, Ammar Ibn Yasir narrated two, and Umar Ibn Al-Khattab narrated forty-three hadiths. Amr Ibn Al-As, Al-Fadl Ibn Al-Abbas, and Ka'b Al-Ansari each narrated several hadiths. Muhammad Ibn Maslamah narrated two hadiths, and Mu'adh Ibn Jabal narrated one hundred seventy-three hadiths in total.

Among the thirty notable companions, including the four caliphs who lived with the Prophet during his entire prophetic period, Abu Huraira has more hadiths in the same collections than the combined total of all these companions' hadiths by more than nine times. These discrepancies raise questions that currently have no clear answers, and any answer we provide would be speculative. We cannot definitively assert whether these hadiths truly belong to Abu Huraira or if they are fabricated. Since Bukhari and Muslim claim that all the narrators in the chains are trustworthy, I will not critique the chains but will focus the criticism on the more important issue: the content of the hadith.

Given that there are different narrations of the hadith, each contradicting the other, and that Muslim scholars consider themselves free to choose what they like based on fatwas and opinions, we find that hadiths often contradict each other due to the narrator forgetting certain words here and there. This is especially true for topics where there was no particular interest from the ruler's soldiers, such as hadiths on prayer and ablution, as there was no specific benefit for the ruler in altering or changing them. However, hadiths on doctrines, zakat, and the alms from spoils have clear and specific interests in their distortion, leading the ruler's soldiers to create hadiths that consider paying the alms from spoils as a matter of faith, because the topic is very important to them. Here's the translation in English:

In topics related to prayer and ablution, the issues are limited to forgetfulness. For instance, in Hadith number (228) from Sahih Muslim, about prayer and ablution, narrated by Uthman ibn Affan (may Allah be pleased with him), it is said: "I heard the Messenger of Allah (peace be upon him) say: 'No Muslim performs a prescribed prayer and perfects its ablution, humility, and bowing except that it serves as atonement for the sins committed before it, as long as he avoids major sins, and this is for the entire time.'" This hadith does not contradict the verses of the Quran; rather, it aligns with the spirit of the entire Quran, especially when we listen to the following Quranic verse: "If you avoid the major sins which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance." (Surah An-Nisa, 31).

Now, let's consider another hadith: Hadith number (227) from Sahih Muslim, also narrated by Uthman (may Allah be pleased with him) but through another narrator, says: "I heard the Messenger of Allah (peace be upon him) say: 'No Muslim performs ablution and perfects it, then prays, except that Allah will forgive him what is between that prayer and the next one.'"

This hadith contradicts the Quran because the narrator forgot or failed to mention the subject of major sins. If we ask the scholar who narrates this hadith from Sahih Muslim, which is considered authentic, what if the person committed a major sin between the prayers, as major sins are commonly committed by Muslims who pray regularly between prayers? The scholar would likely respond based on the hadith in Sahih Muslim that Allah will surely forgive him even if he has committed adultery or theft, as seen in the previous hadith narrated by Abu Dharr. If we present Quranic verses to him, it is not unlikely that he would say the verses have been abrogated by the hadith. But this does not change the fact that a contradiction exists, and it would be merely an excuse.

(A friend of mine who lived in Nigeria told me that Muslims there believe in this hadith and practice it as follows: After the Isha prayer every day, they usually drink alcohol and commit adultery with underage girls. My friend asked them, 'What are you doing? You are committing one of the major sins of Allah and

transgressing His limits, and you claim to be Muslims?' They replied, 'Don't you know that prayer wipes away sins?')

Every prayer atones for the sins committed before it, and then they narrated the second hadith to him.

Thus, we find that these contradicting hadiths make the forbidden permissible, leading people astray while they believe they are still following the religion of the Most Merciful.

For the reasons outlined in this introduction, I have resolved, if Allah grants me success, to conduct a comprehensive and thorough study of Sahih al-Bukhari and Sahih Muslim. My aim is to reveal the clear truth to all Muslims who seek knowledge and wish to understand their religion, distinguishing between what is correct and what is erroneous. I will also investigate whether the errors were due to the Sultan's interests or merely the mistakes or forgetfulness of the narrators. I will focus on the text of the hadiths and will exclude other hadith scholars like Tirmidhi, Ibn Majah, Abu Dawood, Imam Ahmad, and others to avoid diverging into a broader subject, as this study's purpose is solely to present the reality of the matter. Many religious scholars have been reluctant to reveal this truth, despite it being stronger and clearer than what any person could conceal, especially in an era where knowledge and study are accessible to everyone. The age of printing, advancements in global knowledge, and improved communication and transportation have made the world smaller and more transparent, as envisioned in many Quranic verses. The Sultan concealed the truth from the people by linking its interpretation to the distorted hadiths fabricated by his soldiers according to his directives, aiming to return people to their previous misconceptions about tribalism, poetry, and outdated superstitions prevalent among the People of the Book. Such misconceptions include the punishment of the grave and the belief that humans have no choice in their fate, as their lifespan, actions, sustenance, and even their destiny are preordained by Allah, making any effort or struggle unnecessary.

Thus, the Muslim has turned into a person consumed by delusions, manipulated by the Sultan and his soldiers as they wish, whenever they wish, for their own interests. They are led like sheep, under the pretext of jihad for the sake of Allah, into wars carried out in the name of Allah and the spread of Islam in name only. The real aim is to acquire spoils and captives from the beautiful women of the conquered lands through sword-fighting. The evidence is that all the lands conquered by the Ottoman sultans in Europe, through such conquests, eventually turned away from Islam, leaving a lasting negative impression on Europeans about Islam and Muslims. The suffering of the people of Bosnia today is a result of what those sultans planted during their ancient Islamic conquests and the injustices they committed in those lands in the name of Islam. Today, an innocent people who have no connection to the events of the past are paying the price for those crimes.

Unfortunately, Muslims have not been able to benefit from the scientific progress that has occurred in the world due to their inability to free themselves from the devil's circle that they have been confined to. This is a result of the delusions carried in their minds, from which they cannot escape. They have been led to a stage of deep infatuation with these delusions, which have lasted for over a thousand years. They believe that useful worldly knowledge is confined to religious sciences, the study of hadith, and the examination of the chain of narrators and the content of hadiths. In contrast, worldly sciences are deemed as ignorance because they are believed to have no benefit for the individual who should only strive for the hereafter. As for this world, it should be abandoned to the Sultan, his soldiers, and the wealthy who pursue it. The individual should only seek the pleasures of paradise. They are driven from one hell to another, like hypnotized individuals, unaware of where they are being led. This is the model Muslim left by the sultans for the world today.

Thus, the billion Muslims currently present have no value or weight, even less than a fly, not even in the eyes of Allah, because they do not use the intellect granted to them by Allah. They fail to take the necessary actions and instead rely on raising their hands in supplication after every Friday prayer, hoping for miracles while seated, believing they can defeat their enemies while sitting, and sending planes with bombs to their enemies while remaining passive. Muslim youth go to Europe and America carrying inherited diseases of delusion. Even if some manage to adapt and attempt to call others to Islam, the Islam they promote is a distorted version of what we have, and it requires a surgical process to restore its original benefit.

"If a Muslim does not elevate his intellectual and scientific level and raise the idea of Islam to a higher standard, it will not reach the people. Just as water does not irrigate high land, it is necessary to raise the level of the water to irrigate high ground.

This is a principle of God that we must understand before we understand any other principle. There is another point I would like the reader to fully understand. To this end, I repeatedly mention the name of the ruler and his soldiers. This is about a worldly ruler who chose this world over the Hereafter and found himself ruling over millions of people, most of whom are ignorant and distinguished from others only by their faith and love for God and the Prophet. He prefers to use this faith and love, enthusiasm, and zeal for himself and to fulfill his earthly ambitions and dreams, leaving the sky and everything in it to the people, free of charge: 'Whoever says there is no god but Allah will enter Paradise.' He distributed God's Paradise to people for free, but this came at a high price paid by Muslims through their blood and sweat, their patience with the injustices of tyranny and despotism exercised by the ruler and his minions, just as Pharaoh and his minions exercised tyranny and oppression over the people of Egypt. Pharaoh left us evidence of his oppression and despotism in the form of mountains of granite, which his people transported from Aswan to Heliopolis (Cairo) to build the Pyramids of Giza, solely to serve as his tomb after his death. If he did all that for his remains, how many injustices did he commit to satisfy his own desires during his lifetime? Similarly, Muslim rulers followed the same approach. Although they did not leave us evidence in the form of rocky mountains, they left us fabricated hadiths about the Prophet to achieve their worldly goals, which still bear witness to their injustices today."

"Therefore, you might be surprised to find that hadiths narrated by children were accepted as having an effect, sometimes even more so than the Quran, which an ordinary Muslim might fear to touch.

For example, when we say that among the hadiths we give importance to are those narrated by children who are recent in their weaning, regarding the fate of an Islamic duty such as ablution, it is known that Islam does not accept general matters that occur daily, like adultery, without the testimony of four just, sane, and mature witnesses, whose testimony is not disputed by anyone. If one witness withdraws, the other three face flogging and the loss of their civil rights forever. However, we cannot understand why lying and fabricating hadiths about the Prophet became a common issue, with scholars volunteering to offer their services to the ruler, as we saw in the case of the one who approached the Mahdi saying, 'If you wish, I can provide you with hadiths about Abbas and his sons.' This was a situation where the ruler admitted to a soldier who might have been disliked but did not admit to the other loyal soldiers."

"If we do not understand the true motives of the ruler, and do not understand his motivations, it is essential to know where his interests begin and what he is searching for, following his whims and desires, because these are the only things that drive him. As I mentioned earlier: The most important thing for him is to have the keys to the treasures of the earth in his hand first:

In Hadith (4085) from Sahih al-Bukhari, it is narrated by Uqba that the Prophet, upon going out one day, prayed for the people of Uhud as he would for the dead, then returned to the pulpit and said:

'I am your forerunner and I am a witness over you. I can see my pond now, and I have been given the keys to the treasures of the earth. By Allah, I do not fear for you that you will associate others with Allah after me, but I fear for you that you will compete for them.' Thus, this hadith secured the keys to the treasures of the earth for the ruler with just one hadith. This word appears only once in the Quran, in Surah Yusuf, where Yusuf says to the king:

'Make me a treasurer of the treasures of the earth, for I am indeed a knowledgeable guardian.' (Surah Yusuf)

Another important issue for the ruler was the payment of the khums to him without diminishing his right. What did the ruler's soldiers do to serve him?

Thus, we find a specific chapter in Sahih al-Bukhari titled 'The Performance of Khums as Part of Faith.' Since zakat is also among the funds collected by the ruler's officials to enter the treasures of the earth, whose key is now in the ruler's hand, collecting zakat also became a major concern. Therefore, we also find a specific chapter in Sahih al-Bukhari titled 'The Oath to Pay Zakat' and 'The Sin of Withholding Zakat.'

In Sahih Muslim, we find the chapter on the severity of the punishment for not paying zakat and the reward for the trustworthy treasurer.

Similarly, jihad in the way of Allah, which the ruler made a continuous war throughout the reign of all the rulers, was because it was a source of the ruler's desirable khums, from which flowed wealth and captives from newly conquered and subdued lands."

"In Sahih al-Bukhari, we find the chapter 'Jihad as Part of Faith.' To continually drive people towards jihad, the ruler diminished the value of work in Islam, making faith, which is in the heart, an act. Thus, in Sahih al-Bukhari, there is a chapter titled 'He Who Says Faith is Action' (where mere faith in the heart is transformed into action). Additionally, the ruler was concerned with turning active Islamic doctrine into a passive, ineffective belief, as mentioned previously, which says that Allah writes for a person, while still in the womb, their lifespan, sustenance, and whether their fate is to be in Hell or Heaven. This discourages individual ambition and prevents the poor from rebelling against the ruler no matter how unjustly they are treated, as they are told, 'It is written for me.' For example, if a thousand miners died under the rubble of a mine due to negligence, the ruler's soldiers would say, 'This is their fate and decree, and this is written for them. The ruler has no role in God's work.' All the hadiths seemed to benefit the ruler financially. Everyone was asleep and still is, and does not want to wake up even today.

However, before I start with the chapters of this book by studying the hadiths of Bukhari and Muslim as promised, in a scientific manner, it is necessary to present the general influential and effective images in the current Muslim's mentality. My goal is to convince the Muslim of the matters that affected the mentality of their early ancestors, how this happened, and then give them a picture of their true reality without pretense, hypocrisy, or deceit.

I aim to provide a realistic picture of the hadith attributed to the Prophet. This is a very serious topic, which commands the ruler and his loyal soldiers not to reveal it because it is a dangerous secret. If it were revealed to the people, or if someone revealed it and it became widespread, it would mean the ruler losing his throne and his soldiers losing their religious and academic positions forever. What is strange is that the rule of the sultans ended with the last Ottoman Sultan ruling the Muslims from Istanbul, and the secret remains concealed, with no one moving or making a change until now. Why?"

"Because the heirs of the ruler's soldiers, who benefit from maintaining the status quo as it was during the ruler's time, are still the custodians of religion and law today. Thus, once we understand the interests of the clergy in not revealing the secret, it is no longer surprising that the concealed secret remains hidden due to the existence of real beneficiaries from its concealment.

But I assure you that no secret can be hidden forever, especially if Muslims begin to emerge from their cave and start reading to learn everything, to understand what has happened to them over the fourteen centuries that have been a dormant ice age for Muslims. They must read to know who they are and where they stand in this world. They must read to understand what they have, what their capabilities are, and their current position. They must read to know what they can do and how they can stand on their feet again. They must read to understand that if they do not emerge from their cave and take action, Allah will destroy their cave—not out of injustice from Him, but as a consequence of their own stubbornness and failure to use their qualifications, talents, minds, and potentials, which they have wasted in ignorance and laziness. There are many things that the current Muslim must understand and find answers to, but without wasting precious time, as their entire fate is at stake. It depends on their will and intent for positive action towards Allah's will in alignment with the evolving course of the universe with the ever-changing flow of time, for the benefit of the wise who understand God's immutable laws and decrees. They must read extensively to answer with knowledge and certainty, not with conjecture and guesswork, to questions such as:

Why are we culturally backward?

Why are we behind in industry and technology?"

- Why do we have so many sects and factions, and why do they carry old grudges against each other?

- Why do we not love each other as Muslims in general, as one sect, or as one family?
- Why can the West exploit us so easily?
- Why do we kill each other in Somalia and Sudan under the guise of tribalism and bloodshed?
- Why do we kill each other in Afghanistan and Pakistan over flimsy excuses?
- Why did the Gulf War occur?
- Why has Israel defeated us in all its wars?
- Why are we unable to benefit from our energies?
- Why are we unable to make use of our wealth?
- Why has the movement of violence emerged among Muslims?
- Why are Muslims being slaughtered in Bosnia?
- Why is Russia slaughtering Muslim Chechens?
- Why does the West always support Israel?
- Why does Turkey slaughter the Kurds?
- Why were the Lebanese allowed to slaughter their own people?
- Why did the West attack Libya?
- Why does the West oppose Iran?
- Why does the West claim that Syria supports terrorism?
- Why are Muslims being slaughtered everywhere while everyone remains silent?
- Why are sectarian wars being ignited among Muslims everywhere?
- Why...?

And a thousand whys, and why, and our Muslim youth will not find satisfying answers to all these questions unless they first learn the truths. And understanding the truths usually starts with serious reading. Our youth must return to reading genuine scientific books from their sources after reading the Book of Allah, which is the foundation of human knowledge and contains the principles of all sciences."

"Then he will know where to begin after understanding how all the previous mistakes, which led him to his current situation after a journey of fourteen centuries, occurred. His ancestors and forefathers faced tremendous injustices, often stemming from themselves due to their failure to use their intellects. After that, finding a remedy will not be difficult as long as he equips himself with knowledge and clings to the strong bond, holding fast to the Book of Allah and returning to the path of the Most Merciful.

The Book of Allah will guide him to the right path and will never be lost as long as he remains steadfast with that book alone, without holding onto another book, neither for its interpretation nor for its exegesis. The Book of Allah does not need a sworn translator; it was sent by Allah for all people, and He Himself framed it in a style that is easy for those who understand, but inaccessible to others. Every individual can understand it according to their intellectual and cultural abilities and their background knowledge. A person does not need more than that."

"Just as a doctor who does not know the disease, its causes, or its history with the patient will not be able to prescribe a cure for the patient,

our Muslim youth will not know how to overcome all the previous hurdles if they do not implement what was mentioned earlier.

We hope this book will be the beginning of understanding the causes of the illness for all those who question, so that all educated and thoughtful Muslim youth can follow the same approach, contributing to clarifying what is obscure to Muslims. This will lead to a genuine intellectual and scientific revolution to change the old ways of thinking with outdated mentalities that relied on falsehoods, illusions, suspicions, superstitions, and miracles to a method that relies only on truth and facts found in the light of Allah's guidance in the Quran.

General Overview of Our Current Reality:

According to the latest statistics, we Muslims number over a billion, living in countries deemed Islamic, which are among the wealthiest in the world. We say our religion is the best of all religions, and our Prophet is one of the greatest and most noble of prophets.

Yet our power and value in this world are less than that of a single fly, and our worth does not exceed the value of a fly.

During the Gulf War, I was in America watching the war events on television, broadcast by CNN. The company showed birds contaminated by oil from the Gulf, and people were trying to save them, which was a great humanitarian effort. However, it is strange that this humanitarian attempt to show these birds did not attempt to show images of Iraqi soldiers being burned by the latest types of destructive weapons, and no one from the East or the West showed sympathy for them. Let us look at the world map before us; we have, for example, Somalia, an Islamic country, where tribes invade and fight other tribes in a pre-Islamic tribal war. What have the billion Muslims and their wealthy countries done for them? Nothing. They are still fighting, and all the Muslims remain asleep.

Afghanistan fought in the name of jihad and Islam for many years, but its war evolved into a fight among Muslims. Today, the leaders of the Mujahideen are competing for power, as happened between Ali and Muawiya in the early days of Islam. Is this Islam? Or is it an Islamic tribulation?"

"Bosnia is being slaughtered openly before the eyes of Muslims who are lamenting but have done nothing and have not moved a muscle, not even speaking out, which is the least of faith as we Muslims say. The Chechen war, where a million Muslim Chechens in Russia wanted to regain their independence and freedom, which had been usurped by Russia for more than a hundred years.

What did the Muslims do for them? They did not even pray for their victory after their prayers, nor did they send them supplies, food, clothing, or even a kind word.

In every Islamic country in the world, the dignity of Islam and Muslims is being violated, and no one from the other Muslims worldwide takes positive action to say: 'No, people, what you are doing is not permissible.' So where is the mistake? What are the sources of the severe weakness that we all suffer from?

Is this weakness due to a lack of numbers? We are a billion Muslims, which should be a factor of strength, not weakness. So, we are not weak due to a lack of numbers.

Is this weakness due to a lack of wealth? The wealth present in Islamic countries places them at the top of the world financially. So, we are not weak due to a lack of money.

Is this weakness due to a deficiency in the mental and intellectual capability of Muslims?

I believe that Muslims, as individuals, are not inferior in terms of mental ability and potential compared to people from other nations, if not equal to them, as evidenced by their success in Western universities where they learn sciences.

So, if only the factor of faith remains as a factor that strengthens or weakens nations, then if we study Islam as a doctrine based on the Quran, we find it to be one of the strongest doctrines, distinguished by many things, including its reliance on the principles of science, truth, and reality as the basis for calling to abandon illusions resulting from old traditions and customs, calling to abandon tribal mentality illusions, calling to abandon illusions of poetry, fantasy, exaggeration, pride, and arrogance, calling to abandon what Bacon calls the illusions of the theater, that is, the common illusions among people due to familiar proverbs,

and to avoid myths, superstitions, and charlatanry, such as magic and supernatural powers in nature. In short, Islam calls for freeing humans from all illusions."

"While if we consider Islam through the Hadiths and narrations about the Prophet of God, we find that this strong doctrine has suddenly collapsed and now embraces all the illusions on earth, opposes science, opposes the truth, and opposes God Almighty. It has nothing to do with the Islam of God and the message of the Prophet except in name. This book will provide conclusive evidence to prove that the current weakness of Muslims results from this deliberately distorted doctrine that all Muslims adhere to, which is contrary to science and directly opposed to what the Prophet brought from his Lord in the Holy Quran.

Following this announcement, the book calls for correcting the error. Everyone should start with themselves, their spouses, their children, then their friends, and then their neighbors, and so on. If we continue to expect change using our current approach—by raising our hands in supplication after each prayer as is customary after Friday prayers, and wishing on God without action or effort, hoping that He will change our situation and grant us victory over our enemies, while our minds are filled only with our cherished old illusions—then nothing will ever change. I do not say this out of my own initiative or prediction, but I say it based on what God has explicitly stated in the Quran. God does not change the condition of a people—whether it be weakness, helplessness, illusions, ignorance, poverty, or humiliation before God and people—until they change what is within themselves. From those corrupt principles and illusory mentalities to principles of true science and the mentality of science, scholars, logic, and reality, where there is no illusion whatsoever. We need to examine Sahih Bukhari and Sahih Muslim and read all the Hadiths, we find they promote illusions and not science; in fact, there is a Hadith that turns the entire religion of Islam upside down, which we previously narrated from Sahih Bukhari and will now narrate as found in Sahih Muslim."

Hadith (2643) in Sahih Muslim:

In Sahih Muslim (Book of Predestination), narrated by Abdullah (note that in Sahih Muslim, Abdullah does not have a kunyah), the Prophet of God said: "(The truthful in his statement - the one who is affirmed in what he receives from the divine revelation, considering this Hadith as part of the revelation that God sent to our master Muhammad, and everything in it contradicts the entire Quran) A person's creation is gathered in his mother's womb for forty days, then becomes a clinging clot (alaqah) for a similar period. Then it becomes a morsel of flesh (mudghah) for a similar period. Then the angel is sent to blow the spirit into him and is commanded with four words: to record his sustenance, his lifespan, his deeds, and whether he will be wretched or blessed. Five words that overturn Islam. By Him in Whose Hand is my soul, one of you may act in the manner of the people of Paradise until there is only an arm's length between him and it, yet the book (decree) overtakes him and he acts in the manner of the people of Hell and enters it. And one of you may act in the manner of the people of Hell until there is only an arm's length between him and it, yet the book (decree) overtakes him and he acts in the manner of the people of Paradise and enters it."

This Hadith has become widely transmitted with twenty different narrations in Sahih Muslim. In one of the narrations, the narrator cites Quranic verses, saying: Then the Prophet read: "So as for him who gives and fears Allah... and believes in the best reward... up to the verse 'We will ease him towards ease.'"

What did the listener, who does not have the Quran, hear from the Sheikh of Islam? He heard the three mentioned verses, which may lead the Muslim to believe that the Quran also confirms the previous Hadith and that Allah says: "He who gives and fears Allah and believes in the best reward," assuming that Allah will make things easier for him, because Allah had written that for him in advance.

But a correct Muslim should return to his home and open the Quran to examine what these verses actually say.

Surah Al-Lail (92:5-10):

"As for him who gives and fears Allah, and believes in the best reward, We will ease him towards ease. But as for him who is stingy and self-sufficient, and denies the best reward, We will ease him towards difficulty."

Now it appears that what Allah says contradicts everything that was stated in the previous Hadith, and I leave the rest to the reader's understanding.

A Muslim must learn that Allah is the Truth. From the Truth comes all truths, and there is no truth without accurate knowledge. Those who love Allah should love the Truth and seek knowledge, pursuing the truth through knowledge and not through illusions.

Illusion is falsehood. The statement and action of falsehood are easy and facilitated everywhere with support from Satan and the desires and passions.

Doubt is the first key to knowledge, and Muslims should get used to using it well—not as doubt about one another but as doubt about what is presented to us as a remedy and cure from sources we know nothing about. If we do not use our intellect properly, we will remain as we are: deaf, dumb, and even blind, as the Jews describe us in their secret books.

At that point, we should not blame anyone because what we have is always the result of our own actions. If we do not take the initiative to remove it with our own hands, no one will come to remove it for us—not even Allah Himself, because He has clearly told us and left the initial movement to our will and our beginning:

“Indeed, Allah does not change the condition of a people until they change what is within themselves.” (Surah Ar-Ra'd, 13:11)

Allah, the Almighty, speaks the truth.

Eighth: A General Overview of the Hadith's Reality and How This Reality Evolved During Various Stages of Islamic Decline

A Muslim remaining immersed in illusions in a world where there is no longer a place for illusions or their proponents is no longer a desirable situation.

A Muslim who awakens from these illusions, because if they do not rid themselves of them, they will have no role whatsoever, must first recognize that they are their own greatest enemy. After that, the other enemies who have always been against Muslims will follow. According to the mentality of the age, we should not blame them because they are pursuing their interests. If we are foolish, naive, and gullible, it is easy for them to deceive us.

This is our problem and their opportunity.

It is enough to look at the world map where wars are raging to find most Muslims killing each other, simply due to the illusions they carry that have no reality outside their boxes of illusions. Those with vested interests may drive them to this, but this is not a sufficient excuse for persistent naivety and ignorance.

The role of the Sultan's soldiers serving him among Muslims for over fourteen hundred years was the same as that of the priests to Pharaoh in Egypt. Their function was to subjugate the people—tyrants and despotism, which I refer to in the book as the Sultan, a symbol of Eastern Islamic rule, as its priests were called (the Sultan's soldiers). The Sultan's soldiers used Hadiths, which they falsely attributed to the Prophet Muhammad, to achieve the Sultan's goals of subjugating the people with the least possible cost and the fewest number of police officers. The Sultan would then use the savings to grant generous rewards to his loyal soldiers, who also lived like sultans.

I have mentioned more than once that Imam Bukhari's teacher in the science of Hadith had a thousand wives, the same number mentioned in the Torah for the wives of Prophet Solomon. Imagine that!

(Note: The source of this information is "Tareekh Ibn Kathir Al-Dimashqi.")

First: What Image Did the Sultan's Soldiers Paint of the Prophet and His Wives, Not in All Hadiths but Only in Sahih Bukhari and Sahih Muslim?

It is known that the two Shuyukh (Bukhari and Muslim) excluded 99% of the Hadiths available to people and accepted or preferred only 1% of them. So what is the image presented by the Hadiths chosen by

these two scholars of the Prophet and his family, which then became the image of the Prophet for all Muslims?

Narrators and Hadith scholars, most of whom were hostile and resentful, exploited Hadiths in a way that appeared educational on the surface but was meant to undermine and insult the Prophet and his wives, the Mothers of the Believers. This is despite the prohibition of discussing them, as evidenced by the verses of Hijab (covering) and the command not to enter the Prophet's houses without permission. This was intended to prevent the general public and enemies of Islam from knowing the Prophet's private life, so only a few trusted and known companions of the Prophet could see his wives.

As I mentioned, I will not say anything from my own opinions but will provide evidence from Sahih Bukhari and Sahih Muslim to expose the hands of those with malicious intentions and hypocrites who cloak themselves in Islam, claiming that their goal is to serve Islam. They permit what is forbidden and make it lawful. For example:

Hadith (293) narrated by Aisha: "One of us, one of the Prophet's wives, when she was menstruating, the Prophet would command her to wear a wrap and then he would have intercourse with her."

This Hadith is vile, even though it is attributed to Aisha, may Allah be pleased with her. It attempts to portray the Prophet as not adhering to the rulings of the Quran, despite Allah's command to all Muslims not to approach their wives during menstruation. How could the Prophet allow himself to have intercourse with his wives during menstruation? This is the first point. **Second:**

As Muslims, we all know that the Prophet did not marry more than one woman until he was over fifty years old, and that woman was Khadijah, may Allah be pleased with her. This indicates that the Prophet, who was content with a wife ten years older than him for over thirty years, did not have sexual relations as his primary concern in this world. Instead, he had far greater interests; he was the Messenger of Allah, a statesman, a man of thought, intellect, and wisdom. He was one of the Resolute Messengers and achieved monumental aspirations.

However, those who are hostile and driven by the Sultan insist on portraying him as a man whose only concern was to engage in sexual relations with women, in a manner that goes beyond logic and reason and enters the realm of defamation to tarnish his true image.

Hadith (268) from Sahih Bukhari, narrated by Anas ibn Malik, states: "The Prophet would visit all his wives in one hour of the day or night, and they were eleven. I asked Anas: 'Was he able to do that?' meaning, was it within his capacity to do so? He replied: 'We used to say that he was given the strength of thirty men.'"

1. Is this Hadith a revelation from the heavens? Is this Hadith true? Does the author of this Hadith love the Prophet?

2. Is this a true representation of the Prophet Muhammad?

3. When and how did the Prophet carry out all his military campaigns?

4. When and how did the Prophet achieve the greatest historical accomplishment, spreading the message of Islam throughout the world?

And despite all this, those with malicious intentions are trying to depict the Prophet as someone who would even engage in relations with a menstruating woman, even though Allah, the Exalted, said in the Quran:

"They ask you about menstruation. Say, 'It is harm, so keep away from women during menstruation and do not approach them until they are purified. And when they have purified themselves, then go to them from where Allah has commanded you. Indeed, Allah loves those who are constantly repentant and loves those who purify themselves.'" (Quran 2:222)

What is unclear or misunderstood about this noble verse that the narrator of the Hadith needed to explain with a specific Hadith about the Prophet?

Is it reasonable for an ordinary man, let alone a noble Prophet, to have eleven wives in his household, and to engage with the menstruating ones while ignoring those who are purified, even though Allah commands him in the Quran to stay away from menstruating women until they are purified?

Why can't we remove the veil from our eyes? As you can see, these Hadiths are unacceptable, and the intent to defame and distort the image of the noble Prophet is clear. This is under the guise of reviving religion, even though modesty is a part of faith and one of its basic conditions.

Hadith (323) from Sahih Bukhari: Narrated by Zainab bint Abi Salama from Umm Salama: She said, 'While I was with the Prophet of Allah lying on a blanket, I menstruated and took my menstrual clothes. He asked, "Are you menstruating?" I said yes. He then called me and I lay down with him on the blanket.' In Hadith (322) of Sahih Bukhari, we find the same hadith with an additional detail:

She said: "And she informed me that the Prophet would kiss her while fasting, and we would bathe together from a single vessel due to ritual impurity."

Is the aim of the narrators to convey truth and benefit to Muslims with a tradition from the Prophet? Or is their goal to expose the Prophet's private matters and display them before everyone under the pretense of reviving religion?

Then the narrator presents another distorted image of the noble Prophet:

Hadith (299) from Sahih Muslim narrated by Abu Huraira:

The Prophet ﷺ was in the mosque and said, "O Aisha, give me the garment." She replied, "I am menstruating." He said, "Your menstruation is not in your hand."

This is the other distorted image of the Prophet favored by Islam's enemies. The Messenger of Islam stands in the mosque and loudly calls to his wife to hand him the garment, and she responds that she is menstruating, so everyone hears this. The Prophet, whom Allah described in the Quran as someone whose manners are exemplary, responds in a manner that is coarse and harsh, saying, "The menstruation is not in your hand."

The narrators and compilers of such hadiths were rewarded generously by the ruler, who was the primary beneficiary of this distortion of Islamic doctrine. Such hadiths were propagated to portray the Prophet's image in a negative light.

As I have mentioned before, the ruler was the driving force behind these distortions, encouraging and benefiting from the removal of the true essence of Islamic beliefs. This was done to turn active, goal-oriented individuals into mere sheep, driven to fight under the banner of jihad for the gain of spoils and the ruler's pleasure. To substantiate this claim, I will provide historical evidence. Let's listen to Dr. Sheikh Mustafa al-Sibai - may he rest in peace - in his book "Sunnah," under section seven of the chapter on the causes of fabrication (lying) in hadith, titled "Appeasing the Rulers with Narrations that Suit Their Desires" (page 88).

Example of Ghiyath ibn Ibrahim:

Ghiyath ibn Ibrahim went to see Al-Mahdi (the Abbasid caliph) while he was playing with pigeons. He narrated a well-known hadith but added to it with the phrase "except for a wing" to please Al-Mahdi. Al-Mahdi rewarded him with ten thousand dirhams for this precious addition to the hadith. Later, Al-Mahdi remarked, "I declare that your back is the back of a liar concerning the Prophet," and ordered the pigeons to be slaughtered.

It is difficult to understand why the ruler of the time would reward this deceitful hypocrite so generously despite knowing his deceit. This confusion clears up when we understand that any ruler, if they want to carry out actions displeasing to God and the people, will need such hypocrites to fabricate hadiths about the Prophet. These fabricated hadiths serve to legitimize their actions and spread among people as if they were sacred, becoming unchallengeable.

On page 89, he writes:

We also see another leniency towards another liar, Maqatil ibn Suleiman al-Balkhi. Maqatil offered to fabricate hadiths about Abbas and his sons for Al-Mahdi, but Al-Mahdi declined the offer and did nothing to Maqatil. Similarly, Al-Rashid was known to have listened to a false hadith from Abu al-Bukhtari, who claimed that the Prophet could fly with pigeons. Although Al-Rashid recognized the falsehood, he only reprimanded Abu al-Bukhtari by saying, "Get away from me; if you weren't from Quraysh, I would have dismissed you." Abu al-Bukhtari was a judge for Al-Rashid. **Translation:**

In other words, he was one of the loyal soldiers of the ruler. Al-Rashid might have exposed his lies to the people compared to the other soldiers because he was the least deceitful and, therefore, the least loyal to his benefactor (the ruler) among the rest of the soldiers, about whom no one has reported any falsehoods.

If we read the history of the caliphs and rulers of the Umayyad and Abbasid dynasties, we find that they drank wine with their courtiers and engaged in all kinds of depravity, including sodomy with boys. The term for sodomy with boys was even given a gentle name to avoid offending the ruler's refined sensibilities; it was called "playing with boys." To prevent readers from thinking that these descriptions might be biased or unfair, I will provide an example from the authentic collections of hadith.

In Hadith (5105) from Sahih Bukhari, Bukhari explains the prohibitions concerning women, and he narrates from Ibn Abbas:

[Text from Sahih Bukhari]

The reference to the authenticity of such hadiths shows the serious issue of how rulers and their supporters could manipulate religious texts to serve their own interests, often leading to the propagation of false or misleading narratives about the Prophet and his practices.

If a man commits adultery with his wife's sister, it does not make his wife forbidden to him. It is narrated from Yahya al-Kindi from al-Shaabi and Abu Ja'far (they do not narrate history but rather narrate a hadith about the Prophet concerning those who play with boys and enter into them; they cannot marry the boy's mother).

Muslims have gained new knowledge, and they now understand that if a man sodomizes a boy and enters into him, it becomes forbidden for him to marry the boy's mother. This is the forbidden act; what he did to the boy was merely play and amusement. This originates from the Talmud, which I will explain in the future.

For those who want to delve deeper into this elevated literature, they should read the collection of poetry by the Sultan's poet, known as Abu Nawas, who openly celebrated romantic affection for boys in his poetry, a trend that became popular in the Sultan's era. If you are not ashamed, do whatever you want and say whatever you wish.

Hadith (4527) in Sahih Bukhari, narrated by Ibn Umar in the interpretation of the verse:

"Approach your tilth however you wish," he said:

He comes to her in...

It is narrated by Muhammad ibn Yahya ibn Said from his father from Ubaidullah from Nafi' from Ibn Umar. The hadith text omits the preposition (in...), and if we look at the book's margin for hadith (4527), the commentator wrote: "The word 'in' was omitted as it refers to the place, i.e., the anus. The author might have omitted it due to its objectionable nature."

The author, commentator, and reader might find it objectionable, but the hadith was present and circulated among people during Bukhari's time, and no one objected to this practice until it became widespread among many Muslims and continues to this day. It is worth noting that Allah has considered this among the major sins and mentioned it in the category of hidden sins (*fawahish batinah*), as it is not apparent to the public. If a person sees a man and his wife in bed together engaging in sexual activity, it is permissible and lawful from Allah, and only the man, his wife, and Allah know how the sexual act is performed. Thus, it becomes one of the hidden (*batinah*) sins if a man sodomizes his wife.

The texts in question raise concerns about the authenticity and interpretations of certain hadiths. They suggest that some hadiths may have been influenced or fabricated to serve particular agendas or societal norms. The discussion reflects a broader debate about the validity and historical context of hadiths and their impact on the understanding of Islamic teachings.

The Sultan's soldiers would typically bring stories from the Isra'iliyyat (Jewish traditions) found in the books of the People of the Book, which were distorted about their prophets and kings. Some of these stories would first be introduced by certain soldiers as noble hadiths of the Prophet, without disclosing their original source to the people. Later, the minds of the hadith scholars would devise fabricated hadiths about the Prophet himself, as seen in the narration of Anas just now.

Hadith (6639) in Sahih Bukhari from Abu Huraira: The Prophet ﷺ said: "Sulaiman said, 'Tonight I will visit ninety women, each of whom will give birth to a warrior who will fight in the path of Allah.' He visited them all, but only one woman became pregnant, and she gave birth to half a man. By Him in Whose Hand is Muhammad's soul, if he had said 'Insha Allah' (if Allah wills), he would have had all of them give birth to warriors."

How did the Prophet ﷺ know about Allah's unseen knowledge and what would or would not happen?

These new traditions were generously supported by the Sultan because they reinforced the traditions beloved to him. The Sultan was interested in a hadith of Abu Huraira:

The Prophet ﷺ was asked: "Will the people of Paradise have relations with their spouses?"

He said: "Yes, by Him Who sent me with the truth, they will have continual pleasure, and their private parts will not be concealed, and their desires will not cease. But the Sultan wants this for the paradise of the earth, not the ultimate paradise."

This is the image of hadiths during the era of the sultans, but if we wish to know their true image during the time of the Companions, before the trial and before the power returned to the house of Abu Sufyan, there is another different picture:

Let us listen to Abdullah ibn al-Zubair, who narrated a few hadiths throughout his life, and in Sahih Muslim and Bukhari, he has three. What does he say:

He said: I asked Al-Zubair ibn al-Awwam: "Why do I not hear you narrate about the Prophet ﷺ as I hear from Ibn Mas'ud and so-and-so?" He replied: "I have never left him since I embraced Islam, but I heard him say: 'Whoever lies about me, let him take his place in the Fire.'"

(Book of Sunnah before Compilation, Dar al-Fikr - and the hadith is present in Sahih Bukhari.) **Translation:**

And Al-Sha'bi sat with Ibn Umar for a year but did not hear him narrate anything from the Prophet ﷺ. Abdul Rahman ibn Abi Layla said: "I met one hundred and twenty of the Ansar, companions of the Prophet ﷺ, and none of them narrated a hadith unless he wished that his brother would take it from him. And if there was something he did not need, he wished that his brother would suffice with it."

Mujahid said: "I accompanied Ibn Umar from Mecca to Medina, and I did not hear him narrate anything from the Prophet ﷺ except this hadith: 'The example of the believer is like the palm tree.'"

Abdul Rahman ibn Abi Layla said: "We said to Zaid ibn Arqam: 'Tell us about the Prophet ﷺ.' He replied: 'We have grown old and forgotten, and the hadith of the Prophet ﷺ is too difficult for us.'"

In another narration from the Prophet ﷺ, he said: "Whoever narrates a hadith from me while he believes it to be false, then he is one of the liars."

Abu Huraira رضي الله عنه describes the companions' adherence to the Sunnah during the time of Umar in his response to a question posed by Abu Salama: "Did you narrate like this during the time of Umar?" He replied: "If I had narrated in the time of Umar as I narrate to you, Umar would have struck me with his stick."

In another narration: "I have narrated to you hadiths that, if I had narrated them during the time of Umar, Umar would have struck me with the rod."

And from Abu Bakr al-Siddiq, as narrated by Al-Dhahabi from the mursal of Ibn Abi Mulaika: **Translation:**

After the death of the Prophet ﷺ, Abu Bakr al-Siddiq gathered the people and said: "You narrate hadiths from the Prophet ﷺ and you differ in them, and people after you will differ even more. So do not narrate anything from the Prophet ﷺ. If someone asks you, say: 'Between us and you is the Book of Allah. We affirm its lawful things and prohibit its unlawful things.'" (*)

Isn't it clear and evident that the Prophet ﷺ and his successors all called for the Book of Allah alone? Did any of them, from the Prophet ﷺ onwards, in any fabricated hadith, say to the people: "Do not narrate or write hadith because we fear that the hadith of the Prophet ﷺ will mix with the Quran in the future"? Has such a statement ever existed, even among the fabricated hadiths? I have not found such a hadith so far.

But the Sultan's soldiers all said—interpreting the authentic hadiths narrated from the Prophet ﷺ and his companions, the rightly-guided caliphs, with commands forbidding narration and writing about him—that they, may Allah have mercy on them, feared that the hadith would mix with the Quran. As for us, we are diligent, and thus we will never let it mix with the Quran at any time. This is the new delusion they have planted in the minds of Muslim youth over the past fourteen hundred years, and it is strange that no one has come forward to expose their lies to all people.

The methodology of the Commander of the Faithful, Umar ibn al-Khattab رضي الله عنه, is clear in his advice to the delegation of Kufa, as narrated by Qurtabah ibn K'ab who said: **Translation:**

Umar ibn al-Khattab sent us to Kufa and accompanied us to a place near the city called Sarrar. He said: "Do you know why I walked with you?" We replied: "For the companionship of the Messenger of Allah ﷺ and for the sake of the Ansar." He said: "But I walked with you to convey a hadith that I wanted you to memorize during our journey together:

You are going to people who have the Quran in their hearts, its sound is like the sound of boiling water, and in another narration, like the buzzing of bees. When they see you, they will stretch their necks toward you and say: 'The companions of Muhammad!' So narrate the hadith of the Messenger of Allah ﷺ sparingly, and I am your partner in this. I will bear the burden of this action if it carries any burden, and I share in the goodness and blessings because I know it is an act of truth and goodness." (1) Same source, p. 97.

There was no concept of 'Sunnah' as a fundamental basis of religion during the time of the Prophet ﷺ or during the era of the rightly-guided caliphs, as evidenced by the testimonies of well-known companions who confirmed the rare transmission and narration of hadiths. Another proof is that we rarely find hadiths narrated in the names of the companions in Sahih al-Bukhari and Sahih Muslim. If the hadiths that we now refer to as the Sunnah were so important, the Prophet ﷺ would have mentioned them in his Farewell Pilgrimage addressing all Muslims on earth:

Hadith (1218) from Sahih Muslim, narrated by Jabir ibn Abdullah—In a long hadith, we are concerned with mentioning the part relevant to our topic:

The Messenger of Allah ﷺ came to the valley and addressed the people, saying: "I have left with you that which, if you cling to it, you will never go astray after it: the Book of Allah. You are asked about me, and what will you say?" They replied: "We bear witness that you have conveyed (the message), fulfilled (your duty), and advised (us)."

Did the Prophet ﷺ deliver the message that is the Quran? Or did he deliver what we now refer to as hadith, which all scholars of Sunnah agree is called the "Book of Wisdom"?

Did the Prophet ﷺ mention both the Book of Allah and his own Sunnah, as we claim today when we say "the Book of Allah and the Sunnah of the Prophet ﷺ"? It is known that the Quran is clear and complete, and Allah says in it that He has not left out anything important for Muslims. But He never mentioned that the Prophet ﷺ had a separate set of teachings or words on religion; rather, the Prophet ﷺ was sent to deliver the message from Allah. Should any messenger, from any leader to another across the world, carry anything other than the message from their sender? Or should they have special instructions to deliver that are not known to their sender? That would be a betrayal of the message.

Why did Allah say in the Quran: "Today I have perfected your religion for you, completed My favor upon you, and have chosen Islam as your religion" (Quran 5:3)? According to what we understand from this verse, it is accurate because we have received the complete Quran as it was revealed, and it itself proves that it is complete.

However, according to the hadiths in Sahih al-Bukhari and Sahih Muslim, which are considered the "Book of Wisdom" by consensus of the scholars of Sunnah, the religion was not completed. The most important book in Islam was written only three centuries after the Quran. How do we resolve this contradiction? Should we resolve it in favor of Allah, who is the most truthful? Or should we resolve it in favor of the scholars of Sunnah, who, as shown in this book, are less truthful? Muslims need to choose for themselves, without coercion, who to follow in solving this complex issue that continues to affect Muslims today.

We know that all the caliphs who came after the rightly-guided caliphs were primarily concerned with worldly matters, except for the just caliph Umar ibn Abd al-Aziz, whom all Muslims sincerely and justly consider the fifth rightly-guided caliph.

Let us listen to his first speech as he addresses the Muslims for the first time during his rule:

When Umar ibn Abd al-Aziz was appointed as caliph, he addressed the people, praising Allah and then said: "O people, there is no book after the Quran and no prophet after Muhammad (peace be upon him). I am not a judge, but a implementer. I am not an innovator, but a follower. The man who flees from an unjust ruler is not unjust himself. However, the unjust ruler is the sinner. There is no obedience to a creature in disobedience to the Creator."

In another version, he also said: "I am not better than any of you, but I bear the heaviest burden. There is no obedience to a creature in disobedience to Allah. Have I made myself clear?"

We hope that readers will carefully consider this speech and its chosen words to understand that this caliph is innocent of the false accusations later made against him by the scholars of the Sultan. They falsely claimed that he encouraged the writing of hadith because he knew people loved him, so if hadith were narrated from him, people would believe them more. Let us also listen to his final speech during his rule, which lasted about a year and a half:

He praised Allah and then said:

"After that, you were not created in vain, nor will you be left without purpose. You have a final destination where Allah will judge and separate you. Woe to those who fall out of Allah's mercy and miss the paradise as vast as the heavens and the earth. ... He continued: 'I swear by Allah that I say these words, though I know no one among you has more sins than I do myself. But these are just God's fair laws. He commanded obedience to Him and forbade disobedience. I seek forgiveness from Allah.' He then covered his face with his sleeve and cried until his beard was wet. He did not leave the gathering until he died, may Allah have mercy on him, poisoned by those who sought to take the throne after him from the Umayyad family.'

Notice his statement: 'But these are just God's fair laws,' and he never mentioned any 'laws of the Prophet.' Likewise, none of the Rightly Guided Caliphs ever spoke of a special tradition of the Prophet. So, who introduced this term and made it seem more important than the divine laws in the Quran? It is known that during the time of the Prophet and the four Rightly Guided Caliphs, there were no Muslims whose love for worldly matters overshadowed their love for Allah and the Prophet, with Islam being represented solely by the Quran. But these issues began to surface during the caliphate of Uthman, who was first accused of favoring the Umayyads and differentiating them from other Quraysh tribes due to political conflicts over leadership.

During Ali ibn Abi Talib's caliphate, Muawiya opposed him and refused to pledge allegiance like the rest of the Muslims. Instead, he accused Ali of being involved in the murder of Uthman, not out of love for Uthman, but to use it as an argument against Ali, hoping to regain leadership that Muhammad had taken away from the Umayyads and Abu Sufyan. His perspective was purely tribal and focused on rule and control, not on true Islam. This led to the great schism, with Muslims fighting each other. The truth nearly prevailed through force and arms, but Muawiya and his ally, Amr ibn al-As, resorted to the famous arbitration trick, splitting

Ali's supporters into two groups. One group, not satisfied with the arbitration, withdrew from the battlefield; these were the Kharijites. Muawiya then achieved what he secretly desired, through force and deceit, knowing he was the last person who could publicly demand it.

After Ali's assassination by the Kharijite Abu Maljam and Muawiya's uncontested rise to power, many people joined the victorious party, as often happens throughout history. Thus, the majority of those we call 'Sunnis' today supported Muawiya, while those who remained loyal to Ali ibn Abi Talib became known as Shiites. Those who withdrew from the battle were labeled Kharijites by the Sunnis. They knew the Prophet's saying that if two Muslims fought, both the killer and the killed would be in hell, and they realized the conflict was not for the benefit of Muslims but for those seeking power.

We now turn to discussing Sahih al-Bukhari and Sahih Muslim, as examining them scientifically is the main focus of this book."

Ninth: Sahih al-Bukhari and Sahih Muslim

We know from what the two scholars said that they excluded nearly a million hadiths while compiling their books known among Muslims as the "Sahihs." However, both men, despite their sincerity and devotion, were human and limited by the knowledge and contemporary understanding of their time. We must not forget the influence and supervision of the ruling authority and its soldiers on what could be published and written within their domain, which could affect the opinions they might support or reject. They had to consider all these factors to express their views as much as possible within the allowed limits. Consequently, many fabricated hadiths entered their books, possibly because they were forced to or perhaps they wanted to alert us to the dangers of these hadiths by including them in their works. All of this has caused significant harm to Islam, people's beliefs, and their religion, with deliberate misleading by the ruling authorities lasting over a thousand years.

The aim of this book is to show people who are approaching the 21st century the mentality that prevailed in the eras of the two scholars, governed by an oppressive ruler imposing many prohibitions and few allowances in all areas of life, including freedom of writing, opinion, and publication. We shouldn't expect to be in the era of the Umayyad Caliphs and find someone criticizing the Umayyads. For example, the names of certain narrators were excluded from collections of hadith, such as Abu Sufyan, which we only find in the Musnad of Imam Ahmad ibn Hanbal, who lived in the Abbasid era. Most of the successors and their children knew these truths and could not be hidden from them. Yet, even in his collection, we find no hadiths about Hamza or his virtues in Islam or his deeds, as he was considered by the Umayyads to be a killer of Muawiya's family and his maternal uncle. The Sunni scholars who wrote Muslim history held the legitimate authority and wrote history for themselves. Writing history for oneself leads to confusion. If we happen to find a book by the Mu'tazilites, Kharijites, or Shiites—whom the Sunnis call "rejectionists"—their books would be rejected as they are considered heretics and not allowed to be criticized. If one does not consider criticizing oneself, how can they know the truth? I hope everyone understands that I view all current Islamic sects, without any distinction, as having deviated from the path followed by the Prophet ﷺ and his companions. They all were on the guidance of the Quran alone. Today, no sect is willing to accept the Quran alone without another book alongside it as the true Islam. Sadly, all current sects add another book to the Quran, so none of them are following the guidance of Allah and His path; they are following other paths and guidance.

Many hadith scholars who recognized the integrity and uprightness of Umar ibn Abd al-Aziz wanted to exploit his reputation and the trust people had in him for their benefit. They falsely attributed to him the permission to innovate the practice of writing hadith, which was strictly prohibited during the Prophet's time and the companions. They claimed he encouraged this practice, but this is a false accusation. His sermons consistently emphasized the Quran and the teachings of Allah without mentioning any specific Sunnah of the Prophet or any other special statements. This is enough evidence to clear him of this unjustly attributed crime. He was not someone who encouraged innovations or defied the commands and prohibitions of the Prophet, which he knew were obligatory as part of obeying Allah and His Messenger. This is also mentioned in his sermons. Perhaps Allah preserved his integrity to clear him of this wrongful accusation.

However, those who compiled hadiths did not miss any opportunity or argument to justify their actions, which they committed against Islam and Muslims to please the rulers for a few coins they eagerly sought. They believed they were far from the intent of Allah's words in the verse: "So woe to those who write the Book with their own hands and then say, 'This is from Allah,' in order to exchange it for a small price. So woe to them for what their hands have written, and woe to them for what they earn" (2:79). We don't believe that the money they received from those few coins will benefit them in this fleeting world, nor will it help them in the Hereafter, except perhaps by burning their foreheads in the fire.

Hadiths from Children:

Ibn Abbas himself admitted that he was still a child when the Prophet ﷺ passed away. In Hadith Bukhari No. 5035: "The Prophet ﷺ passed away when I was ten years old, and I had read the Quran." Ibn Abbas narrated more than a thousand hadiths directly from the Prophet ﷺ, which is six times more than what the thirty companions mentioned earlier narrated. Some of these hadiths were narrated when he was still an infant, which is strange given that they are accepted as religious teachings.

Hadith 763 in Sahih Muslim, Hadith 182, from Ibn Abbas: One night, Ibn Abbas spent the night at the home of Maimuna, one of the Prophet's wives and his aunt. He lay across the pillow while the Prophet ﷺ and his family lay along it. The Prophet ﷺ slept until midnight or slightly before or after, then woke and read the last ten verses of Surah Al-Imran. He then got up, washed his face, and made ablution from a hanging water container. After performing a good ablution, he stood up to pray, offering thirteen rak'ahs that night. He prayed two rak'ahs, then two more, then two more, continuing in this way until he completed the prayers and then prayed Witr. Afterward, he lay down and slept until he snored. The muezzin came to him, and he went out to pray without making ablution again.

Key Points from the Hadith:

1. Ibn Abbas's statement that he slept in the same room as his aunt in the manner described indicates he was a very young child. The additions to this hadith seem to contradict what a child of that age would know and experience. For example, how could a child understand and correctly perform ablution, or how could he accurately recount praying thirteen rak'ahs?
2. There are discrepancies in the hadith that would be more consistent with someone well-versed in religious practice, rather than a young child. For instance, details about the number of rak'ahs prayed and the nuances of ablution would typically be understood by a scholar rather than a child. This is similar to how Abu Musa Al-Ash'ari asked Aisha رضي الله عنها about how to perform the purification after the Prophet's death, indicating that such details were not known to everyone. It's strange that readers may not know that Sunni scholars unanimously consider a single narration from a child to be sufficient to become a religious practice that people follow and apply to Muslims. They view this narration as a decisive proof that the hadith is from God and is as authoritative as the Quran. This means that a scholar might even rule that a Muslim can pray without renewing ablution after a short nap if it aligns with the narration from Ibn Abbas.

We are not discussing ablution here but the principle of accepting any narration from a child as a basis for religious practice. If things seem unclear at first, they often become clearer with further investigation. The key is always the benefit to those in power. Who benefits from accepting all the narrations promoted by the ruler's agents? Obviously, it's the ruler, who invests significant amounts of money in this.

If we questioned such narrations from children or women, people would start doubting all the hadiths that the ruler has financed to support his and his agents' viewpoints. These topics are crucial, such as supporting the ruler's authority or restricting power to the Quraysh tribe alone to prevent competition.

In those oppressive times, there was no freedom of opinion or thought; one could not express their views without fearing punishment. Ibn Qayyim Al-Jawziyyah, in his book "Al-Fawa'id," advises to align with God and His Messenger, warning against being on the opposite side, as this leads to discord. He emphasizes that the principles of being with God and His Messenger lead to the best outcomes and that true benefit lies in this alignment, both in this life and the hereafter.

However, being on this path requires firm knowledge of what the Prophet brought, patience in facing opposition, and a strong desire for the hereafter over this world. Initially, this may be very difficult as personal desires, temptations, and societal pressures pull one away from this path. But with patience and steadfastness, God will assist and make the path easier. Those who oppose will either become allies or remain adversaries, and one's resolve strengthens with God's support.

One should not be intimidated by opposing people or by being alone in supporting God and His Messenger. God is with you, protecting and guiding you. To avoid the pitfalls of greed and fear, which might otherwise sway your commitment, one must strive to be free of these influences. If you ask how to overcome greed and fear, you must work on detaching yourself from these attachments. I said: Through belief in monotheism, trust in God, and the knowledge that only He brings good deeds and removes sins. Everything is in God's hands; no one else has any share with Him. I have repeated this text hoping for the benefit from Allah.

Speaking the truth in this world has always required courage and bravery, especially since those who speak the truth often face the risk of punishment from those harmed by the revelation of that truth. In the past, speaking the truth meant risking the wrath of the rulers and their agents. Without the faith that God is stronger than all of that, no one in history would have dared to write or say the truth they believed in, based on their faith in God's oneness and love for Him and the Prophet.

Just like the priests of Pharaoh, religious leaders in Judaism and Christianity know that their sacred texts have been altered by people, with many additions. This is evident from the differences in their various versions; what is in one Torah is not mentioned in another, and the gospels written by the disciples (followers of Jesus) were also transmitted in a way similar to our hadiths. They claimed these texts were from God and misled people into thinking they were correct by saying that God inspired those who wrote them, as if the alterations by the narrators were eliminated. For example, the four gospels attributed to the disciples of Jesus are Matthew, Mark, Luke, and John. Each of these gospels differs significantly from the others, similar to how the hadiths narrated by Abu Huraira differ from those narrated by Ibn Abbas, Anas, and Abdullah ibn Umar. Just as Christian clergy gathered in general councils called Ecumenical Councils and made significant decisions such as deifying Christ, Islamic clergy did the same without holding meetings. They unanimously agreed that writing hadiths was permissible to honor the rulers, despite the Prophet and the Companions forbidding it. They made these hadiths another form of divine revelation and named it "The Book of Wisdom" unanimously.

They also agreed that the Prophet performed miracles like those of Jesus and Moses, despite the Quran's insistence that the Prophet never did. The words and verses of the Quran confirm what I'm saying. They agreed on accepting the punishment of the grave before the Day of Judgment, mimicking the Torah and contradicting the Quran.

They also agreed that the Prophet knew the unseen and what would happen in the future, even though God confirms in the Quran that He did not share His knowledge of the unseen with any of His creatures.

They also agreed that Allah chose the Prophet to be an intercessor on the Day of Judgment, despite all Quranic verses refuting this agreement.

All their agreements contradicted the Quran. This book aims to show how these issues arose, why, and who benefited from them. It demonstrates the truth found in the Quran and provides compelling evidence that all these agreements were for the benefit of the ruler, not for the sake of Allah or the Muslims.

I wanted everyone to know that the ruler's agents knew and distorted the truth only because of the money they received. Why would the ruler spend thousands of dinars that he denied his people, who suffered from poverty, ignorance, and oppression, if not for services rendered? The Quran does not have a verse allocating a share of zakat, alms, or even war booty to Muslim scholars. So, where did the wealth of the scholar with a thousand women in his palaces come from? And why does the ruler generously fund this army of women?

No agent of the ruler was willing to reveal the truth or admit that the only authentic book in Islam is the Quran, while everything else was for the benefit of the ruler. None of them was prepared to sacrifice their

comfort for the truth. Whether the agent served a Sunni or Shia ruler, they ended up being the same. This did not change even when the ruler became Abbasid from being Umayyad among the Sunnis, or Fatimid or Ottoman in the end. We concluded with the last ruler, Abdul Hamid, may Allah have mercy on him and us all. I will provide some excerpts from the introduction of Imam Muslim's "Sahih" to show that politics shaped the narration and evaluation of hadiths. The person in power was the one who determined the trustworthiness of the narrators and hadith scholars. If someone was deemed trustworthy, their reports were accepted, and if not, their narrations were rejected. This explains the numerous names of the Jacobites and is a hidden reason I will reveal at the end of this article, God willing.

To understand how someone became considered trustworthy, let's read the following hadith from Imam Muslim's introduction, under the chapter on prohibiting narration from the unreliable (i.e., those not supported by the ruler):

Mughira said, "Only the followers of Abdullah bin Masoud were believed to be true about Ali (may Allah be pleased with him)." This hadith clearly means that other people were falsely accusing Ali bin Abi Talib to please the Umayyad ruler, who opposed the family of the Prophet. When the discord (the dispute between Ali and Muawiya) occurred, they said: "Name your men as narrators of hadith, and look to the people of Sunnah for their hadiths (i.e., those who supported the ruler), while the hadiths from the people of innovation (Shiites, Kharijites, Mu'tazilites, and other factions that appeared later) are not accepted."

Notice that the Shiites and Kharijites became, according to the Sunni scholars, people of innovation and whims. The Sunni scholars' opinion is also referred to as the opinion of the majority of Sunni scholars.

I heard Ibn Abi Zinar say: "I lived in Medina and knew a hundred scholars of hadith, all of whom were trusted, and their hadiths were accepted. However, if someone was not known for honesty, they were not considered suitable for the ruler's army."

If we ask why their narrations are not accepted and why they are not deemed trustworthy, it is because their political stance was unknown or did not support the ruler's political views.

I heard Saad bin Ibrahim say that only those who are trustworthy should narrate from the Prophet. Trustworthiness here means that someone earned the ruler's favor and approval, or the approval of his agents, rather than merely having two witnesses to their good character. Abdullah bin al-Mubarak said, "I asked Sufyan al-Thawri about Abbad bin Kathir, who was known for his great statements and truths, but he was not part of the ruler's party. Should I tell people not to take narrations from him?"

Sufyan al-Thawri replied, "Yes. I agree with you completely; no one should listen to him." Abdullah said, "So when I was in a gathering where Abbad was mentioned, I praised his faith and Islam because nothing was wrong with his belief. I said what satisfied my conscience and told people, 'Do not take narrations from him due to the ruler's agents and their orders,' as we saw."

For those wanting more knowledge and insight on these topics, Imam Muslim's introduction contains much information.

We should always remember that Imams Bukhari and Muslim lived under the control of the Abbasid rulers, who came to power after the weakening of the Umayyad rulers. Both families were opposed to the family of Abu Talib. The Abbasids continued the same political path chosen by Muawiya and followed by the Umayyads. The only new thing the Abbasids did was to add hadiths supporting the descendants of Abbas and their right to rule, while retaining narrations that specified that rule should be confined to the tribe of Quraysh, as Muawiya had restored the tribal delusion to Islam.

This effectively distanced people from the Quranic texts, focusing instead on what the ruler saw fit to establish the new creed of narrations and reinforce new illusions, all serving only the ruler. The Quran was revealed for all people to understand, in the language of the Prophet who first spoke it among them. They understood it without the need for dictionaries or translators. The verses and words of the Quran need no more than good listening and direct reception from Allah without distortion or alteration. People understand it according to their knowledge and cultural background, though interpretations may vary based on individual capacity. For example, Allah says, "Do they not look at the camels, how they are created?"

(Surah Al-Ghashiya, 88:17) and not, "Do they not look at the seal, how it is created?" because the people hearing the verse in Mecca were familiar with camels but had never heard of seals. The message of Islam is fundamentally the Quran that Allah sent to guide people out of their illusions and misguidance. Everything in the Quran is based on illuminating and scientific truths. However, the ruler's will turned this entirely around by removing the Quran from the people and replacing it with all the illusions created by his agents, based on distorted sources from the books of the People of the Book, such as the Torah, Talmud, and Gospel. Allah and the Prophet have warned us not to take from these sources because they contradict the logic of Allah and the Prophet, which is the Quran. Believers always find the certain truth in Quranic stories, and by understanding these stories, they can grasp Allah's way in history, which He does not alter for anyone. A closer look at these stories reveals a general divine plan unfolding through successive historical stages. Allah's plan is always victorious historically, regardless of time and stages. Thus, we can understand that the concept of historical determinism is a divine idea, and human influence only shortens the period and reduces the suffering and injustice one might endure by believing and obeying Allah from the first experience. Even an opposing and contrary stance from people does not mean that Allah's plan has stopped; it may just be delayed for a time. For example, when Allah sent Moses to Pharaoh to invite him to faith, Pharaoh rejected Moses's invitation. As a result, Allah ended the era of the Pharaohs, finishing their historical role. However, in the next message after the scriptures of the People of the Book, which is the message of Islam, Allah chose to bring nearly the entire Egyptian population into Islam. Arabic became the official language of Egypt, which continues to this day, and Egypt holds a leading and civilizational role in Islam that no Muslim can deny. This is what I meant when I said that Allah's plan is ultimately victorious.

Similarly, the current general state of Muslims under misguided paths and idolatrous beliefs, due to the influence of hadith-based thinking, is a problematic situation that Allah will remove. The preservation of the Quran, whose true miracles began to be evident in the twentieth century, was not a coincidence but intentional and willed by the Lord of the worlds. This religion and Allah's book have a significant role that Allah will renew, placing it above all religions, making the Quran the book of the world. Human intellect itself, which Allah, the Creator and Manager, has guided in the correct scientific direction, will overcome all obstacles from deception, myths, misguided fantasies, and beliefs born out of ignorance and desire, which occurred during the control of those driven by desires and injustices through wars, setbacks, and civilizational collapses. The stories in the Quran end all ancient idolatry, moving humanity into a new era of science and truth. The Quran addresses the human mind in all its verses, appealing to those seeking intellectual freedom and striving to liberate it from all types of imaginary constraints and shackles that have bound their thoughts and minds in general. Over the fourteen hundred years since the message of our Prophet Muhammad, these illusions have been imposed on the minds of Muslims by rulers and their soldiers. Unfortunately, this period was marked by intellectual and scientific regression, distorting true rational thought because it prevented engagement with the natural source of light that reveals all truths—the light of the Quran, which is the true source of enlightenment and guidance for all humanity. Muslims have neglected it since the time of the first rulers, and it has been disregarded unanimously until today.

A Muslim who knows and believes that the Quran is the distinguished book of Islam might not believe that if they return to their heritage left by their ancestors over many centuries, they will find that the Quran was not present at all. Instead, they will discover that the existence was of narrations attributed to Abu Huraira, Ibn Abbas, Anas, Abdullah ibn Umar, Ibn Mas'ud, and others, claiming that all that is found in these narrations comes from a fictional book called "Wisdom," which still does not exist today and supposedly contains millions of hadiths. Despite this, it has not been compiled into a single book. We might say that the book of Wisdom refers to what is found in the "Sahihayn" (the two authentic books), which are classified into various categories with different names. Some are considered sacred hadiths, some are classified as mutawatir (widely transmitted), some as good, some as fair, and some as weak. I have listed these classifications in my first book according to the classification of Imam Ahmad ibn Taymiyyah, who categorized them into thirty-six types. Since Muslims generally do not know what is in the "Sahihayn" regarding hadiths and narrations, I wish to reveal their content to people and provide evidence and references from the Quran that most of them are mere falsehoods and illusions with no truth or knowledge. To ensure this is not merely a claim, I will avoid emotional rhetoric and instead appeal to reason and logic, which Allah has endowed all of humanity with to distinguish between truth and falsehood throughout time on earth. A Muslim who believes in Allah and the Quran might not believe that those who claim to possess

knowledge and understanding, excluding other people, impose their viewpoints, interpretations, and exegeses on Muslims. They force Muslims to understand their religion and the Quran through these views, stripping the Quran of its magic, knowledge, and miracles, and transforming it into an inept, barren book devoid of any real content. This book, which should speak for itself to those who read it directly, becomes empty and ineffective when accepted through their interpretations. Consequently, this approach makes our minds incapable of grasping any true understanding of existence. It becomes impossible to comprehend the Quran with a mind that was initially flawed by incorrect principles or, more accurately, by illusory principles. In computing terms, this is akin to poor programming by the person who wrote the program to feed the computer. This is a form of intellectual oppression, not through force, but through programming the human mind with incorrect ideas, principles, and assumptions from the outset. I will gradually reveal to the reader that this did not happen by chance but through planning and calculation by minds that harbored malice towards this nation, driven by envy and hatred to halt its progress and keep it backward, always needing someone to lead it like sheep.

We must understand the motives of the hypocrites and envious individuals who have fallen into the delusion that Islam was a curse upon them. They harbored hatred towards Islam and Muslims and swore with their devils to seek revenge by turning Islam from a dynamic, effective religion that promotes goodness, justice, kindness, and righteous deeds into a religion devoid of truth and reality, with no goodness, justice, or kindness, and seeking to eradicate righteous actions, except in efforts to corrupt and ruin the earth. Let us then move to the most crucial research of this book, to uncover the secret that most Muslim scholars fear to reveal—those who have deceived, contributed to, and damaged the beliefs of Muslims, reversing the direction of Islam's ship from heading towards Allah to following the paths of devils on earth.

Tenth: A Look at the Role of Hypocrites, Envious and Resentful Individuals in Transforming Muslims from Monotheism to Polytheistic Beliefs

(1) I hope that the esteemed reader does not misunderstand that I am placing the responsibility for what happened to us solely on the hypocrites and envious people. The responsibility for what has happened and is happening to us lies with us and our ancestors. We are ultimately responsible for everything that has occurred because the root cause is our failure to use our intellects and divine gifts and our lack of awareness about the different types of devils.

Today's topic is to make you aware of what happened to us in the past so that we can correct our course and ensure that our future and our children do not fall into similar issues. If we do not rescue ourselves from this cultural and historical collapse, no one will reach out to save us. We must recognize this truth early on to understand what needs to be done and the extent of the work required from us and our children in the future to correct the direction of the ship and bring it back to the true path of Allah.

The best way to start this research is by revisiting the original true image and the role that Satan played with our father Adam, the first human on earth, through the verses of the Holy Quran.

Wasn't Satan's relationship with Adam fundamentally based on envy?

Satan was unwilling to be among those who prostrated: "O Iblis, what is [the matter] with you that you are not among those who prostrate?" (Surah Al-Hijr, 31).

He replied, "I am better than him. You created me from fire and created him from clay." (Surah Sad, 26). The story of Iblis (Satan) repeats itself, but this time between the faithful Muslims on one side and a group of people of the book who swore to lead us astray from our religion out of envy on the other side.

But how did this happen? What is the complete picture of the events? We have seen and experienced the role of hypocrites and those envious of Islam through the verses of the Quran, explaining the events and actions that took place during the time of the Prophet and the Companions. This began with the death of the Prophet and the cessation of divine revelation. Then came the first conspiracy and the murder of Umar ibn al-Khattab, followed by the murder of Uthman ibn Affan, may Allah be pleased with them both. They made his blood and death a trial for Islam in order to divert the course as Satan wished, not as Allah commanded in the Quran.

It is known that Allah, who created us and appointed us as successors on earth, left us free to choose and act according to our will alone, without His direct intervention except through revelations and messages to provide guidance so that we could distinguish between right and wrong, and between the Merciful and Satan. Despite all the warnings from Allah in the Quran, we fell into the trap, all with Allah's permission, because we did not take enough caution from the beginning: "You will surely find the most intense of the people in animosity toward the believers to be the Jews and those who associate others with Allah." (Surah Al-Ma'idah, 82). When Islam emerged—despite the fact that they had previously foretold its coming and knew the characteristics of the Prophet mentioned in their books—they chose not to believe in or support him. Instead, out of envy, like Iblis toward Adam, they turned against him. They swore to mislead the Muslims and succeeded in leading them astray, eventually causing them to associate partners with Allah. They made Muhammad a partner with Allah in matters like intercession, the unseen, and divine powers, and even created a book called "Wisdom" alongside the Book of Allah.

If it were not for divine support in revealing the hypocrites' intentions and destructive actions against Islam through revelation, the danger and influence of these hypocrites would have increased even among the early Muslims. They did not hesitate to cause harm and corruption among the believers while pretending to be part of them, hiding their malice and hatred in their hearts.

Is it wise or naïve to think that, after being informed by Allah of their existence and danger to us and our religion, and after being advised to avoid them and reject their falsehoods as stated in the clear verses of the Quran, we could believe that they disappeared and no longer exist after the Prophet's time? They not only increased in number but also grew stronger, more severe, and more harmful. It became easy for anyone with ill intent and malice among them to declare with their mouths, "There is no god but Allah, and Muhammad is the Messenger of Allah," while praying in mosques and fasting during Ramadan, all the while harboring ill intentions and corruption against Islam, known only to Allah, the Knower of the unseen.

Many of them converted to Islam and mingled with Muslims for years, to the point where Muslims began to call them scholars based on the stories and news they heard from them about the prophets, which they learned from sources unknown to the Muslims. They became hadith narrators, jurists, and scholars, authoring books on hadith and jurisprudence, while Muslims knew nothing about their true intentions or hidden malice.

Their intentions aligned with the interests of the rulers in their quest to dominate the people. I will explain how they misled people from the truth and introduced a fabricated alternative, emptying the true Islamic religion of all substance and making it an empty shell devoid of any real guidance and light. The real guidance remains in the Quran, which they removed from people's hands using various excuses. As a result, the people who adopted this new version of Islam have become among the most ignorant, weakest, and poorest in the world. A comprehensive look at the current world map and the internal conditions of those countries gives a clear and accurate picture of the ignorance, poverty, and weakness that these people endure and cannot escape. I am not speaking of imagination but of the real life that Muslims currently live on this earth and everywhere. Some Islamic communities have discovered this intellectual tragedy in modern times, but they have not uncovered the hidden reasons behind it, which were skillfully and precisely concealed from most people. Modern Freemasonry exploited them under new names and organizations such as Rotary, Lions, and others, which are actual branches of the original tree. They provided these communities with progressive ideas to colonize and exploit them again. These ideas replaced the Islamic principles that their forefathers had instilled in them through the Quran.

Those who had entered Islam out of hypocrisy were unknowingly following the secret institutions that are the origins of all these current organizations. Our youth sought help from these organizations, not realizing that they were escaping from the heat into the fire.

They were easily convinced of the sterility of Islamic ideas, which were created by the secret societies' forefathers. They accepted the ideas presented by these groups and rejected their own, which was precisely what was intended. As a result, our youth were lost between hypocrites and ignorant religious figures, who introduced them to new ideas that intentionally misled them, serving the colonizers rather than the backward Islamic societies affected by old Freemasonry (the hidden secret). Our youth embraced these harmful ideas from the same original source, which was planned to establish their great empire and

achieve their eternal dream, not for the awakening and progress of us Muslims. I am confident that the solution must come from within these communities, based on what they still have intact, though it has been neglected by everyone until now—the Quran. This is the book of God that our Prophet advised us to hold onto during his Farewell Pilgrimage, promising that we will not go astray as long as we stick to it. However, this means not just holding it as a symbol or name, but truly following its teachings and guidance from God, which warn us of all dangers surrounding us. This will illuminate our path, ensuring we do not stray from the true way of God outlined in the Quran, and prevent them from imposing their falsehoods on us again, exploiting our land and labor, and leaving us with nothing even the fig fruits that remained on our fields, forcing us to pay for them again.

The right ideas and beliefs are still intact; what we need is a believing youth to call others to the guidance of God with renewed zeal, wisdom, and good advice. The revival of the Muslims does not require centuries but just a few years, within a single generation, which can immediately benefit from the results. However, this will not happen on its own; it requires a strong intellectual movement involving all the pens of thoughtful Muslim youth and educated individuals who know the truth and can distinguish between illusions and falsehoods.

These people, with God's help, are the only ones capable of bringing people back to the one Book of God, while abolishing other books to eliminate the confusion, sectarianism, and divisions present in the Islamic world under various names. All these are paths of the devil, and there is no true path in them according to what God has commanded in His Holy Book. As a result of the damage caused by hypocrites and enemies of Muslims, with the support of Muslim rulers who sold everything for their earthly paradise, this paradise turned into hell even for the rulers towards the end of the Abbasid era. Turkish soldiers and officers took control of the royal palaces, making the rulers mere puppets who were killed or replaced at will, with new rulers being appointed on the same day.

During this period, the scholars Imam Bukhari and Imam Muslim lived. Bukhari was about ten years older than Muslim, and their practical work began after the death of the caliph al-Ma'mun and the rise of al-Mu'tasim in 218 AH. Bukhari was then a 24-year-old young man, while Muslim was about 14 and still a student learning the science of Hadith.

It is crucial to know who among the Sunni scholars had the authority to make final decisions on Islamic matters, including fatwas, judicial rulings, and Hadith. These scholars decided who was trustworthy to take knowledge from and who was not, thus losing their credibility.

When al-Mu'tasim flogged Imam Ahmad ibn Hanbal for not accepting the creation of the Quran, Bukhari was still a student in Baghdad under his teachers, including Umar ibn Marzooq, who was said to have married a thousand women. It raises questions whether such wealth was given to this scholar without compensation, especially since military power was in the hands of Turkish soldiers and officers, while judicial and religious matters were controlled by the hypocrites previously mentioned. I will list their names, and the reader can judge as they wish.

Bashar al-Murisi: He was Bashar ibn Ghayath ibn Abi Karima, also known as Abu Abdul Rahman al-Murisi. He was a prominent figure among the Mu'tazilites and misled al-Ma'mun. He initially studied some jurisprudence and learned from Abu Yusuf al-Qadi, as well as narrating Hadith from other scholars like Hamad ibn Salama and Sufyan ibn Uyayna. It is said that his father was a Jewish dyer in Kufa and lived in the Murisi quarter in Baghdad. I wanted to start with Bashar because Sunni scholars wanted to reveal his true identity since he was from the Mu'tazilites and not one of them. However, I will list others whom Sunni scholars have not yet named, despite their importance and trustworthiness. They include:

- **Ibrahim ibn Ishaq:** A famous imam in jurisprudence and Hadith, known for his piety and devotion. He studied under Ahmad ibn Hanbal and narrated many Hadiths from him. He died in 285 AH, and Yusuf ibn Ya'qub, the chief judge in Baghdad, prayed for him in a large gathering.
- **Ibrahim ibn Israel:** He was a military leader during the reign of Harun al-Rashid.
- **Ibrahim ibn Mehran (Abu Ishaq):** He was close to Imam Ahmad ibn Hanbal, often visiting his home and having meals with him. He was trustworthy according to the sultan and his soldiers.

- **Ibrahim ibn Ali (Abu Ishaq al-Shafi'i):** A renowned scholar, orator, and poet.
- **Ibrahim ibn Ya'qub ibn Ishaq (Abu Ishaq al-Jawzajani):** A famous orator and Imam of Damascus with many useful works.
- **Ibrahim ibn Yusuf:** A Hadith narrator who learned from his father, Abu Ishaq, who learned from Hubaira.
- **Isaac ibn Israel:** A Hadith scholar and jurist who died during the reign of al-Mutawakkil. His father, Israel, was also a Hadith scholar.
- **Abu Ishaq ibn Ala' al-Yahudi:** Lost the caliph's property in 453 AH, paying 86,000 dinars and 17 kar of produce annually.
- **Isaac ibn al-Hasan:** The son of Maimon ibn Sa'd and known as Abu Ya'qub al-Harbi. He was a Hadith scholar who heard from others.
- **Isaac ibn Muhammad ibn Ya'qub al-Zuhdi:** He lived to be 90 years old and was a trustworthy scholar with a reputation for honesty and reliability from the sultan and his soldiers.
- **Isaac ibn Musa ibn Imran:** A jurist and Shafi'i scholar who performed Hajj with the people in 202 AH during the caliphate of Ibrahim al-Mahdi.
- **Isaac ibn Ibrahim ibn Ziyad (Abu Ya'qub al-Muqri):** A Hadith scholar who died in 274 AH.
- **Ayub ibn Sulayman ibn Dawood al-Saffadi:** A Hadith scholar who narrated from Adam ibn Iyass, Ibn Sa'id, and Ibn al-Samak. He was trustworthy and died in Ramadan 274 AH.
- **Dawood ibn Sulayman al-Ja'fari:** A prominent figure in Baghdad who died in 261 AH.
- **Shu'ayb ibn Ayub:** A notable figure in Baghdad who died in 261 AH.
- **Abu Dawood al-Sijistani:** Known for his famous Hadith collection "Sunan Abu Dawood." His full name was Suleiman ibn al-Ash'ath ibn Ishaq ibn Bashir ibn Shaddad ibn Yahya ibn Imran. He was a leading Hadith scholar who traveled extensively for knowledge, collecting, compiling, and narrating Hadiths from various regions including Syria, Egypt, the Jazira, Iraq, Khorasan, and more.
- **Suleiman ibn Dawood al-Sadukuni:** A Hadith scholar and jurist narrated by Abu Abdullah al-Bahili al-Basri.
- **Abdullah ibn Ya'qub ibn Ishaq al-Attar:** A Hadith scholar known for his extensive narration and was considered reliable by the judge.
- **Abdullah ibn Shimon (Abu Ahmad al-Maliki):** A Maliki jurist who died in Baghdad in 469 AH.
- **Abdullah ibn Ahmad ibn Musa ibn Ziyad:** Born in 216 AH, he was a renowned Hadith scholar who memorized 100,000 Hadiths and narrated from various scholars.
- **Kabb al-Ahbar:** A Jewish convert from Medina who narrated many Hadiths and introduced many Israelite stories into Islam, falsely attributing them to the Prophet. The Prophet did not need such stories as he had the Quran.
- **Yahya ibn Abdullah ibn Musa (Abu Zakariya al-Farisi):** A trustworthy Hadith narrator in Egypt who narrated from Rabi' ibn Sulayman and was highly regarded by the rulers.
- **Yahya ibn Yusuf ibn Yahya ibn Mansoor ibn Abd al-Salam:** An eminent scholar known for his expertise in various sciences, also referred to as Abu Zakariya al-Sarsari.
- **Abu Ya'qub al-Israeli:** His name was Isaac ibn Muhammad ibn Ya'qub, and he was a Hadith scholar who heard from al-Afaan, Abu Nu'aym, and others.

- **Ya'qub ibn Ibrahim ibn Habib ibn Sa'ad ibn Hasana:** Known as Abu Yusuf al-Qadi, he was one of the main followers of Abu Hanifa and narrated Hadiths from al-A'mash, Humam, and Urwa al-Ulya. After his death in 182 AH, his son Yusuf took over the judiciary.
- **Ya'qub ibn Dawood ibn Tohman:** Appointed by al-Mahdi, he was highly favored and held significant positions, including the title of "Chief Judge" or "Judge of Judges" and was one of the first to hold this title.
- **Ya'qub ibn Isaac ibn Ibrahim al-Isfahani:** He was a well-known Hadith scholar and prominent imam, who died in 316 AH.
- **Ya'qub ibn Yusuf ibn Ayub (known as Abu Bakr al-Mutawwi):** A jurist and Hadith scholar who heard from Ahmad ibn Hanbal and Ali ibn al-Madini. He was known for reading "Say: He is Allah, One" 41,000 times a day, though such claims are exaggerated and unrealistic.
- **Ya'qub ibn al-Tayyib**
- **Abu Ya'qub ibn al-Rashid**
- **Ya'qub ibn al-Sikkit**
- **Ya'qub ibn al-Adil**
- **Ya'qub ibn al-Layth**
- **Ya'qub ibn al-Sufyan**
- **Ya'qub ibn al-Saba**
- **Ya'qub ibn Abdullah al-Sharaf**
- **Ya'qub ibn Abdullah al-Zayn**
- **Ya'qub ibn Fares al-Jabari**
- **Ya'qub ibn Naima ibn Qaddara**
- **Ya'qub ibn Yusuf Abu al-Futuh**
- **Ya'qub ibn Yusuf ibn Abu Bakr**

These individuals, according to their names, were seen as soldiers of God sent from the heavens to support the religion of Islam and address the issues faced by Muslims, including poverty, ignorance, division, sectarianism, laziness, and halting efforts for reform.

Do you think this is a new discovery? In reality, all of what I have mentioned is found in the Islamic heritage books, without any references to their origins, previous affiliations, or reasons for adopting the names of the children of Israel. Unlike the practice of Arabs, these names did not exist during the time of the Prophet, his companions, or even during the Umayyad period. They began appearing during the Abbasid era, especially in its later period, and after the reigns of al-Mansur, al-Saffah, Harun al-Rashid, and his sons al-Amin and al-Ma'mun. They were present from the beginning of the Abbasid period. Isn't this phenomenon strange? Doesn't it call for someone to investigate and reveal the truth that has been hidden from everyone?

Who is to blame?

My study of Sahih al-Bukhari and Sahih Muslim has provided evidence and proof that these two scholars presented a complete indictment for their times, showing that some people worked to distort the Book of Allah and its verses with false claims of additional revelations, which are unsupported by evidence other than conflicting reports from various narrators. It is possible that all these narrators are innocent of the accusations against them, as I do not believe that any companions of the Prophet would have been involved. The noble companions of the Prophet, who lived with him and loved him, eventually ended up fabricating false hadiths about him. However, I believe that later generations, especially during the

Umayyad and Abbasid periods, were not free from some weak individuals who committed the sin of lying about Allah and the Prophet. To support my statement with evidence, I will provide a clear example that no one can refute, especially if they have knowledge, insight, and sound logic.

In Book 19 of Sahih al-Bukhari, titled "Hope Mixed with Fear" in the section of "Ruq'ah" (softening of the heart), we read the following verse at the beginning of Hadith 4649: Sufyan said, "There is no verse in the Quran that is harsher on me than: 'You are not on anything until you uphold the Torah and the Gospel and what has been revealed to you from your Lord.'" (Surah Al-Ma'idah 5:68)."

Suppose today a mosque imam used Sufyan's statement as the topic of his sermon, considering it true because it was found in Sahih al-Bukhari, without knowing that Imam Bukhari was pointing out that Sufyan's statement contradicts the clear verse of the Quran. The imam would then consider Sufyan's statement correct, ignoring the clear verse from Allah's Book. What can the listeners understand from this, having heard a truncated text? It would be like quoting, "Woe to those who pray," and leaving out the rest of the verse.

When a Muslim returns home after attending the imam's sermon, and his children or wife ask him what he heard in the Friday sermon, he will only be able to speak about what he heard. What new knowledge did he gain?

He would say, based on what he heard, that every Muslim man and woman cannot be true believers unless they believe in and follow everything mentioned in the Torah and the Gospel, along with other scriptures of the People of the Book, like the Psalms and the Talmud.

If we approach this Muslim and others who hear and still believe in the falsehoods of Sufyan and his associates, which are prevalent in what we call today the "noble hadiths"—most of which are fabricated and not authentic—they will all reply:

"You are not more knowledgeable than Allah. He demands that we believe and act upon these teachings before we believe and act upon our own Quran. The proof is Sufyan's statement from the Quran."

The verse from Surah Al-Ma'idah (5:68) says: "You are not on anything until you uphold the Torah and the Gospel and what has been revealed to you from your Lord." This verse is clear and straightforward if we consider it according to Sufyan's interpretation as mentioned in the Friday sermon. However, as a Muslim, it is crucial to be careful and skeptical, not out of doubt in people but to avoid mistakes, as the pursuit of truth requires careful examination.

If the imam had doubted Sufyan's statement at first, or if Muslims had scrutinized what they read in Sahih al-Bukhari and Sahih Muslim, they would have found contradictions between the hadiths and the Quran. Therefore, we need to refer directly to the Quran, particularly Surah Al-Ma'idah, verse 68, without relying on intermediaries like Sufyan.

What do we find? We see that Sufyan concealed the beginning of the verse to mislead us. The verse is actually addressed to the People of the Book, not to Muslims:

"Say, 'O People of the Book, you are not on anything until you uphold the Torah and the Gospel and what has been revealed to you from your Lord.'" (5:68)

If we want to know what Allah expects from us, we see in the Quran that the message is directed to the Prophet Muhammad: "And We have sent down to you the Book in truth, confirming what was before it of the Scripture and as a criterion over it. So judge between them by what Allah has revealed and do not follow their desires away from the truth that has come to you." (5:48)

Allah clearly instructs us not to follow the desires of the People of the Book but to follow the Quran and the teachings of Islam. Each group has its own laws and ways of life, and Allah did not make us a single nation but distinct in our beliefs and scriptures. We are responsible for following our own religion, Quran, and laws, and obeying the Prophet Muhammad alone. This passage can be expressed in simple English as follows:

Sufyan, who was among the most knowledgeable, chose to hide the beginning of the verse: "Say, O People of the Book..." to mislead people. He was somewhat successful for a while, but there had to be a limit to

this success. We need to return to our own scriptures to understand the truth that Sufyan and others like him have concealed from us, which is the truth of Islam and Allah's great book.

Those who have strayed from the truth have undermined the foundations of Islam and corrupted the religion to mislead us, causing us to fall behind rather than progress. Sufyan and his followers aimed to divert Muslims from Allah's true path, favoring worldly paths over clear divine guidance.

Sufyan and his like were confident that no one would uncover their deceit because they kept the Quran hidden, accessible only to a few. They did not want others to read, interpret, or explain the Quran, believing it was too difficult for people to understand while they interpreted and divided it according to their own desires.

If Sufyan's intentions were sincere, he should have included the full verse: "The Jews and Christians will not be pleased with you until you follow their religion. Say, 'The guidance of Allah is the true guidance.' And if you were to follow their desires after the knowledge that has come to you, you would have no protector or helper against Allah." (Surah Al-Baqarah 120)

Allah never instructed His Messenger to follow the Torah, Gospel, Talmud, or other altered texts. Nevertheless, Bukhari should have recorded the verse accurately, rather than partially or only mentioning Sufyan's altered portion. Otherwise, it is unjust to withhold the full meaning of the verse from Muslims. In simple English, this passage can be expressed as follows:

In Hadith number 6499 from Sahih Bukhari, it is reported that Qutaybah bin Saeed and others narrated from Abu Huraira that the Prophet Muhammad ﷺ said: "When Allah created mercy, He created it with one hundred parts. He kept ninety-nine parts with Himself and sent only one part to the creation. If disbelievers knew everything Allah has, they would not lose hope of entering paradise."

The passage points out that when disbelievers hear about Allah's mercy in the Quran, which repeatedly describes Allah as "Forgiving and Merciful," and when Allah says, "Say, Peace be upon you. Your Lord has decreed upon Himself mercy" (Surah Al-An'am 50), it reveals only a fraction of His true mercy.

If we reveal to disbelievers that the mercy they have heard about is just one part out of a hundred, which Allah has kept hidden, it might encourage them to continue their disbelief and sins. We are telling them that the full extent of Allah's mercy is still unknown and hasn't been revealed yet.

The question arises: Does this mean we are encouraging wrongdoers and sinners to continue their evil deeds by suggesting they have more mercy to look forward to? Or is it a complete support for their wrongdoing?

This issue raises doubts about whether this teaching aligns with Allah's command for justice in the Quran: "Indeed, Allah commands you to be just" (Surah An-Nahl 90), or whether it aligns more with the devil's urging: "And those who follow the footsteps of Satan, he commands them to commit immoral and unjust acts" (Surah An-Nur 21). In simple English, this passage can be translated as follows:

The verses from the Quran say not to follow the steps of Satan, who is a clear enemy to you. Satan only commands evil and immoral acts and to say things about Allah that you don't know (Surah Al-Baqarah 168-169).

Doesn't this hadith encourage criminals to continue their crimes, adulterers to persist in their sins, and wrongdoers to indulge further in their misdeeds by claiming they have discovered that Allah has ninety-nine parts of mercy that have not yet been revealed in the Quran? Is it possible for the Prophet Muhammad to say something not originally revealed by Allah to the world? This hadith, as you can see, is a direct call from Satan and a clear encouragement towards immorality and wrongdoing, without needing further proof.

I once saw on television in the United States a Christian preacher enthusiastically telling his large congregation that God sent His beloved son, Jesus, to save them from their sins by suffering and being crucified. He encouraged them to continue in their sins, saying that loving Jesus would save them, and that those who avoid sins are denying the value of Jesus' suffering. This logic mirrors the hadith's logic, suggesting that the source and reasoning are the same.

So, where does this logic come from? And who should we blame?

If we continue with the hadith, we will find even more troubling aspects. In simple English, this passage can be translated as follows:

If believers knew all the punishment that Allah has, they would fear the fire of hell even more. The believer who works hard, hoping for Allah's paradise and fearing His fire, which they read about in the Quran, what has happened to them? They are given bad news: Allah has ninety-nine times more punishment and fire. This makes a believer think that no one can escape Allah's punishment no matter what they do. They may then lose hope and join those who, according to the logic of the hadith, are seen as deserving of mercy and act in ways similar to them, after losing hope in Allah's mercy, which they believe doesn't exist for believers.

These are the teachings of the second religion found in the authentic hadiths among Muslims. So, who should we blame? The teachings seem to lead only to obeying Satan and increasing sins, with the belief that eventually, Allah's mercy will be revealed. Thus, there are many hadiths supporting this new perspective that people can enter paradise without any account at all. Here's the translation into simple English:

Hadith (6472) from Sahih Bukhari, reported by Ibn Abbas, says that the Prophet Muhammad ﷺ said: "Seventy thousand of my followers will enter Paradise without account. They are those who do not seek treatment with charms, do not believe in omens, and put their trust in their Lord."

In the language of the time, seventy thousand was used to mean a large number, not a specific count, similar to saying "infinity" or "a very large number" today.

In summary: In the religion of authority, blind obedience to the ruler and their soldiers is required first and foremost. After that, people are free. The ruler gives them all the blessings of the hereafter for free, as neither he nor his soldiers expect any reward from it, so there is no need for an account.

These hadiths, and others in this book, did not come from heaven by coincidence. They contradict all the verses in the Quran and the teachings that Allah sent prophets to guide humanity away from Satan and his deeds. Every time, Allah warns us about Satan, He points out that human devils are even more dangerous than jinn devils, and we must be especially cautious of them.

Allah says: "And We have certainly created for every prophet an enemy, devils among men and jinn" (Surah Al-An'am 111).

Indeed, devils among humans are always more dangerous than jinn devils. Here's the translation into simple English:

People usually shape their way of thinking based on the traditions, customs, sayings, proverbs, poetry, myths, and stories they encounter in their lives. The strongest influence comes from the beliefs they inherit from their ancestors, which are considered sacred as they are seen as coming from the creator or hidden forces.

Islam, on the other hand, is clear and straightforward. It calls for justice, goodness, and avoiding evil. In Islam, there is no distinction between Muslims and non-Muslims; everyone is created by Allah and is equal. There is no difference based on bloodline, birth, color, race, or wealth. The only measure of worth is piety:

"The most honored of you in the sight of Allah is the most righteous of you" (Surah Al-Hujurat 13).

But do people from different religions think the same way? Let's examine the thinking of the people of the Book, particularly the Israelites, through their current Torah. According to their teachings, what do their scriptures say as guiding principles?

For example, in the Book of Leviticus, Chapter 25, Verses 35-46:

If your brother becomes poor and cannot support himself, help him, whether he is a foreigner or a native. Do not charge him interest or profit. You are not to lend him money with interest or sell him food for profit. I am the Lord your God who brought you out of Egypt to give you the land of Canaan and to be your God.

If your brother becomes poor and sells himself to you, do not treat him as a slave but as a hired worker. He will serve you until the Year of Jubilee, then he and his children are to be freed and return to their own people and family. The Israelites are my servants, whom I brought out of Egypt; they must not be sold as slaves. Do not rule over them ruthlessly, but fear your God.

This is the first approach to dealing with others in the Torah, which applies specifically to the Israelites among themselves. The measure of worth here is based on tribe, lineage, and blood relations, rather than faith and piety. What follows is...

"Let your male and female slaves be from the nations around you. You may acquire slaves from them and from the settlers who live among you. You can also acquire slaves from their families who are born in your land and pass them on to your children as inheritance, so they will be your slaves forever. But do not treat your fellow Israelites with such harshness."

This is the second measure they use.

What about the Book of Numbers that follows?

Moses expressed his anger towards the army leaders who returned from war and said to them: "Why did you spare the women? Now, kill every male child and every woman who has had sexual relations with a man, but spare every young girl who has not."

In short, the rulers and their soldiers seem to follow a similar pattern to the ones from Moses' time, just as they did with Prophet Muhammad (peace be upon him), but they did not leave God's texts unchanged here. They were unable to distort the texts of the Quran, which remains a testimony against the falsehood of both the earlier and later generations. God's words, whether in the Torah or the Quran, do not change; what changes is what the rulers want based on their desires. They wish to keep young girls only for themselves as they are the first and foremost.

Holy People

"You are a holy people to the Lord your God. The Lord has chosen you to be His own special people out of all the peoples on the earth."

If we ask why this preference was given, the answer comes immediately after these verses: "The Lord did not choose you because you are more numerous than other peoples; you are actually the smallest of all nations. Rather, He chose you because of His love and to keep the promise He made to your ancestors."

The process of removing people from their lands around them is gradual for logical and reasonable reasons: "Do not be afraid of the neighboring nations because the Lord your God, who is among you, is a great and awesome God. However, the Lord your God will drive those nations out before you little by little, so that wild animals do not become too numerous if you were to remove them all at once."

The Lord's Commands

"The Lord your God will give them to you, causing great confusion among them until they are destroyed..."

In the laws for conquering distant cities in the Book of Deuteronomy, we find: "When you approach a city to fight against it, first offer it terms of peace. If it accepts and surrenders to you, then all the people living there will become your servants. But if it refuses to make peace and fights you, then you must lay siege to it. When the Lord your God gives it into your hands, kill all the males—children, old men, and young men—with the sword. However, the women, children (females), animals, and all the plunder in the city are to be taken for yourselves. Enjoy the spoils that the Lord your God has given you. This is how you should deal with all the cities that are far away from you, which are not part of the cities of the nations around you."

As for the cities of the nations the Lord your God is giving you as an inheritance, do not leave any living thing in them; destroy them completely—the Hittites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites.

Do not charge interest on the loans you give to your fellow Israelites, whether it is money, food, or anything else. But you may charge interest to foreigners.

The Law for Captive Women:

"When you go to war against your enemies and the Lord your God gives them into your hands, and you take captives, if you see among the captives a beautiful woman and you desire her, you may take her as your wife. When you bring her into your home, she should shave her head, trim her nails, and remove her captive's clothing. She will then stay in your house and mourn her father and mother for a month. After that, you may go to her and she will become your wife."

One might think the reason for waiting a month is to see if she is pregnant. But as we have seen, all previously married or widowed women are killed, leaving only the virgins.

The Lord's Promises

This is what the Sovereign Lord says: "I will raise my hand to the nations and set up my banner for the peoples. They will bring your sons in their arms and carry your daughters on their shoulders. Kings will be your foster fathers and their queens your nursing mothers. They will bow down before you with their faces to the ground and lick the dust from your feet. Then you will know that I am the Lord, and those who hope in me will not be disappointed."

"I will make your oppressors eat their own flesh and drink their own blood as if it were wine. Then all flesh will know that I am the Lord, your Savior and Redeemer, the Mighty One of Jacob."

"Foreigners will rebuild your walls, and their kings will serve you. Although in anger I struck you, in favor I will show you compassion. Your gates will always stand open; they will never be shut day or night, so that people may bring you the wealth of the nations, with their kings led in procession. For the nation or kingdom that will not serve you will perish; it will be utterly ruined."

"The glory of Lebanon will come to you, the juniper, the fir, and the cypress together, to beautify the place of my sanctuary. And I will make the place of my feet glorious."

"The children of your oppressors will come bowing before you; all who despised you will bow down at your feet. They will call you the City of the Lord, Zion of the Holy One of Israel. Although you have been forsaken and hated, with no one traveling through, I will make you the everlasting pride and the joy of all generations. You will drink the milk of nations and be nursed at the breasts of kings. Then you will know that I, the Lord, am your Savior, your Redeemer, the Mighty One of Jacob."

"Instead of bronze, I will bring you gold, and instead of iron, silver. Instead of wood, I will bring you bronze, and instead of stones, iron. I will make peace your governor and righteousness your ruler. No longer will violence be heard in your land, nor ruin or destruction within your borders. You will call your walls Salvation and your gates Praise. The sun will no longer be your light by day, nor will the moon give you light; the Lord will be your everlasting light, and your God will be your glory. Your sun will never set again, and your moon will not wane; the Lord will be your everlasting light, and your days of sorrow will end."

"All your people will be righteous; they will possess the land forever. They are the shoot I have planted, the work of my hands, for the display of my splendor. The least of you will become a thousand, the smallest a mighty nation. I am the Lord; in its time, I will do this swiftly."

Contradictions in Religious Texts

Just as there are contradictions in the teachings of different religions, you will find the opposite of everything we've discussed so far in the corrupted scriptures, such as the Torah. This is similar to the contradictions we've explained in the religion of authority.

Let's listen to the prophet Ezekiel in chapter 38:

The Lord said to me:

"Son of man, this is what the Lord declares about the land of Israel: The end is coming upon the four corners of the earth. The land, which is square in God's eyes, is facing its end. I will pour out my anger upon you and judge you according to your ways. I will repay you for all your abominations. You, land of Israel, will not have my pity or forgiveness; I will repay you according to your ways, and your abominations will be in your midst. Then you will know that I am the Lord."

The sword will come from outside, and plague and famine from within. Those in the wilderness will be killed by the sword, and those in the city will be consumed by famine and plague. The survivors will flee to the mountains like doves in the valleys, mourning for their sins. All hands will hang limp, and knees will be weak like water. They will be wrapped in sackcloth and covered in terror. Their faces will be covered with shame, and their heads will be bald. They will throw their silver into the streets and their gold will be treated as unclean. Their silver and gold will not be able to save them on the day of the Lord's wrath. They will not be able to satisfy their hunger or fill their stomachs with them, because they were a stumbling block to their iniquity. They turned the beauty of the Lord's temple into pride, and made idols and abominations of gold and silver. Therefore, I made them detestable, handing them over to strangers as plunder and to the wicked of the earth as spoil. They will defile the temple, and I will turn my face away from them so they will defile it further. The robbers will enter and defile it."

And what does the Talmud say about Jesus (Isa)? It claims that Jesus of Nazareth is in the depths of hell and that his mother, Mary, conceived him through direct fornication with a Roman soldier named Pandera. It also describes Christian churches as filth and preachers as barking dogs (Talmud: Its History and Teachings, p. 43).

The Talmud and Its Abrogation of the Laws of the Prophets of Israel

The Talmud, which was compiled by Jewish priests over successive generations, has abolished all the laws given by the prophets. This means that the priests have replaced the messengers of Israel, including Moses (peace be upon him). The basis of the Oral Law or the Talmud is to disregard what Moses stated in the Torah.

The teachings of the Talmud also derive from the Torah in how to deal with people: it is allowed to deceive non-Jews (gentiles) and take their money through usury. However, if you sell or buy something from a fellow Jew, you must not deceive or cheat them.

God will not forgive a Jew who returns lost money to a non-Jew, and it is not permissible to return lost items to foreigners.

A non-Jew is called "goyim" or "gentile" by the Jews, meaning anyone who is not of Jewish blood. The discrimination extends to their animals; if a Jewish bull gores a non-Jewish bull, there is no penalty for the Jewish bull or its owner. However, if a non-Jewish bull gores a Jewish bull, both the bull and its owner are punished.

The flesh of non-Jews is considered like the flesh of donkeys, and their sperm is regarded as animal-like. On the other hand, Jews are purified by standing on Mount Sinai.

A Jew is obligated to kill anyone they can, meaning non-Jews. If they don't, they are considered to have violated the law.

If a Jew swears an oath to a non-Jew, they are not required to uphold it and will not be held accountable. If a Jew finds a non-Jew in a pit, they are to cover the pit to ensure the non-Jew dies.

Hell is a Place of Punishment for Non-Jews Only

Hell is a place of punishment solely for non-Jews, and it has no authority over deceased Jews. The goal is to control all the nations of the world. Here is the plan:

When we successfully implement our schemes, the moment of truth will arrive. Our armies will advance to the designated fields, remove the collapsed states from our path, and then announce our victory to the world. We will impose our rule under the unified global state, with its sacred star banner. We will then erase all traces of ancient civilizations, burn all non-Jewish writings without exception, and impose our culture on

the world. We will eliminate current languages and force people to learn Yiddish, while we will retain Hebrew as the language of the masters and the chosen people. We will teach the world only our history.

As stated in the book "Makaid Yahudiya" on page 437 by Professor Abdul Rahman Habbaka:

All this is thanks to the curricula and studies developed by our elders, meaning the thinkers and sages of Zion, which are gradually being realized. The dark eras of slavery and oppression are now over, and the herds of cattle, which call themselves the peoples of the world, are finally beginning to submit to us and bow to our desires.

This is how the Israelites' book expresses their views today. The above excerpts are taken from "Islam in the Face of Global Orientalism" by Dr. Abdul Azim al-Mutiani, Dar Al-Wafa for Printing and Publishing - Mansoura 1984.

The Hidden Power

If we look into all the books written about the hidden power, which is now known as Freemasonry, we find that most of them confirm that in the year 43 AD, during the reign of Herod II, also called (Agrippa) or sometimes (Acidiba), he had a Jewish advisor named Hiram Abif. Hiram Abif was very hostile and resentful toward the new Christianity and was a staunch supporter of Judaism. Seeing that the followers of Jesus were growing rapidly and exposing the falsehoods of Jewish rabbis and their books, he suggested to King Herod the establishment of a secret society aimed at combating Christianity, thwarting their efforts, stopping the spread of their religion, and eliminating its advocates if possible. The king agreed to his request after they labeled Jesus Christ as the false messiah.

Thus, the society was founded with nine members listed as follows:

1. **King Herod (Agrippa)** - President
2. **Hiram Abif** - Vice President
3. **Moat Lavi** - Secretary and Founder
4. **Johanan** - Founding Member
5. **Antipa** - Founding Member
6. **Jacob Abdon** - Founding Member
7. **Salmon Abiron** - Founding Member
8. **Jowab Adoniram** - Founding Member
9. **Abiya Lavi** - Founding Member

This was written in Jerusalem on June 26, 43 AD.

Royal Seal

Signature:

Herod Agrippa

(From the book "Freemasonry: Its Past and Present" by Saeed Al-Jaza'iri, Dar Al-Jil - Beirut)

Eleventh: The Role of Hidden Power in Our Current Intellectual Reality as Muslims

In the previous pages, I aimed to provide a comprehensive idea about the way of thinking of the People of the Book through the beliefs they hold, such as the Torah and the Talmud. These beliefs shape their unique character and way of thinking. Understanding them requires comprehending their doctrines. This unique way of thinking, different from other human models worldwide, stems from their ancient holy books, which contain ideas not found in any other nation or religion. Their long history has been a continuous struggle against the revealed religions that came after them, starting with Christianity and then Islam. They have

consistently tried to halt the course of history. It cannot be said that they have not had an impact; indeed, they have achieved a victory whose effects Muslims continue to suffer from today. They have managed to derail the entire train of Muslim thought and put it on new tracks aligned with the ways of devils, leaving no path that follows the way of God. After studying Judaism and Islam and understanding the influence of Jews on the current practice of Islam, we must acknowledge the strong and active impact on Muslim thought to this day. Here, I want to make sure I am not misunderstood. The Jews did not divert us from our religion to make us follow theirs; they do not invite anyone to Judaism. Instead, they led us to follow illusions and falsehoods rather than truth and light, so that we would not advance or surpass them. A Muslim struggles to understand the Jewish mindset because they come from a place of wanting good and peace for the entire world, which shapes their interactions. As a result, Jews always view followers of other religions as blind in comparison to their unique way of thinking, which they believe is superior.

The Jewish mindset is not self-created but is a product of their long history. From the time of the Pharaohs and their patriarch Abraham, through their migration to Egypt and subsequent enslavement, to their eventual return to the desert and entry into Palestine after a 40-year period of wandering. They established their first kingdom with David and Solomon, built the temple, and later faced the Babylonian exile, their return to Palestine, and continued Roman rule. They saw the rise of Christ as the last prophet among them, the conflict with Christianity, and the emergence of Islam in Arabia. They began to oppose Muslims from the early days, particularly after Prophet Muhammad's migration to Medina, which was home to two Jewish tribes, Banu Quraiza and Banu Nadir.

They were later dispersed to the Levant, Europe, and America, leading up to the Balfour Declaration and the establishment of their second state in Palestine in 1948, followed by repeated wars with Arabs. This living history for Jews shapes their belief that they are a chosen people, distinguished by their race, lineage, and religion. They believe God created the universe solely for them and their chosen people, seeing all other nations as merely speaking animals in human form. They even deny us the dignity of being considered human beings with souls, according to their beliefs. In their view, they alone are everything, and without them, the universe would not exist—this is their special sense of superiority. Despite this, Jews do not have a superiority complex rooted in dreams or delusions, as can happen in psychological disorders. Instead, they are practical people who rely on reality and tangible methods, consistently applying scientific and practical approaches.

They are also aware of their strengths and weaknesses. The Quran mentions that God made them a people distinguished by knowledge, as He sent many prophets to teach them many things. For example, the Quran speaks of the knowledge of the Jews through the Prophet Joseph (Yusuf) who was known for his understanding, including in the fields of psychology and dream interpretation. Jews have been noted for their expertise in these areas since ancient times and continue to be recognized for this knowledge today. The Quran also mentions how God taught Prophet David (Dawood) the technique of turning hard iron into malleable iron, which is softer and used for making protective armor. This skill was imparted to protect people from sharp weapons.

The Quran states:

- "And We taught him the craft of making armor to protect you from your own strength" (Surah Al-Anbiya 21:80).
- "We taught him the making of iron" (Surah Saba 34:10).
- "And David slew Goliath, and Allah gave him the kingdom and wisdom and taught him what He willed" (Surah Al-Baqarah 2:251).

The verse "Is it not enough for them that the scholars of the Children of Israel know?" (Surah Ash-Shu'ara 26:197) indicates that true scholars are meant, not just religious jurists. In the Quran, the term "scholars" is used only twice. The second time it says, "Only those who have knowledge among His servants fear Allah" (Surah Fatir 35:28). This verse suggests that knowledgeable Jews were aware that the religion revealed to the Prophet Muhammad is divine, but many could not acknowledge this truth due to jealousy and hatred.

Despite their knowledge, they distort it in their hearts. No scholar or researcher can deny the historical excellence of Jews in sciences. Along with their strengths, they are also acutely aware of their weaknesses, especially in terms of their small number compared to other nations and peoples. Their sacred texts and thinkers often acknowledge this painful reality. One might wonder why Jews do not fall into delusions like some other people, and instead remain practical and successful, especially in financial, economic, and scientific fields. The main reason is their constant sense of self-awareness and their belief in their own superiority over others. This feeling is supported by reality, not just a delusion. Jews understand how others think, but others do not fully understand how Jews think, which is an advantage for them.

Their constant self-awareness helps them recognize their mistakes, allowing them to critique and correct themselves continuously. This process of self-improvement leads to progress and excellence. A person who is always aware of their mistakes and works to correct them is practical and paves the way for success in any field.

Another important factor is the observance of the Sabbath. Jews cannot perform any work-related activities on the Sabbath, from mowing grass to fishing. The significance of the Sabbath lies in the Jew's ability to distinguish between work and other actions. For example, Muslims sometimes mix religious practices with work and incorporate faith into their daily tasks, which can blur the lines between work and other activities. Jews avoid this confusion by clearly separating work from other activities. Anything that results in financial gain or saves money is considered work, while everything else is regarded as mere actions. This distinction and mental awareness among the Jewish people create a practical mindset in everyone. In contrast, we struggle with a delusional mindset due to mixing work with actions and even beliefs. This confusion was not accidental but deliberately and systematically introduced by people who understand the difference between actions and work. The goal was to make Muslims unaware of the importance of work, devaluing it, and causing them to lag behind in human progress, becoming part of a herd.

The third significance of the Sabbath is that having a mandatory day of rest enables Jews to return to work with increased energy and enthusiasm. They understand the difference between laziness and rest and between serious work and other activities. Being practical people, Jews recognized the importance of learning and knowledge for success in their endeavors. As mentioned, God's focus on their education from the beginning gave them an advantage in understanding the importance of planning and studying projects before implementation. They surpassed many nations by understanding important truths, such as recognizing the true power of money and the importance of investing it wisely. They understood the need for financial institutions and the role of advertising in achieving success. They also exploited the flexibility in their religion regarding interest (usury), taking it from all peoples except Jews, which gave them religious and psychological comfort in engaging in it without guilt or embarrassment. Thus, almost all financial institutions are under their control, and their history and the trials they have faced have provided them with valuable lessons, helping them surpass many nations that are still struggling in the dark.

The feeling of inadequacy is often beneficial for a person because it drives them to work harder to compensate for it. Someone who feels they lack knowledge and knows it is needed for their work will strive to learn more to make up for it, whereas someone who feels no deficiency will do nothing but relax and stretch. Those who do not feel a lack of knowledge will not open a book, and if they do, they will only glance at some pictures and not attempt to read it. Currently, we are like this because we have accepted that we are an illiterate nation and have not tried to rid ourselves of this disgrace. Jews, who have always lived as a minority among other peoples, have learned unique traits from their experiences that are not found in others. Among these traits is the concept of concealment and revelation. When a Jew feels powerless, they live humbly and submissively, even among peaceful people, exceeding mere politeness and sinking into hypocrisy. This condition is known as concealment, where outwardly it appears as hypocrisy and deceit, but inwardly it hides resentment. When the situation changes and they are able to seek revenge, they reveal their true intentions and expose both the guilty and the innocent, as their god, Yahweh, who delights in bloodshed, has decided to destroy the world, particularly the Arabs. He assigned this mission to his chosen people.

To illustrate this, the names of Jewish leaders and scholars did not retain their Hebrew origins but were purely Arabic, such as Kaab ibn Asad, Huyay ibn Akhtab, and others. This indicates that they were in a

period of concealment. The tribes of Banu al-Nadir and Banu Quraiza had alliances with the Aws and Khazraj tribes, which protected them from other people. If they had been strong, they wouldn't have needed such protection.

However, this situation gradually changed during the Abbasid era. They became major allies of the Abbasids from the start, taking control of the military, ministries, and financial affairs. By then, they had transitioned to an era of revelation, which is why their names were openly used at that time. They adopted names like Israel, Jacob, Isaac, and many were known as Abu Ishaq. As all religious matters eventually fell into their hands under the guise of being Muslims, they incorporated their hidden organizational methods into Islamic movements and new sects, such as the esoteric and Sufi movements, which emerged with their encouragement. Here are the degrees of asceticism (zuhd) and ascetics (zuhhad) in Islam, according to the book *Madarij al-Salikin* by Imam Ibn Qayyim al-Jawziyyah. This book, consisting of three large volumes, explains these ranks and degrees. You may find similarities between these degrees and those of Freemasonry, which was the old name for the secret societies before it spread in Europe in 1717.

Here is the list for reference and comparison with current Freemasonry degrees:

1. **Degree of Humility (Ikhbat)**
2. **Degree of Asceticism (Zuhd)**
3. **Degree of Piety (Wara)**
4. **Degree of Devotion (Tabattul)**
5. **Degree of Hope (Raja)**
6. **Degree of Care (Ri'aya)**
7. **Degree of Desire (Raghib)**
8. **Degree of Reverence for God's Sanctities (Ta'zim Hurumat Allah)**
9. **Degree of Vigilance (Muraqabah)**
10. **Degree of Sincerity (Ikhlas)**
11. **Degree of Refinement (Tahdhib)**
12. **Degree of Uprightness (Istiqama)**
13. **Degree of Reliance (Tawakkul)**
14. **Degree of Delegation (Tafwidh)**
15. **Degree of Trust in God (Thiqah Billah)**
16. **Degree of Submission (Taslim)**
17. **Degree of Patience (Sabr)**
18. **Degree of Contentment (Rida)**
19. **Degree of Gratitude (Shukr)**
20. **Degree of Modesty (Haya)**
21. **Degree of Truthfulness (Siddiq)**
22. **Degree of Selflessness (Ithar)**
23. **Degree of Good Character (Khuluq)**
24. **Degree of Humility (Tawadu)**

25. Degree of Chivalry (Futuwwa)
26. Degree of Honor (Muru'a)
27. Degree of Generosity (Bast)
28. Degree of Resolve (Azm)
29. Degree of Will (Iradah)
30. Degree of Manners (Adab)
31. Degree of Certainty (Yaqin)
32. Degree of Intimacy with God (Uns Billah)
33. Degree of Remembrance (Dhikr)
34. Degree of Poverty (Faqr)
35. Degree of Wealth (Ghina)
36. Degree of Desired Outcome (Murad)
37. Degree of Excellence (Ihsan)
38. Degree of Knowledge (Ilm)
39. Degree of Generosity (Jood)
40. Degree of Wisdom (Hikmah)
41. Degree of Insight (Firasah)
42. Degree of Organization (Tanzim)
43. Degree of Serenity (Sakinah)
44. Degree of Tranquility (Tama'neenah)

Just like secret societies, with almost the same ranks, the general degrees of Freemasonry are 33. Then, there are Royal and Universal Freemasonry degrees. Only non-Jews can attain up to the 33rd degree in general Freemasonry. If a Jew reaches this degree, known as the Grand Master, they can then advance into Royal Freemasonry and later into Universal Freemasonry, eventually becoming one of the Seven Sages of Zion worldwide, who are currently based in the United States, where most Freemasons live.

To clarify, my book is not about Freemasonry, but I had to discuss it to explain various matters related to secret powers (Freemasonry) at the beginning of Islam. I believe the complete similarity between the initiation methods used by secret societies and those used by Sufis (ascetics) I mentioned earlier is not coincidental, but rather shows that they have the same source.

Dr. Al-Zoubi mentions that often, rituals performed by deluded individuals, which they consider worship, actually align with the original source of Freemasonry. Some of my friends attended a Sufi initiation session led by Sheikh Muhammad Qaddour, a Sufi leader, in Mezzeh, Damascus on the evening of Thursday, April 1, 1969. They observed the following practices that resemble Freemasonry:

1. The Sheikh cut the hands of the two students being initiated to mix their blood as a symbol of brotherhood, similar to the Masonic ritual where the candidate's blood is used.
2. The Sheikh placed a rope around the neck of one student, a practice still used in Masonic lodges today.
3. The student sat before the Sheikh to take an oath, much like a Freemason sits behind the altar in a lodge.

4. After the initiation, the student was paraded around and asked, "Who will buy this humble servant?" Whenever someone passed by, it was said, "I bought and freed him with the opening chapter of the Quran," similar to the phrase used in Masonic ceremonies.
5. The Sheikh advised the student to keep the secrets and obey blindly, embraced and kissed him, which mirrors Masonic practices.

In Masonic lodges, a candidate's eyes are covered with a black band so they cannot see. The president then lifts the cover to reveal drawn swords held by senior members, aimed at the candidate's heart and face. The president says:

"These swords are for your defense if needed, and to harm you if you break your oaths and pledges. The rope around your neck is for strangling you if you show any sign of breaking your vows."

Moments ago, you were a stranger to us, but now you are a Masonic brother, with the same rights and responsibilities as all the brethren. The student kissed the hands of his Masonic brothers, a practice similar to what is seen in Masonic lodges during the initiation of the "Sabbath" group.

I have mentioned that the period of secrecy occurred during the Abbasid era and before. During the Umayyad rule, Jews made secret and covert alterations and distortions to Islam. I will briefly address this to stay focused on the main topic of the book.

The Jews claimed exclusive possession of God and asserted that Moses, in addition to the written commandments from God, conveyed Islamic commandments. They believed that there was another unwritten revelation from God given to the Prophet Muhammad, which they called the "Book of Wisdom." They interpreted Quranic verses that mention the Book and Wisdom, claiming that the Book was the Quran and the Wisdom was unwritten. They gave the Levites the exclusive right to possess it and created the Talmud based on this claim. Similarly, the Sultan's soldiers, who were also Jews, argued that these were the oral traditions of the Prophet.

They created secrets for the secret societies from their heritage and monopolized them, targeting naive nations. For them, initiation meant stripping the candidate of their heavenly (Quranic) and national heritage and designating them from the first degree as "Freeborn Knights" (meaning they had no other affiliations).

If we look beyond the first six centuries of the Christian era and examine the activities of secret societies in the early Islamic period, we find the hidden presence of the Sabaeen lodge behind the Jewish king Yusuf Dhū Nuwās, who burned the Christians of Najran. We also see K'ab al-Ahbar and the Sabaeen faction that assassinated Umar ibn al-Khattab, plotted to kill Uthman ibn Affan, promoted the divine status of Ali, and spread ideas of absolute monarchy and succession starting with Muawiya ibn Abi Sufyan. The activities of the lodges intensified, especially after the Abbasid revolt against the Umayyads. The era of secrecy ended, and we entered the era of revelation. The lodges continued to pursue their hidden Jewish objectives, despite the various superficial goals and activities, and established parties that aimed to undermine Islam and ensure the continuity of Judaism and the establishment of its temple. We will focus on two types of initiation preserved in sources from the Abbasid era:

1. **Initiation of the Brethren of Purity (Ikhwan al-Safa):** This is similar to the respected initiation in the lodge today. This represents a core aspect of the hidden forces, with Judaism attributing doubts and misinterpretations to the Quran under the guise of outward and inward meanings, believing in its mission and being familiar with philosophy and logic.
2. **The Caller (Da'i):** This involves initiating individuals into secret societies. From the same source, it describes how a group of hidden followers of the caller, using terms like "hands" and "claimers," seeks out naive individuals drawn by curiosity about what they claim are secret truths. These individuals are then led to the caller. After engaging them and making them ask to join in writing, along with some money or a surety, their application is reviewed. After verifying the candidate's background, behavior, and pretended demeanor, which should include having a prominent status or potential future importance (such as eloquence, a strong business or administrative position, or a prestigious family background), the caller schedules the initiation.

During the initiation, the candidate is blindfolded and half-naked. They receive a new name and are guided by a leader who recites parts of the Quran with a melodious voice. The initiates echo phrases like "Glory be to Him who speaks thus..."

At this point, the leader, with a trembling voice and tearful eyes, states that understanding the truths is burdensome and can only be borne by imams, their deputies, or specially chosen individuals whom God has favored since eternity and destined for victory. The candidate, who is metaphorically blind, will only understand the apparent meaning. They will not grasp the hidden purpose, which is to establish the Greater Israel State, eliminate all other nations, and maintain the book and religion of Moses by removing all other religions. As soon as this toxic instruction ends, the initiation begins. The candidate undergoes a harsh experience involving threats and warnings. They are forced to drink a mixture of water and salt or a bitter liquid, followed by a drink of milk, honey, or pure water. They make solemn oaths, which include phrases like: "If I break my oaths, whether I am angry or pleased, my wife is divorced, my wealth is confiscated, and my blood is forfeit."

After this, the caller allows the candidate's blindfold to be removed. The candidate is then given a tour of the secrets of the first degree.

Following this, the candidate, now recognized as a member of the Brethren of Purity, is led to the initiation hall, either fully or partially undressed and tied with a rope. They are accompanied by a guarantor and other members who act as guides, similar to modern Freemasonry practices.

Once the ceremonies and threats are complete, and the candidate is freed from the blindfold and rope, the candles are lit, incense fills the air, and the candidate finds themselves before the leader.

Leader: "Do you wish to join our faith and hear our angels?"

Candidate: "Yes."

Leader: "If you stray from our faith or reveal any of our secrets, may God humiliate you in front of my followers and may He remove your crown."

Candidate: "Yes." **Leader:** "But if you remain true to our faith and keep our secrets, your head will be held high, and your crown will remain steadfast."

Leader to the guarantor: "Will you guarantee that he will stay true to our faith and keep our secrets?"

Guarantor: "Yes."

Leader: The candidate is laid on a rug, on their left side, in front of the table. The leader recites the names of the 87 angels and Jurgas, the chief of demons. He says: "Congratulations if you become one who hears these secrets."

The leader then picks up a knife and pretends to cut the candidate's throat. The guarantor quickly steps in, pledging to keep the secrets, and the leader settles for symbolically cutting a rooster's throat over the candidate's neck.

The candidate is then branded with fire on their chest, forehead, and right thumb, and is tied around the waist. They are given water mixed with salt to drink.

They have perfected these rituals so that the candidate will remember these terrifying moments throughout their life and fear breaking the rules or revealing the secrets. After a frightening oath, the candidate is promised knowledge of alchemy, astronomy, medicine, and philosophy. The session ends with the leader weeping for the poor in thought, those with limited vision who only see the surface and are unaware of the deeper meanings behind what the Prophet Muhammad shared with his family, his representatives, and their deputies.

He laments the simple people who do not understand that the religion's outer form is for the general public, while its true essence is for the elite. When they hear the deeper truths, they reject them, or even attack their core.

He concludes by expressing sorrow that certain prominent figures of the time—those living far from where his teachings are shared—are pleased to hear and follow these truths. They believe these truths are the essence of religion and are happy to live in the company of philosophers like Plato, Pythagoras, and Zoroaster, whose names should be associated with peace.

However, he notes that these listeners, who are joyful and continue to wrap themselves in the cloak of wisdom until the time of revelation comes, are actually deceived. He then quotes some lines attributed to Imam Zain al-Abidin, reflecting the esoteric belief that true knowledge is not accessible to the general public, who are thought to be forever excluded from it. This knowledge is only understood by the imams, the true scholars, and some of the initiates.

Twelfth: The Influence of the Sabian Masonic Lodge on Our Intellectual Reality (as Muslims)

Islam freed the Arabs from Jewish financial exploitation (the Quran), so the Jews tried to undermine it from the moment it began. It feels as though a secret conference or a hidden lodge was held in Saba (Sheba), planning to obstruct the spread of the Islamic message and Saba in Islamic Yemen. A group was assigned to execute these plans, led by Kab ibn Manah ibn Hais, who became a key advisor during the Umayyad era (Kab al-Ahbar).

This group infiltrated Medina during the reign of Umar, pretending to be Muslims, and, as usual, they integrated into Islamic society. They soon allied with disgruntled elements led by Abdullah ibn Ubayy (the leader of the hypocrites) or those with anti-Arab sentiments like Feroz the Persian and Hormuzan. They carried out the assassination of Umar ibn al-Khattab, removed Uthman ibn Affan, and promoted the divinity of Ali ibn Abi Talib.

The founders of the discord left, but their descendants lived as apparent Muslims while remaining Jews in reality, acting as spies, spreading accusations, creating factions, and organizing conspiracies. This situation reflects what al-Jahiz described: those who doubt Islam often come from sectarian backgrounds. Those who despise something also despise its people, and those who despise the Arabic language despise the Arabian Peninsula. This hostility continues, leading some to distance themselves from Islam.

This group made the conspiracy against Umar ibn al-Khattab a central part of their actions, then sought to weaken Islam, impacting the purity and innocence of the Arab intellect of that time. They introduced diseases, now known as the "Sabian diseases" attributed to Abdullah ibn Saba, which continue to infiltrate our society. Examples include:

1. The Duality of Apparent and Hidden Truths

This concept originates from Jewish roots, with Pharisees being superficial and literal, while the Sadducees in the Torah monopolized the light of revelation and preached.

1. The Question of Good from Nazareth:

Did anything good come from Nazareth? They mocked Christ when He spoke about judgment and conspired against Him, especially in the stories of "Give to Caesar what is Caesar's" and "Let him who is without sin cast the first stone."

2. The Temptation of Doubt:

The Sabian Jewish Masons, who left the Masonic lodge of Saba, planned to undermine Islam with tools fashioned in the hidden lodge. One of these tools was creating doubt. This is why we see skeptics and extremists arguing about absolute predestination and free will. For example, the hadith mentions that a person's lifespan, sustenance, deeds, and whether they will be happy or wretched are predetermined even before birth. This may be influenced by Jewish ideas or their followers, consciously or unconsciously.

They would ask people questions like:

- Why did God create Adam from dust instead of gold?
- Why did God speak to Moses from a tree instead of a flower garden?

- Isn't a human better than a tree?
- What is the meaning of throwing pebbles (in Hajj)?
- What is the meaning of walking between Safa and Marwah?
- Why does a menstruating woman fast but not pray?
- Why does one cleanse from seminal discharge but not from urine?
- Why are there seven doors to paradise?

And so on, with questions that many struggle to answer. Here is an example from my own experience: In the United States, on Saturdays and Sundays, groups of men and women often come to your door and tell you they are from the Mormon Church or Jehovah's Witnesses, and they want to talk with you. One time, some of them started asking questions similar to the ones we heard earlier. I told the speaker to continue asking questions because I would answer all of them at once. He then asked several questions that had no clear answers, and I knew that the questioner was not more knowledgeable than I was.

I said to him, "You asked me all these questions, and I promised to answer them, but I have one condition." He asked, "What is it?" I replied calmly, "God always brings the sun from east to west, from the beginning of creation until now. My question is, why doesn't He bring it from west to east? If you can answer this, I will answer all your questions." He and his companions left after a few minutes, with a forced smile, and I didn't see him again.

- **The Deception of Keeping Secrets** (Note: True Islam has no secrets)

This is one of the core principles that Jews have used as a trap for the ignorant. They inherited and perfected it. The Talmud suggests that Moses left a written law and oral commandments, with the Levites keeping these secrets like a guiding medicine. This allows them to exploit and harm people, as we see in the reasons given in their Talmud.

The ignorant, meaning everyone except the Jews, have inherited this from them. They often embellish it with outdated justifications. One contemporary example says: "Freemasonry is not a secret society but a society with secrets."

- **The Disease of Irjaa (Postponement)**

This is a concept inherited from Judaism. K'ab al-Ahbar introduced this to support absolute monarchies. The essence is: one should not oppose rulers because God has postponed their judgment until the afterlife. They should not be held accountable in this world. The idea evolved into a new form where it is believed that God writes good deeds for government officials but not their bad deeds. This idea continues to harm us, even if most people don't understand its source.

We have seen many hadiths about this in Sahih Bukhari and Sahih Muslim. For example, in Sahih Bukhari (Hadith 7053) from Ibn Abbas, the Prophet ﷺ said: "Whoever dislikes something about their leader should be patient, for whoever leaves the authority by a hand's span dies the death of ignorance."

- **Hadith 7052 from Sahih Bukhari:** Zaid bin Wahb reported that he heard Abdullah say: The Messenger of Allah ﷺ told us: "You will see after me favoritism and matters you will find objectionable." They asked, "What should we do, O Messenger of Allah?" He said, "Give them their rights and ask Allah for your rights."

What more could the ruler and his soldiers want?

The term "favoritism" refers to the preferential treatment of rulers and their self-enrichment.

- **Hadith 7068 from Sahih Bukhari:** Anas reported that the Prophet ﷺ said: "Be patient, for there will be no time upon you except that the one after it will be worse, until you meet your Lord. I heard this from your Prophet."
- **The Heresy of the Created Quran:**

This idea was introduced by the Jewish sorcerer Labid bin al-A'sam and supported by his nephew Talut. The intention was to lead to one of two conclusions:

A. Either the Quran is eternal and shares in the divinity and eternity of God, which would amount to associating partners with God (i.e., the Quran). Hence, they argue that there should be multiple eternals, similar to the Christian belief in the Trinity.

B. Or, the Quran is a created entity, which would mean it is a part of God's creation and, therefore, subject to decay over time. This is considered correct because the Quran is not needed as a source of guidance after the Day of Judgment, as there will be no guidance needed after that day. However, those who took solemn oaths and belonged to the secret society with their fellow Jews said: "The inner secret is that the Quran is the word of God, and the word of God is from God and part of His essence. God's essence cannot be destroyed," thus convincing them to rationalize the association. We see that Imam Ahmad ibn Hanbal, who was a close friend of the leaders of the secret societies, did not agree to say that the Quran was created. As a result, he was flogged by Al-Ma'mun. He found being flogged more merciful than being killed by his friends if he contradicted their instructions. Among his friends was Ibrahim ibn Mehran (Abu Ishaq), who was a trusted and close friend of Imam Ahmad and used to have iftar with him. (He had the endorsement of the sultan and his soldiers from the leaders of the secret societies.)

Since the Jews were friends of the Abbasids from the beginning of their state, they began to adopt Jewish names and customs. For example, there was Al-Mu'tasim Billah, who was named after a Jewish prophet, and was known as Abu Ishaq.

6. The Disease of Assuming the Unique Oneness of God is a Physical Form:

This refers to the idea of representing God in a physical form, such as portraying Adam as being made in the image of God, as mentioned in the Torah and the Bible. We have cited many Hadiths from Sahih al-Bukhari and Sahih Muslim that support this view. This concept is a setback that was introduced by the Jews, according to all researchers.

The Disease of Unconditional Interpretation (i.e., manipulating texts):

This involves distorting the meanings of texts. Imam Abu Hanifa al-Nu'man, who was a friend of Jewish scholars who claimed to be Islamic scholars, like Ya'qub ibn Ibrahim ibn Habib ibn Sa'd ibn Hasana, known as Abu Yusuf al-Qadi, was notably involved in this practice. Abu Yusuf was one of the foremost students of Abu Hanifa. Ibn Kathir mentions this in his history.

The Jews recognized this issue since the time of the Alexandrian school, and it was well-known by the Jewish philosopher Philo. They sought to elevate the Old Testament (Torah) and align it with logic and reasoning. They then approached the Gospel and the Quran with skepticism and obstruction, defending the Old Testament and attacking the Gospel and the Quran.

I have not seen this issue among any people before the Jews; it seems to be a disease unique to them. I recall a conversation I had in 1930 with a rabbi in Damascus, who, along with his wife, spoke of her extensive knowledge, saying it was because she was from the lineage of Levi. Since I could not address her with authority, I found an interpretation of the text and obtained this privilege from her for three gold liras.

The Disease of Misinterpreting and Evasion:

It's not surprising that the practice of misinterpreting texts and evading duties has a long history among the Jews. For example, when God commanded them not to catch fish on the Sabbath, they dug trenches along the shore on Friday. When the fish fell into these trenches, the return path was blocked—effectively trapping the fish. They then caught the fish on Sunday, having collected them from the trenches. This kind of manipulation reflects their long-standing habit of evading divine commands through clever interpretations.

The Disease of Awaiting a Savior Who Hasn't Been Born, Hasn't Died, or Must Return:

Jews expect Elijah to return, believing he was taken up to heaven in a chariot and must come back. Christianity also inherited this idea, with various Hadiths in Sahih Bukhari and Sahih Muslim discussing the Messiah and the Antichrist. Some Shi'a believe in the Mahdi, who will return at the end of times.

Jews also anticipate a messianic king who will be anointed with sacred oil and crowned. Despite the arrival of Jesus, who tried to correct this mistaken belief, the Jews ignored him and continued to exploit the idea of a future Messiah. Protestant Christians who support Zionism, believing that the establishment of Israel will hasten the return of the Messiah, are an example of this misunderstanding. This belief, skillfully planted by the Jews in Christian thought, is a source of support for Zionism among many Christians, especially those in Masonic lodges in the United States.

The Disease of Denying the Day of Judgment:

All ancient and modern nations, without exception, agree that death is the beginning of another life, although interpretations may vary.

10 - The Disease of Racial Discrimination:

Thousands of texts in the Old Testament (Torah) portray Israel as the chosen people and God's firstborn, which has led to a sense of superiority and isolation from other nations. Despite Jesus' attempts to break this arrogance and integrate with others, the Jews resisted and continued to hold themselves above others. Even today, Ashkenazi Jews look down on Sephardic Jews, referring to them disparagingly as "near Arabs."

Historical texts show that some Jewish women married Canaanites, which was controversial because Jewish law traditionally prohibited such marriages unless for exploitative reasons, as seen in the books of Esther and Judith.

11 - The Disease of Literalism:

Jews have developed a fixation on the literal interpretation of letters, which has prevented them from understanding the messages of Jesus and Muhammad. They considered the fact that these prophets lived in Nazareth and Mecca as evidence of their falsehood, based on a strict literal interpretation of the text.

12 - The Disease of Concealment and Revelation:

Jews have historically used concealment and revelation as tools to defend their objectives and goals, often without even realizing it themselves due to their own ignorance.

In their sacred texts, Jews use terms like "blind," "goyim," and "gentiles" to refer to non-Jews. When they want to be more polite, they might say "clear-hearted" to describe us, implying that we are socially unintelligent and can be exploited. This trait is common among both Muslims and Christians, who often believe that all people are good and that the devil ceased to exist after Jesus and Muhammad brought their messages to the earth. This is a naive belief, evident from the ongoing issues caused by Jews over the past fourteen centuries, which we still struggle to address. Christians have faced similar challenges for nearly two thousand years and are similarly misled by Jewish influences.

Allah warns us against falling prey to such manipulations in the following verses:

"O you who have believed, do not take the Jews and the Christians as allies. They are allies of one another. And whoever among you takes them as allies, then indeed, he is one of them. Indeed, Allah does not guide the wrongdoing people." (Quran 5:51)

As the verse makes clear, there is no middle ground with Allah. Those who align themselves with such groups, as many Sunni scholars did from the time of Muawiya until the end of the Muslim caliphates, are considered part of them. Their harm to Muslims is even greater than that of Jews directly.

"We would not have been guided if Allah had not guided us." (Quran 7:43) We pray that Allah does not make us like those mentioned in the verse: "And do not turn back on your heels after Allah has guided you, like one whom the devils have enticed on the earth, confused and having companions who invite him to

guidance, 'Come to us.' Say, 'Indeed, the guidance of Allah is the only guidance. And we have been commanded to submit to the Lord of the worlds.'" (Quran 6:71)

This verse is a prophecy from Allah describing the fate of those who became easy prey for the Jews, who, in their deception, invited them to their form of guidance. However, all true guidance is with us, not with them. Thus, they went astray and led us astray with them.

On the Day of Judgment, Allah will not accept the excuse: "Indeed, we found our forefathers upon a religion, and we are following in their footsteps." (Quran 43:23)

Allah has warned us in His Quranic verses:

"O you who have believed, do not take your fathers and brothers as allies if they have preferred disbelief over faith. And whoever does so among you - then it is those who are the wrongdoers." (Quran 9:23)

Therefore, whether the early generations fell into disbelief or were led into shirk (associating partners with Allah) by someone, the later generations must question everything inherited from their ancestors and compare it anew with the correct teachings of the Quran. If it matches, they should accept it; if not, they should reject it without regret, as it is harmful and misleading. This was done intentionally and systematically, as part of a comprehensive project they have been working on for over fourteen centuries, striving without rest, while we remain indifferent, sleeping, and lazy. The only people who have felt the impact are the people of Palestine. Others are unaware of the reality of what is happening and do not realize that they are next on the list. When told, they may laugh and think, "This person must be crazy." Their activities continued throughout the Umayyad era, and they still operate under concealment, as I explained, affecting the religion. It wasn't difficult for them to remove the Quran from people's hands, as I explained elsewhere. At that time, printing was not widespread, and paper was scarce. Manuscripts were very expensive, affordable only to the wealthy who were too preoccupied with their wealth and worldly matters to think about reading even what was available of the Quran.

The Jews sought to create an alternative, which was also not difficult for them. They were granted trust and funds by the ruling authorities to achieve their goals. They influenced many companions with their persuasive power and charm, encouraging them to record any stories about the Prophet Muhammad, regardless of their value. They claimed that their scholars narrated but did not write. By altering these records—adding and removing words and sentences—they were able to create a new set of laws, which they falsely attributed to the Prophet. They were experts in distortion and fabrication. We have detailed all of this and warned the world, but we have not benefited from these warnings or advice. These demons were able to easily eliminate anyone who knew the truth and understood what was really happening. They did this by instructing their network to spread rumors, telling people not to listen to certain individuals because they were untrustworthy. This simple tactic effectively ended the person's influence. They didn't want to kill him to avoid turning him into a martyr or a legend. Instead, they destroyed him with a single word, ending his impact on them.

We should understand that these things have been happening from the beginning through a secret organization known at the time as "the hidden secret." All the religious figures working with them, whether Jewish or from other nationalities and ethnicities, had to be committed and swear solemn oaths. If any of them betrayed or attempted to betray, they would not hesitate to kill him and remove him. I have explained how Imam Ahmad ibn Hanbal preferred to be flogged by al-Ma'mun rather than being killed by others. He knew that the Quran could not be eternal and always with God, and if he acknowledged it as such, he would be publicly admitting to associating something with God. No other thing can be eternal with God—neither the Quran nor anything else. All these matters were mere veils over our eyes to prevent us from seeing and understanding the true nature of what is happening. During the Umayyad rule, these Jews were merely employees who provided services and received payment for them. Later, they conspired against the Umayyads and helped the Abbasids seize power and dismantle the Umayyad state. This time, however, they were not just employees but partners, and they had a significant role in the Abbasid regime. The Abbasids recognized and felt that their rise to power would not have been possible without their support. As a result, during the Abbasid era, the Jews revealed their true identities and names, as seen in the long list I included at the beginning of this study. The Abbasids even began to emulate their names and titles, such as

Harun al-Rashid and al-Mu'tasim, who was nicknamed Abu Ishaq. The administration of the state was largely in their hands, including leading the army, managing the treasury, and overseeing judiciary and legal matters. The first chief judge in Baghdad was among them—Judge Abu Yusuf, whom I mentioned before—and they were the ones who established this position in the first place. The Muslims had never heard of such a position before, although it was well-known in Jewish religious and customary practices.

I wanted to clarify these points before delving into a detailed study of the hadiths in Sahih Bukhari. However, I would like to add something here for the sake of truth and history. During my detailed and careful study of Sahih Bukhari, paying attention to every small detail, I noticed many things. I felt that the author might be conveying a hidden message through the lines, as he could not state it openly. Readers have the right to ask me: How so? If we want to be truthful and fair, it doesn't make sense for a scholar and expert like Imam Bukhari to select his book from six hundred thousand hadiths without noticing the problems and issues present, such as:

- Contradictions between hadiths.
- Many hadiths contradicting clear texts from the Quran.
- Some hadiths are inappropriate to transmit because they insult the Prophet personally or offend his family, the Mothers of the Believers, among other issues you will find in the research.

What leads me to this conclusion is the arrangement of the hadiths. For example, hadith (A) says one thing, and the following hadith (B) says the opposite, which is not a coincidence. Additionally, hadith (C) says something, and the following Quranic verse cited contradicts it, like in the case of hadiths about menstruation.

By gathering all these observations and their repetition in the book, I am convinced that Imam Bukhari intended to provide researchers with all the evidence they needed. You will notice the accuracy of this conclusion yourself while critiquing the hadiths in the book.

In short, I can say that Imam Bukhari tried to alert us and provide all the documentation that critiques his era, showing what was done to Islamic religion, but without the ability to speak the truth openly. It is both sad and tragic that more than a thousand years have passed since he sent that message before an Islamic scholar has yet to decode it. I also want to acknowledge Imam Muslim for his indirect warning in his introduction about the trustworthiness of the scholars of his time, which allows researchers to understand the true situation and how things were in his era.

May Allah guide us all to serve Islam and Muslims effectively, restoring the religion to its former vitality and influence as it was during the time of Prophet Muhammad and his companions, through collective and sincere efforts, as Allah wills, and not as desired by the enemies of Islam. The verse says: "The Jews and Christians will never be satisfied with you until you follow their religion. Say, 'Indeed, the guidance of Allah is the true guidance. If you follow their desires after the knowledge that has come to you, you will have no ally or helper against Allah' (2:120).

We naively think that Allah is advising Prophet Muhammad in this verse, not realizing that Allah is addressing us through the Prophet to avoid this pitfall.

"O you who have believed, do not take the Jews and Christians as allies. They are allies of one another. And whoever is an ally to them among you, then indeed, he is one of them. Indeed, Allah does not guide the wrongdoing people" (5:51).

How well do we understand and apply this Quranic verse today? You will find that the Jews and polytheists are the most hostile to the believers, but those who say, "We are Christians," are the closest in affection to the believers. This is because among them are priests and monks, and they are not arrogant (5:82).

Many people still do not understand this verse. This is due to their ignorance that among Christians, there is a group called the Nazarenes who believe in the truth and know that Jesus son of Mary is a messenger from the Lord of the worlds, born of the Virgin Mary through a divine miracle, just as explained in the Quran. However, Allah is referring to those Christians who commit shirk (associating partners with Allah) by

claiming Jesus is the son of God. As long as we continue to neglect the Quran and fail to reflect on its verses, Allah will not change our situation. As stated in the verse:

"And if you follow their desires after the knowledge that has come to you, you will have no ally or helper against Allah" (2:120).

We are beginning to see the truth again after the veil has been lifted from our eyes. We are starting to understand who is with us and who is against us. But is knowing the truth enough to motivate and start acting correctly?

Is it enough to sit and say, as those before us did, "Those who associated others with Allah said, 'If Allah had willed, we would not have worshipped anything other than Him'" (16:35)?

This is how Allah has written for us, and this is how His will was? Allah has not written misery for us; we have brought it upon ourselves due to our lack of concern and reflection on the Quran and our poor understanding of its clear verses. Allah is a compassionate and merciful Lord, who only wants good and blessings for us. But our ignorance and lack of insight led us to choose paths of misery instead of the path of mercy and guidance. In this book, we will discover with clear evidence and by the testimony of Allah's verses how our ancestors went astray, disbelieved, and associated partners with Allah by following the Jews and Christians, and taking from their distorted books such as the Torah, Talmud, and Bible. If we continue to follow the path of our ancestors, we have no excuse because we have not returned to the path of Allah, the One and Only, in the Quran. We have not rejected all the distortions and alternatives of the Jews and turned back to cling to the Book of Allah. Nor have we steered our ship towards the guidance of Allah on the straight path according to the correct Book of Allah: "And We have sent down to you the Book as clarification for all things, and guidance, and mercy, and good tidings for Muslims" (16:89).

The trustworthy Messenger (Prophet Muhammad) did not clarify anything to the Muslims except by relying on the Holy Book of Allah.

Thirteenth: Methodology for Studying and Researching Hadiths in Bukhari and Muslim

Studying hadiths is somewhat like the work of a jeweler. When a person brings a piece of jewelry for appraisal, the jeweler first examines it with a magnifying glass to see the stamp on it. Then, they use their expertise and tools to determine whether it is gold, silver, or copper. They also perform tests with special solutions to find out the gold's purity, whether it is 21 carats, 18, or 14.

If the piece contains gemstones, the jeweler tests them to determine if they are genuine or just glass. Similarly, a hadith scholar must follow a method to ensure their findings are scientific and systematic.

A scientific approach must be applied to the hadiths in Bukhari and Muslim to determine their authenticity. The only reliable measure is the Book of Allah (the Quran). Quranic verses have the authority to accept or reject a hadith. A hadith must either match and align with the general meaning and guidance of the Quranic verses or contradict them. If it contradicts, it is deemed fabricated against Allah and the Prophet Muhammad.

In the study, hadiths should be classified by their topics. Sunni scholars use the term "fabricated" instead of "false" or "slander" when referring to hadiths they believe were fabricated. Since studying around fourteen thousand hadiths in the two Sahihs would require many volumes, and our goal is to inform the reader accurately without narrating thousands of hadiths, I will provide examples of different types of hadiths and evidence supporting the validity of the results. To facilitate this, I have prepared the following table:

1. Examples of hadiths that do not contradict the Quran
2. Examples of hadiths that contradict the Quran
3. Examples of hadiths that contradict each other
4. Did the Prophet Muhammad allow using distorted scriptures from the People of the Book?
5. Hadiths related to ambiguous verses

6. The intentional misrepresentation of the Prophet ﷺ
7. Hadiths that contradict the character of the Prophet ﷺ
8. Why did they distort the image of the Prophet ﷺ through fabricated hadiths?
9. Hadiths predicting the future (the unseen)
10. Hadiths about the miracles of the Prophet Muhammad ﷺ
11. Hadiths with political motives and objectives
12. The topic of Isra and Mi'raj
13. The story of Khidr in the Quran
14. What is the meaning of prayer? What is the difference between wishful thinking and hope?
15. Hadiths that attempt to attribute knowledge (like medicine) to the Prophet ﷺ
16. The deliberate insults towards the Prophet's ﷺ wives
17. The role of women in the religion of the ruler
18. Meaningless and baseless hadiths attributed to the Prophet ﷺ unjustly
19. Methods of deception in the ruler's law
20. Noble hadiths analyzing the consumption of alcohol
21. Study of faith and associating partners with Allah
22. Evidence of our current association with partners (shirk)
23. How did they establish the belief among Muslims that understanding the Quran directly is impossible?
24. Why do tyrants seek to deify the Prophets?
25. The true image of the Prophet ﷺ based on the verses of the Quran
26. The perception of Allah in the minds of Muslims today
27. How can contemporary Muslims discover their current association with Allah?
28. Abrogation and forgetfulness
29. Three dangerous hadiths fabricated by the ruler's agents to corrupt the Muslim religion
30. Good and evil, الرحمن (Ar-Rahman), and Satan
31. Conclusion of the hadith research
32. Where can we find authentic hadiths?
33. Lies as a defect in the ruler's religion
34. Jihad in Islam
35. Sources of violence in the creed among Muslims
36. Women's rights in the religion of الرحمن (Ar-Rahman) and women's rights in the ruler's religion
37. The forbidden and the permissible in Islam, and what we find in the religion of Muslims
38. Interpreting the Quran based on noble hadiths
39. The concept of the punishment of the grave in the religion of Muslims

40. The stoning of adulterers in the religion of Muslims

One might think that studying the hadiths of Sahih Bukhari and Muslim is straightforward. It seems easy if it's just talk, but if we mean every word in that phrase to be taken seriously, the subject is not easy at all. To illustrate its difficulty, I must point out that no matter how well-read a person is, if they have not previously studied the scriptures of the People of the Book, such as the Torah, the Bible, and the Talmud, they cannot fully understand the sources of many hadiths fabricated by the ruler's agents, who drew their style from those texts without direct copying. To clarify this, I will provide an example. Hadith number (216) in Sahih Muslim, reported by Abu Huraira, says that the Prophet ﷺ said: "Seventy thousand from my ummah will enter paradise without reckoning." A man then said, "O Messenger of Allah, pray to Allah to make me one of them." The Prophet ﷺ replied, "O Allah, make him one of them." Then another person stood up and said, "O Messenger of Allah, pray to Allah to make me one of them." The Prophet ﷺ said, "Oksheh has preceded you."

When analyzing this hadith, we must note:

It is not the practice in Islam for a religious leader, imam, or sheikh to pray to Allah on behalf of a Muslim. In Islam, there is no intermediary between the servant and Allah; everyone can pray directly to Allah without needing a religious intermediary.

However, someone familiar with the scriptures of the People of the Book and their concepts will understand why they cannot perform this communication alone.

This is the first evidence that the style of this hadith is not Islamic. The second evidence is that the distorted Torah uses the concept of a single prayer or supplication in each situation. For example, in the long story of Prophet Isaac (Ishaq) when he became old and blind, he wanted to bless his eldest son Esau. He asked him to bring some game from the field and prepare food for him so he could pray and bless him. However, his wife conspired with their younger son Jacob, whom she loved more than Esau, to prepare goat meat and present it to Isaac as if it were Esau's. Isaac, believing it was Esau, blessed Jacob. When Esau returned and presented food to his father, Isaac realized what had happened and said, "I cannot bless you, for I have already blessed your brother Jacob." This is the logic of the Torah, not the logic of the Quran, and this style is not found in Islam.

The source of such hadiths and their narrators are likely from the People of the Book, as the content often reflects their scriptures. A person studying hadiths should be familiar with the scriptures of the People of the Book, as these are often the sources from which narrators derived their hadiths. For instance, if someone reads about Isaac's story in the Torah and understands how the younger son deceived his father into blessing him, they will recognize that this style is not part of the Quran or the authentic teachings of the Prophet Muhammad ﷺ.

When faced with hadiths that reflect such a style, one should be able to identify their source, as this style was never part of Allah's approach in the Quran or the Prophet's understanding of His verses. The narrator falsely attributes to the Prophet ﷺ the statement: "Okaasha has preceded you," using the same style as the distorted Torah.

In the Torah, Isaac told his eldest son Esau: "Your brother Jacob has already taken the blessing, and if I were to bless anyone, it would only be with a curse." This logic is not in line with the Quran or the teachings of Allah. The resemblance to the Torah and the falsehood against the Prophet ﷺ is clear and undeniable.

Islamic teachings from the Quran do not mention that Allah created woman from Adam's rib. This idea comes from the distorted Torah. Here's the hadith:

- Hadith (1468) in Sahih Muslim from Abu Huraira, where the Prophet ﷺ said: "Whoever believes in Allah and the Last Day should speak good or remain silent. Treat women kindly, for a woman was created from a rib, and the most crooked part of the rib is its top. If you try to straighten it, you will break it; and if you leave it, it will remain crooked. So treat women kindly."

And here is the story from the Torah:

- "So the LORD God caused a deep sleep to fall upon Adam, and he slept; and He took one of his ribs and closed up the flesh in its place. Then the LORD God made a woman from the rib He had taken out of the man, and He brought her to the man. The man said, 'This is now bone of my bones and flesh of my flesh.'" (Genesis 2:21-23)

- Hadith (2841) in Sahih Muslim from Abu Huraira: The Prophet ﷺ said:

"Allah created Adam in His own image, with a height of sixty cubits. When He created him, He said: 'Go and greet those angels sitting there, and listen to their response. It will be your greeting and the greeting of your descendants.' So he went and said: 'Peace be upon you.' They replied: 'Peace be upon you and the mercy of Allah.' He added: 'And the mercy of Allah.' He said: 'Every person who enters Paradise will be in the image of Adam, with a height of sixty cubits. People have been getting shorter since then.'"

- Now, let's look at the Torah: "Then God said, 'Let Us make man in Our image, according to Our likeness.' So God created man in His own image, in the image of God He created him." (Genesis 1:26-27)

- Hadith (2839) in Sahih Muslim from Abu Huraira: The Prophet ﷺ said:

"The rivers of Heaven are: Sayhan, Jayhan, the Euphrates, and the Nile."

Abu Huraira overlooked that the Jews in the distorted Torah do not believe in a heavenly Paradise but rather in a Paradise on earth, which they seek. This Paradise, of course, includes dreams of the Nile, Euphrates, Sayhan, and Jayhan.

The Torah describes: "A river went out of Eden to water the garden, and from there it parted and became four riverheads. The name of the first is Pishon; it is the one that skirts the whole land of Havilah, where there is gold. The gold of that land is good." (Genesis 2:10-14)

This describes the rivers of earth, not the rivers of heaven. As you can see, the style of these hadiths is similar to the Torah. Many such hadiths exist, and I have pointed them out in my study. Knowing the books of the People of the Book is essential for critiquing hadiths. The Torah and Talmud are present among Muslims through such hadiths. Listing them all would require volumes, but the goal is not just to list them but to convince Muslims that these hadiths are fabricated against the Prophet ﷺ, as his knowledge is only from the Quran. Allah is always precise in His expression. For example, about Jesus (peace be upon him), Allah said: "O Jesus, son of Mary... And I taught you the Scripture and wisdom, the Torah, and the Gospel." (Quran 5:110)

While Allah never told Muhammad in the Quran that He taught him the Torah or the Gospel. Allah does not forget or make mistakes. Therefore, any statements coming from the Torah, the Gospel, or the Talmud are fabrications against Allah and the Prophet, and there is no doubt about this.

If some Muslim scholars insist that the content of these hadiths is entirely accurate and that the narrators are trusted and cannot lie, I must say: I cannot accept what defies reason, logic, and science. The logic of the Quran rejects all these hadiths, even if narrated by those we consider the most trustworthy.

I have given examples from the Torah, and now here's one from the Gospel:

Hadith (2267) in Sahih Muslim from Abu Qatada: The Prophet ﷺ said:

"Whoever sees me has seen the truth."

In the Gospel of John, in the New Testament:

Jesus said: "I have been with you so long, and yet you do not know me, Philip? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'?" (John 14:9-10).

The narrator of the hadith had to change the word "Father" to "Truth," because Muslims do not refer to Allah as "Father"; this is a Christian expression. Muslims use the term "Truth" for Allah.

Let's listen to a Jewish convert, Ka'ab al-Ahbar, who was knowledgeable about the Torah. He said: "I have not seen anyone who has not read the Torah more knowledgeable about it than Abu Huraira." (From the book "Siyar A'lam al-Nubala", Volume 2, page 432).

Most of the Torah-related hadiths are attributed to Abu Huraira, but unfortunately, it does not say that Abu Huraira said them. It says: "The Prophet said," through Abu Huraira's narration. Only Allah knows who fabricated these hadiths—whether it was Ka'ab al-Ahbar, Abu Huraira, or both.

Fourteenth: Sources of the Ruler's Religion

Ibn Kathir al-Damashqi says in the introduction to his book *Al-Bidaya wa'l-Nihaya*: Regarding the hadith narrated by Bukhari from Amr ibn al-As, who reported that the Prophet ﷺ said:

"Convey from me even if it is one verse, and narrate from the Israelites without any problem. And narrate from me, but do not lie about me. Whoever lies about me intentionally should prepare his place in Hell."

This hadith is interpreted to refer to the Isra'iliyat (stories from the Jewish and Christian traditions) that are not confirmed or denied by us, so it is permissible to narrate them for consideration. This is how we use it in this book. Ibn Kathir did not say that the ruler's soldiers were keen to keep quiet about this hadith from Bukhari, even though it relates to Isra'iliyat. By using this hadith, those who entered Islam with hostility introduced many distorted Torah stories into Islam, so unfortunately, the ruler's religion became based on the Torah, ignoring and contradicting the Quran.

This is not just a claim; it is supported by evidence in this book. In this section, I will prove that many Muslim beliefs—especially among Sunnis—have their primary source in the Torah. I have demonstrated in another study how one of the ruler's agents, named Sufyan, concealed the beginning of the verse that starts with "Say, O People of the Scripture..." (Surah Al-Ma'idah 5:68), addressing Muslims. This made listeners think that the Torah and the Gospel were more important than the Quran in Islam, which is not true. Sufyan knew this better than anyone, but he fell into the trap of Satan.

Words About the Unseen from the Torah

Over 90% of the information in the following hadith comes from the distorted books of the People of the Book. Imam Ahmad reported: He said, "We were sitting with the Prophet ﷺ in the open area, and a cloud passed by. The Prophet ﷺ asked, 'Do you know what this is?' We said, 'It's a cloud.' He asked, 'And the mizan?' We said, 'And the mizan.' He asked, 'And the 'anan?' We didn't respond, so he said, 'Do you know how far it is between the sky and the earth?' We said, 'Allah and His Messenger know best.' He said it is a journey of 500 years, and from one sky to the next is also a journey of 500 years. The distance between each sky is also 500 years, and above the seventh sky is an ocean, with its depth and height as far apart as the sky and the earth. Above that are eight angels, with their feet and their knees as far apart as the sky and the earth, and above them is the Throne, with its distance from its bottom to its top as far as the sky and the earth. And Allah is above that, and nothing of the deeds of the children of Adam is hidden from Him." This is reported by Imam Ahmad bin Hanbal and narrated by Abu Dawood, Ibn Majah, and al-Tirmidhi. Al-Tirmidhi said, "This is a good hadith."

In Sahih Bukhari, the Prophet ﷺ said, "When you ask Allah for Paradise, ask Him for al-Firdaws, for it is the highest and middle part of Paradise, and above it is the Throne of the Most Merciful."

It is also reported that the Prophet ﷺ said, "The Throne of the Most Merciful shook at the death of Sa'd ibn Mu'adh." And the scholar Muhammad ibn Uthman ibn Abi Shaybah mentioned in the book *Sifat al-'Arsh* that the Throne is made of a red ruby, and its width is the distance of fifty thousand years.

Regarding the Kursi, Sari ibn Abi Malik said, "The Kursi is under the Throne, and the heavens and the earth are within the Kursi. The Kursi is in front of the Throne." Ibn Zaid said that his father told him that the Prophet ﷺ said, "The seven heavens in the Kursi are like seven coins thrown into a shield." Abu Dharr said, "I heard the Prophet ﷺ say, 'The Kursi compared to the Throne is like a ring of iron thrown into the desert.'"

Regarding the Preserved Tablet (al-Lawh al-Mahfuz), al-Hafiz Abu al-Qasim al-Tabarani reported from Ibn Abbas that the Prophet ﷺ said, "Allah created the Preserved Tablet from a white pearl, its pages are red

rubies. Its pen is light, and its writing is light. Every day, Allah creates, provides sustenance, gives life and death, honors and humiliates, and does whatever He wills on it sixty-three times a day.” Ibn Abbas also said, “On the surface of the Tablet is written: ‘There is no deity but Allah, alone, His religion is Islam, and Muhammad is His servant and Messenger.’ Whoever believes in Allah, affirms His promise, and follows His Messenger will enter Paradise.”

The Preserved Tablet (al-Lawh al-Mahfuz)

It is said that the Preserved Tablet is made of white pearl, stretching from the sky to the earth, and its width extends from the east to the west. Its edges are made of coral and rubies, and its covers are red rubies. Its pen is light, and its writing is connected to the Throne, and its origin is in the stone of an angel.

Anas bin Malik and other early Muslims said that the Preserved Tablet, as previously described, is located on the forehead of the angel Israfil. Muqatil said it is to the right of the Throne.

Imam Ahmad bin Hanbal reported that the Prophet ﷺ said: “Allah created the earth on Saturday, the mountains on Sunday, the sea on Monday, the things that are disliked on Tuesday, light on Wednesday, and the animals on Thursday. He created Adam after Asr on Friday, which was the last creation of the week, in the time between Asr and night.” This is also reported by Imam Muslim through Jureij bin Yunus. The difference between this narration and the Torah is the order of the days. The Jews believe that God rested on the Sabbath, while Muslims modified these old distortions to fit Islam, starting creation on Saturday instead of Sunday, whereas Christians began creation on Monday because Sunday is a day of rest for them. Thus, Muslims take from the Torah or the Bible and then say, “The Prophet ﷺ said.”

According to Abu Saleh from Ibn Abbas and from Murrah al-Hamdani from Ibn Mas’ud and some companions of the Prophet ﷺ: “Allah created everything on earth first, then He turned to the sky and made it seven heavens. The Prophet ﷺ said that Allah’s Throne was on the water, and nothing was created before the water. When He wanted to create, He brought out smoke from the water, which rose above and became the sky. Then He dried the water and made it into one piece of land. When the water dried, it turned into ice, not land. Then He divided it into seven lands in two days, Sunday and Monday, and created the earth on a fish (the Nun), which is mentioned in the Quran: ‘Nun. By the pen and what they write’ (Surah Al-Qalam 1). The fish is in the water, and the water is on attributes, and attributes are on the back of an angel, and the angel is on a rock. The rock is in the wind, and it is the rock mentioned by Luqman, which is neither in the sky nor on the earth. When the fish moved, it caused the earth to shake, so Allah placed mountains on it to stabilize it. On Tuesday, Allah created the mountains and their benefits, and on Wednesday, He created the trees, water, cities, buildings, and desolation. He opened the sky, which was previously closed, and made it seven heavens on Thursday and Friday. Friday was named so because it was the day Allah completed the creation of the heavens and the earth. Allah assigned each heaven its tasks, and in every heaven, He created angels, seas, ice mountains, and other things. Did the narrator leave anything out about the unseen that has not been revealed to him?”

Creation and Sources of Knowledge

Then, Allah decorated the sky with stars to beautify it and to protect it from demons. After completing the creation, He then ascended to the Throne.

When Ka’ab al-Ahbar converted to Islam during the time of Omar ibn al-Khattab, he would talk about knowledge from the scriptures of the people of the Book in front of Omar. Omar listened to him, appreciating what was consistent with the truth of the purified religion, and many people were allowed to share what Ka’ab reported. Although there was permission to discuss stories from the Israelites, Ka’ab often made significant mistakes in what he narrated.

Thank God he at least acknowledged that there were major errors in those narratives. How can Muslims allow such simplicity in discussing stories from the Israelites? Is there permission from God in the Quran for every Muslim to read the Torah and then write what they like from it, adding to Islam as they see fit?

Is this logical? How can the Prophet ﷺ allow something that Allah has forbidden after informing us that the people of the Book distorted their scriptures?

It is astonishing, and it seems we have lost our fear of Allah and our sense of shame, openly making false claims about God and His Messenger.

Bukhari reported from Abu Huraira that the Prophet ﷺ said: "When Allah completed the creation, He wrote in His Book, which is above the Throne: 'My mercy overcomes My anger.'" Muslim and Nasai also reported this.

Imam Ahmad reported from Abu Huraira that the Prophet ﷺ said: "Four rivers flow from Paradise: the Euphrates, the Nile, the Sihon, and the Jihon." This chain of narration is authentic. However, the Torah suggests that Paradise will be on Earth, which seems to have been missed by the narrators.

Regarding what many interpreters mention about the story of Harut and Marut, where Venus was portrayed as a woman who was tempted to reveal the greatest name of God, leading to her raising a star to the sky, this seems to be a creation of the Israelites. Although it was reported by Ka'ab al-Ahbar and accepted by some early Muslims who narrated it as a story from the Israelites, it is likely a fabrication.

Imam Ahmad ibn Hanbal and Ibn Hibban reported a hadith with a lengthy story about this topic. It describes how Venus, depicted as a beautiful woman, appeared to Harut and Marut and was questioned about herself.

In a hadith reported by Jabir ibn Abdullah, the Prophet ﷺ said: "O Muadh, I am sending you to a people of the Book. If you are asked about the Milky Way in the sky, say it is the saliva of a serpent under the Throne."

Why should we believe that the Prophet ﷺ would lie about Allah and mislead people by saying things that Allah did not reveal in the Quran? This would support the claims of the people of the Book who distorted their scriptures.

There is a story that a serpent expelled a river-like substance to drown a woman, symbolizing the constellation of stars known as the chained woman in the sky.

Ibn Abi Hatim reported that lightning was described as a creature with four faces: a human face, an ox's face, an eagle's face, and a lion's face. The first resembles a lion, the second an ox, the third a human, and the fourth an eagle.

Imam Ahmad narrated from Abu Huraira that the Prophet ﷺ said: "Your Lord said if my servants obeyed Me, I would provide them rain at night and sunlight during the day, and I would make them hear the sound of thunder. Remember Allah, as He does not fail to respond to those who remember Him."

This should have been a hadith qudsi, a direct revelation from the heavens like the Quran. Unfortunately for the person who made up this hadith, they do not understand the secrets of the Quran. They are unaware that Allah only describes rain as a form of anger when it falls from the sky, not as a blessing. When rain is a blessing, it is called "al-ghayth" in the Quran. The Quran confirms this every day and exposes the falsehood of this hadith.

In the Sahih al-Bukhari and Sahih Muslim, there is a narration from Jabir ibn Abdullah that says: "The throne of Iblis (Satan) is on the sea, and he sends out his minions to mislead people. The one who causes the greatest trouble is the closest to him."

In another narration: "Iblis places his throne on the water and sends out his minions. The one who causes the most trouble is the closest to him."

However, the Quran does not mention that Iblis has a throne. This idea comes from the distorted books of the people of the Book, which have become sources of knowledge for some scholars. Praise be to Allah, who alone is worthy of praise for what He wills.

The stories about the throne, the chair, the preserved tablet, the Sidrat al-Muntaha (Lote Tree of the Utmost Boundary), paradise, hell, and the scenes of the Day of Judgment found in these hadiths attributed to the Prophet ﷺ are actually borrowed from the Torah, specifically from the visions of Ezekiel and John in the Torah and the New Testament.

Here is a reference from the New Testament, Revelation, chapter 2, verse 13.

Four living creatures had straight legs and feet similar to calves, and they shone like polished bronze. Each of these four creatures had wings and faces, and their wings touched each other. Over the heads of the living creatures was a sky-like dome that looked like crystal. When the creatures moved, their wings made a sound like a rushing river or the noise of a large army. When they stopped, their wings hung down. Above this dome was a throne-like structure that looked like lapis lazuli. On the throne-like structure, there was a figure that looked like a man. From the waist up, this figure seemed like shining, glowing metal, while from the waist down, it appeared as fire surrounded by light. The glow around it looked like a rainbow on a rainy day. This was the appearance of the glory of the Lord. When I looked, I saw and heard a voice speaking.

Then it said to me: "Son of man, stand up on your feet, and I will speak to you."

In the description of the throne in the Book of Revelation from the New Testament, it says: I saw a throne in heaven with someone sitting on it, and from it came lights like the shine of jasper and carnelian. Around the throne was a rainbow resembling emerald. Surrounding the throne were twenty-four smaller thrones with twenty-four elders sitting on them, dressed in white robes and wearing golden crowns. From the throne came flashes of lightning, rumblings, and voices, and in front of it were seven lamps of fire, which are the seven spirits of God. There was also a clear sea like crystal in front of the throne. In the center of the throne and around it were four living creatures covered with eyes in front and behind. The first creature was like a lion, the second like a calf, the third had a face like a human, and the fourth was like a flying eagle. Each of these creatures had six wings covered with eyes inside and out. These four living creatures continuously praised day and night, saying:

"Holy, holy, holy is the Lord God Almighty, who was, who is, and who is to come." Whenever the living creatures gave glory, honor, and thanks to the one sitting on the throne forever, the twenty-four elders fell down before the one on the throne and worshiped him, laying their crowns before him, and saying:

You are worthy, our Lord and God, of glory, majesty, and power, because you created everything, and all things exist by your will.

Muslims, like most people, often tend to personify God, as seen in the descriptions in the Torah and the Bible. Notice how they describe God as if He were a ruler surrounded by followers who praise and glorify Him. The only difference in their view is the size. However, if we look for the truth, we find it in the Quran. Even if we sift through the vast amount of hadiths we have, we will find the truth if we know how to match it with the spirit and guidance of the Quran.

In a hadith from Sahih Bukhari (4855), reported by Masruq (a servant of the Prophet ﷺ), I asked Aisha (may Allah be pleased with her), "Did Muhammad see his Lord?" She said: "My hair stood on end from what you said. How could you ask such a thing? Whoever tells you that Muhammad saw his Lord is lying." Then she recited: "No vision can grasp Him, and He grasps all vision. He is the Subtle, the All-Aware." She continued: "It is not for any human being to speak with Him except through revelation or from behind a veil." She also said: "Whoever tells you that he knows what will happen tomorrow is lying," and recited: "No soul knows what it will earn tomorrow." Finally, she said: "Whoever tells you that he has hidden something is lying," and recited: "O Messenger, deliver what has been revealed to you from your Lord." But he did see Gabriel (peace be upon him) in his true form twice.

Even this hadith has been distorted in its final sentence because Allah did not inform us of this in the Quran. What we do not find in the Quran and does not align with its information is also incorrect. Those who say otherwise are falsely attributing lies to Allah and to the Prophet ﷺ.

We should then consider the following hadith to understand the true perspective of Prophet Muhammad ﷺ and his view on these misconceptions.

In hadith 7415 of Sahih Bukhari, reported by Umar ibn Hafs and ending with 'Alaqah saying: Abdullah reported that a man from the People of the Book came to the Prophet ﷺ and said: "O Abu al-Qasim, Allah holds the heavens on one finger, the earth on another, the trees and dust on another, and all creatures on

another, then He says: 'I am the King, I am the King.'" The Prophet ﷺ laughed until his molars were visible, then he recited: "They did not appraise Allah His true appraisal" (6:91).

However, this truth, which aligns with the Quran, did not please the rulers' supporters. So, some people added to and distorted the hadith, changing its true meaning as shown in the Quran.

Bukhari included this hadith before the one we just read to fulfill his hidden agenda.

Hadith 7414 of Sahih Bukhari, which is the same as the previous hadith, then includes an addition by Yahya ibn Said, where Fudayl ibn Iyad reported from Mansur from Ibrahim from Ubaidah: "The Prophet ﷺ laughed out of amazement and acceptance."

In the first hadith, the Prophet's ﷺ laughter was due to astonishment, as indicated by the Quranic verse. But the supporters of the rulers insisted and continue to insist that the Prophet ﷺ laughed in approval and favor.

After reading the hadith from Aisha (may Allah be pleased with her) and Masruq earlier, let's look at the following hadith:

In hadith 7437, reported by Abdul Aziz ibn Abdullah, ending with Abu Huraira: The people asked the Prophet ﷺ, "Will we see our Lord on the Day of Judgment?" The Prophet ﷺ replied, "Do you have any trouble seeing the full moon on a clear night?" They said, "No, O Messenger of Allah." He asked, "Do you have any trouble seeing the sun when there are no clouds?" They said, "No, O Messenger of Allah." He said, "You will see Allah like this."

On the Day of Judgment, Allah will gather the people and say, "Whoever worshipped something, follow it." Those who worshiped the sun will follow the sun, those who worshiped the moon will follow the moon, and those who worshiped false gods will follow them. Only this nation will be left, with its intercessors or hypocrites (Ibrahim was unsure). Allah will then come to them and say, "I am your Lord," and they will reply, "This is not our place; we will wait for our Lord." When their Lord comes to them in the form they recognize, they will follow Him, and the bridge (sirat) will be placed over Hell. I and my nation will be the first to cross it. On that day, only the prophets will speak, and their prayer will be: "O Allah, grant safety, grant safety." In Hell, there will be hooks like thorns of a plant called 'saadan' (a thorny plant). They asked if the Prophet ﷺ meant the same as the hooks used by butchers. He said yes, but the size and extent of these hooks are known only to Allah. They will snatch people based on their deeds, with some ending up in ruin and others being punished according to their actions.

When Allah finishes judging the people and wants to remove those He wishes to save from Hell, He will command the angels to take out those who do not associate partners with Allah and who have said, "There is no deity but Allah." They will be recognized in Hell by the marks of prostration on their faces, as the fire will not burn the traces of prostration.

So, does a person worship and obey Allah to save themselves or to protect the marks of prostration on their forehead, according to the teachings of the Quran?

They will come out of the fire, having been severely scorched. Allah will pour the water of life on them, and they will grow back like seeds in a flood. After Allah has finished judging everyone, a man will be facing the fire. He will be the last person from Hell to enter Paradise. He will say, "O my Lord, turn my face away from the fire; its heat has burned me, and its smoke has suffocated me." He will pray to Allah as he wishes, and Allah will say, "Do you think that if I grant this, you will ask for more?" The man will reply, "No, by Your greatness, I will not ask for more." He will make as many promises and oaths as he wishes, and Allah will turn his face away from the fire.

When he faces Paradise, he will ask, "O my Lord, let me enter Paradise." Allah will remind him, "Did you not promise and make oaths that you would not ask for more than what I have given you?" The man will reply, "Woe to me, O son of Adam, how ungrateful you are!" He will continue to plead, saying, "O my Lord, I do not want to be the most miserable of Your creation," until Allah laughs at him. When Allah laughs, He will say, "Enter Paradise."

Once the man enters, Allah will say, "Ask for anything you want." Allah will remind him of what he might wish for until the man's wishes are exhausted. Allah will say, "That is for you, and more like it."

As I read this hadith, I remembered the stories told by Ibn Abd Rabbih al-Andalusi in his interesting book "Al-'Iqd al-Farid" about the Sultan's evenings of entertainment and fun with his entourage. He was surrounded by young men and women, distributing gifts from the state treasury, while his oppressed people were instructed by his soldiers to be patient and endure, believing that all of this was preordained by God and beyond their control. This story's source and basis are from the scriptures of the people of the book:

This story seems to align with the Bible for the following reasons:

If we observe the phrases that say:

"Then Allah will come to them and say, 'I am your Lord.' They will say, 'This is our place until our Lord comes to us. When our Lord comes, we will recognize Him.' Then Allah will come in a form they recognize."

Which religious followers portray God as a figure in their temples, with a halo of divinity above His head, except for the Christians? Other groups might describe God as the Father sitting on a throne as an old man with strong muscles and gray hair, beside His beloved Son, Jesus.

Who else fears the false Messiah (the Antichrist) except for Christians?

The source of the stories of the ascension (Mi'raj) is from Ezekiel's vision in the Torah and John's vision in the Bible. Here is the following hadith:

Hadith (7407) in Sahih al-Bukhari from Abdullah, without a surname, mentions the Antichrist (Dajjal) when the Prophet ﷺ said:

"Allah is not one-eyed, and he pointed to His eye, while the Antichrist has one eye like a floating grape."

Question to all Muslims: Which community on earth now is afraid of confusing the true Messiah with the false Messiah and is instructed by their religious leaders to recognize the difference? The distinguishing feature is that the false Messiah is one-eyed, while the true Messiah is not.

Who among the world's people says that Christ is God or the Lord, except for Christians? So, on what basis do you expect us to believe that our Prophet Muhammad ﷺ thought or believed that Christ is God?

Is this hadith a noble and divine revelation from Allah? On what basis do you claim that those who narrated this hadith are truthful, given that their falsehood has been exposed by Allah?

Stories from the Torah: The Argument Between Adam and Moses

We find these stories in the Sahih Bukhari and Sahih Muslim collections. For example, Hadith number (2652) in Sahih Muslim contains seven different narrations. We choose the one where Abu Huraira reports that the Prophet ﷺ said:

"Adam and Moses argued before their Lord. Moses said to Adam: 'You are Adam, whom Allah created with His own hands, breathed His spirit into you, and commanded the angels to prostrate to you. You were placed in paradise, and then you brought humanity down to Earth with your sin.' Adam replied: 'You are Moses, chosen by Allah with His messages and words, given the tablets with explanations of everything, and brought near for confidential talks. Did you find in the Torah that Adam disobeyed his Lord and fell into error?' Moses replied: 'Yes.' Adam said: 'So do you blame me for doing something that Allah had decreed for me to do forty years before He created me?' The Prophet ﷺ said: 'Thus, Adam had the better argument against Moses.'"

A critic who knows what Allah says in the Quran and what the corrupted scriptures of the people of the book contain could write a book criticizing this hadith due to the many strange contradictions it contains.

First: It seems this hadith was written during Imam Muslim's time by someone knowledgeable about the corrupted books of the people of the book. I conducted an interesting test where I asked my son to read it several times and then recount it to his friends. I was surprised that the version told by the seventh person

was completely different from the first, with only the names Moses and Adam remaining consistent, and everything else changed.

According to the Torah, there was a forty-year gap between the creation of Adam and the writing of the Torah by Allah. The Torah also states that the age of the universe is several thousand years. Are these scientific facts that we must accept as divine revelation from the heavens? Here's a simplified translation:

If it was indeed a revelation, why does Allah's true revelation in the Quran never contradict science and contains 100% accurate facts today and every day? Meanwhile, everything in the second revelation has no factual basis at all.

Did Allah in His message to Muhammad say that He had predestined everything, or did He just say: "Whoever wants to believe, let him believe; and whoever wants to disbelieve, let him disbelieve"?

Or do they claim that Muhammad, who was trustworthy before receiving the revelation, started saying things contrary to what was revealed in the Quran after he became a prophet?

Also, did Adam, who talks to Moses about the Torah, not know that the Torah is not Moses' book? If Adam did not know, does the Prophet Muhammad not know what is written in the Quran—that the Torah is a different book from Moses' book? According to the scriptures of the people of the book, the book of Moses is the Book of the Law, while they consider the first five books of the Old Testament—Genesis, Exodus, Leviticus, Numbers, and Deuteronomy—to be Moses' book among the 39 books in the Old Testament.

However, we find contradictions in Deuteronomy, as you saw, in chapter 34, where it talks about Moses' death and burial:

"Moses was 120 years old when he died; his eyesight was not dim, nor had he lost his vigor. The Israelites mourned for Moses in the plains of Moab thirty days."

Then, in the same chapter, there's another distortion:

"No prophet has risen in Israel like Moses, whom the Lord knew face to face."

Allah says in the Quran that He spoke to Moses from behind a veil, and that Moses never saw Allah's face.

Who should correct their scriptures? Should we Muslims correct our book according to their distortions?

Should they correct their distortions according to what is in Allah's true book? Allah, the Knower of the unseen, says in the Quran:

"We did not send down the Book to you except to make clear to them that in which they differ." (Quran 16:64) It is not to bring all their disagreements into our religion wholesale.

In a narration by Abu Hatim and Ibn Hibban, reported by Abu Huraira, the Prophet Muhammad ﷺ said: When Allah created Adam and breathed life into him, Adam sneezed and said, "Praise be to Allah." Allah granted him this praise. Then Allah told Adam, "May your Lord have mercy on you, Adam. Go to those angels who are sitting and greet them." Adam said, "Peace be upon you." The angels replied, "Peace be upon you and Allah's mercy." Then Adam returned to his Lord, who said, "This is your greeting and the greeting of your descendants." Allah then showed Adam His hands, saying, "Choose either one." Adam chose the right hand, saying, "I took the right hand of my Lord, and both of Allah's hands are blessed." Allah then spread both hands, and Adam saw all his descendants. Allah told him that each person had their lifespan written on their forehead. Adam noticed that one of his descendants, named Dawood (David), was written to live only forty years. Adam asked Allah to increase Dawood's lifespan, but Allah said, "That's what has been decreed." So, Adam added sixty years of his own lifespan to Dawood's. When Adam died, he had lived the number of years he had been given, and when the Angel of Death came, Adam realized he had lived only the years left after giving part of his lifespan to Dawood. Adam and his descendants forgot this agreement.

Bukhari also narrates from Abu Huraira that the Prophet ﷺ said: "Allah created Adam, and his height was sixty cubits. Then He told Adam to go and greet the angels and listen to their response, for it is your

greeting and the greeting of your descendants." Adam greeted them with, "Peace be upon you." They replied, "Peace be upon you and Allah's mercy," and added, "and Allah's mercy." Everyone who enters paradise will look like Adam, but people's heights have continued to decrease since then.

We hear stories about Cain and Abel and the prophets, one by one, all taken from the Torah. Instead of the narrator saying, "K'ab al-Ahbar said" or "Abdullah ibn Salam said," they say, "Abu Huraira said I heard the Prophet Muhammad say." Much of what is mentioned in these stories seems like children's tales. In contrast, the stories in the Quran are considered the pinnacle of narrative, full of lessons and reflections. Allah has removed all unnecessary details like dates, attributes, names, and irrelevant information, leaving only the essential parts of the story.

For example, let's compare a story from the Torah with the same story from the Quran to see the vast difference between the two. One is distorted by human additions, while the other remains pure as it was revealed from the heavens.

Let's start with the Torah text:

Abraham (peace be upon him) lifted his eyes and saw three men (angels) standing nearby. When he saw them, he ran to greet them at the door of his tent and bowed down to the ground. He said, "My Lord, if I have found favor in your eyes, please do not pass your servant by. Let a little water be brought, and wash your feet. Rest under the tree. Let me get you something to eat so that you can be refreshed. Then you can go on your way, now that you have come to your servant." They answered, "Do as you have said."

So Abraham quickly went to the tent to Sarah and said, "Hurry, prepare three measures of fine flour, knead it, and make bread." Then Abraham ran to the cattle, took a young and tender calf, and gave it to the servant to prepare. He also brought butter and milk and placed it before them. While he stood by them under the tree, they ate.

This is the story of Abraham with the three angels who came as guests. According to the Torah, the angels ate the food that was offered to them.

Now, let's look at the same story in the Quran to see the significant difference:

Our messengers came to Abraham with good news. They said, "Peace." He answered, "Peace." Soon he brought a roasted calf. But when he saw that their hands did not reach the food, he felt uneasy and afraid. They said, "Do not be afraid. We have been sent to the people of Lot." And his wife was standing by, and she laughed. We gave her the good news of Isaac, and after Isaac, Jacob. She said, "Woe to me! I am old and my husband is very old. This is a strange thing!" They said, "Are you surprised by the command of Allah? The mercy and blessings of Allah be upon you, O people of the house. He is Praiseworthy, Glorious." When the fear had gone from Abraham and the good news had come to him, he began to argue with us about the people of Lot. Abraham was indeed forbearing, tender-hearted, and always turning to Allah. "O Abraham, turn away from this. Your Lord's command has come, and they will receive a punishment that cannot be repelled." (Surah Hud, 69-76)

The story in the Torah, with its ten lines of unnecessary details, is condensed by the Lord of the worlds into a single verse. The rest of the verses provide additional information not found in the Torah. I wanted to present these two texts for comparison and to reach a conclusion: that Allah and His Messenger would never mix the sacred text of the Quran with such texts as we've just seen. This means that all the texts discussed in this section under the title of "Sources of the Sultan's Religion" from hadiths attributed to the Prophet and his companions are unjustly misattributed and supported by many Sunni scholars. However, these are historical facts, but for many Muslims, they are not seen as such due to ignorance, reliance, and naivety. They've been told by their ancestors that these hadiths are sacred, and so they must honor their forefathers' religion.

This problem is not unique to Muslims; it affects all followers of religions worldwide. Buddhists honor what their ancestors followed, as do followers of other religious sects. Each group's children respect what their parents revered, but this does not necessarily mean everything their ancestors said is correct or sacred.

Some people are content with following what their ancestors practiced and don't wish to change. They are comfortable living in illusion and falsehood. However, those who seek truth and want to distinguish right from wrong will want to follow the correct path. They use the intellect and reasoning given to them by God to study, compare, analyze, and identify contradictions, to discover the truth and differentiate it from falsehood. This book is aimed at such people. Others might discard it even before finishing the introduction, and I am not sorry for that. I excuse them and apologize that I couldn't capture their attention with more engaging writing techniques.

My excuse is that the topic I chose can only be addressed seriously, without emotional or rhetorical style. While that style might be more engaging to some readers, I believe it strays from science and facts. I don't want the reader to fall in love with the writer; I want them to trust and be convinced by my perspective if I'm right and persuasive. They should criticize me if I fail to convince them or if my arguments fall short at any point.

In this section, I have gone beyond the boundaries I set in the book's introduction, where I aimed to use hadiths only from the two authentic collections. I wanted to show how far narrators' imaginations can stretch. If I exceeded these bounds, I would have entered the realm of absurd and unacceptable narratives, which are beyond rational taste.

Many educated young Muslims don't know what's written in the vast Islamic heritage and may reject religion entirely, believing it to be mere illusion or dreams, and accept the European view from the Renaissance that religion is the opium of the people and the cause of delay, opposing science. European ideas have their reasons, but it doesn't mean that the true Islamic belief in the Quran fits those judgments.

In fact, the truth I advocate and prove in this book shows the opposite and confirms that the Quran is the source of all true knowledge.

Fifteenth: The Sultan's Goals from Religion and the Use of Religious Leaders

The sultan, who allied with the devil, was able to alter the religion of Muslims to fit his desires. This coincided with the interests of some hostile groups who had entered Islam with the intent to corrupt it. They made numerous changes, leaving only the aspects of worship—prayers, fasting, and pilgrimage—largely unchanged, as these did not concern them much. They even falsely declared major sins as permissible in the name of the Prophet.

Islam, which was meant to be a religion of action, love, and reform on Earth, was transformed into a positive, effective force by the Prophet and his companions. It changed the pre-Islamic society from one of tribal warfare, burying daughters alive out of shame, and indulgence in prostitution, drinking, gambling, and usury, into a united, loving, and strong community under the law of God. They distinguished between what was lawful and unlawful, avoided sins, and upheld noble virtues like honesty, loyalty, generosity, courage, and nobility. God elevated their status, and they quickly became a beacon of civilization.

However, this positive transformation lasted only about twenty-five years after the Prophet's death. A major conflict arose, involving all those who hated Islam and those with personal interests in turning it into a negative, escapist, and superstitious religion. This allowed the sultan and his supporters to live comfortably on Earth without interference. Initially, religion and its core principle—human freedom and choice, which God honored by commanding the angels and jinn to bow to Adam, who was endowed with reason, thought, language, and complete freedom of choice—were undermined. The sultan and his followers destroyed this sacred concept in the Quran with a tradition that had an impact stronger than modern hydrogen bombs because it reversed the core principles of Islam. This powerful tradition is as follows:

1. **Hadith Number (3332) in Sahih Bukhari about Abdullah:** The Prophet Muhammad ﷺ, who is truthful and believed, said: "Each of you is gathered in his mother's womb for forty days. Then he becomes a clinging clot (alaqah) for the same period, then a lump of flesh (mudghah) for the same period. Then Allah sends an angel who writes down four things: his deeds, his lifespan, his provision, and whether he will be wretched or happy. Then the soul is breathed into him. A person may act like the people of Hell until there is only an arm's length between him and Hell, but his destiny is written, and he will act like the people of Heaven and enter Paradise. Conversely, a person may act like the people of Heaven until

there is only an arm's length between him and Heaven, but his destiny is written, and he will act like the people of Hell and enter Hell."

This is the dangerous text of the hadith! What are the dangers in this hadith?

The biggest risk lies in the phrase:

- "And whether he will be wretched or happy."
- "Then Allah sends an angel who writes down four things:"
- "His deeds."
- "His lifespan."
- "His provision."

This phrase of four things undermines Islam entirely and nullifies the core message of Muhammad ﷺ. Who is the narrator of this hadith named Abdullah without any lineage mentioned? When asked, scholars who know this name appears frequently in hadiths from Sahih Bukhari and Sahih Muslim might say it's Abdullah bin Abbas, Abdullah bin Masood, Abdullah bin Omar, or Abdullah bin Amr ibn al-As. However, in critical hadiths, he is just Abdullah without further identification. Why not assume it could be Abdullah bin Salam or Abdullah who harbors hatred towards Islam?

If a person's deeds, lifespan, provision, and ultimate fate are predetermined before they even exist, it means human freedom is nullified before it is given. This contradicts key Quranic verses such as:

"Indeed, Allah does not change the condition of a people until they change what is in themselves" (13:11).

It makes no sense at all. How can people change what is within themselves if their fate and reality are already predetermined?

According to this hadith, any attempt by a person to change their situation is futile because people cannot change anything; they must always accept what is reality. And reality is always what Allah has chosen for them. This hadith is not from a regular Muslim but from someone who understands the terminology of the people of the Scriptures. The phrase "then the soul is breathed into him" is not from Islamic teachings but from the people of the Scriptures. Allah only used the phrase "breathing the soul" twice in the Quran: once when creating Adam from nothing, and once when creating Jesus (peace be upon him) from his mother, without a father. After that, creation does not require a new breath of the soul but continues without it.

The Quran does not state that humans have a soul in this manner because the "breathing of the soul" was a creative force needed for creating something that did not exist before. The people of the Scriptures, who distorted their books, believe that every person has a soul.

Therefore, the person who said this hadith is closely aligned with the people of the Scriptures. The continuation of the hadith is just an explanation and confirmation of the idea of eliminating freedom and choice, which was originally the basis of the idea of responsibility, because someone without freedom cannot be held responsible. However, Muslims accepted this hadith without discussion, simply because Abdullah said, "The Prophet said," and since the Prophet is described as truthful and trusted, they assumed it must be true and not from enemies of Islam. There is an astonishing naivety among Muslims that has misled them for over a thousand years.

This hadith has been used to construct the religion of the ruler, based on traditions that align with its logic and do not contradict it. Thus, these traditions are in one realm, while the Quran and the message of Islam are in another, always in contradiction.

The author of the hadith tried to mislead by referencing the Quranic verse:

"When your Lord took from the children of Adam, from their loins, their descendants, and made them testify of themselves, 'Am I not your Lord?' They said, 'Yes, we testify,' lest you should say on the Day of Judgment, 'We were unaware of this'" (7:172). Here's a simplified translation:

The meaning is clear: God implanted the natural belief in Him within the essence of humanity before a person fully forms. This is evident because all descendants testified to this natural belief; none deviated; everyone said "Yes." However, the hadith twisted this truth by dividing humanity into two groups: one group described as white as pearls, destined for paradise, and another group described as black as coal, destined for hell without concern. These distinctions are only found in the people of the Scriptures. Muslims, due to their ignorance, accepted these ideas without recognizing the difference between what is in this hadith and what is stated in the Quran. Many Muslims still do not understand or care to understand this difference, and they repeat these hadiths without knowing they contradict the Quran explicitly and clearly.

Those who managed to turn religion upside down are also capable of adding embellishments and details for people who are, at best, naive. Let's examine how they distort the religion of Islam, which was meant to be a religion of love and peace for all, into a religion of betrayal and murder.

Please pay close attention to every detail in the following hadith, including the names of the narrators from the chain of transmission, whom the scholars of the rulers claim are trustworthy and cannot be accused of lying.

Hadith number (4039) in Sahih al-Bukhari: Narrated by Yusuf bin Musa, who said: Obaidullah bin Musa told us from Israel, from Abu Ishaq, from Al-Bara' bin Azib, who said: The Prophet sent some men from the Ansar to deal with Abu Rafi' the Jew. Abdullah bin Atik led them. Abu Rafi' was harming the Prophet and helping his enemies. He was in a fort in Hijaz. When they approached him, the sun had set and people had gone to rest. Abdullah told his companions to stay in their place and then disguised himself as if he needed to relieve himself. He entered and hid. When the people were inside, the door was locked. Abdullah then went to the locks, opened them, and entered.

Abu Rafi' was in his upper quarters. When the people left, Abdullah climbed up to him. Each time he opened a door, it closed behind him. Abdullah said he had made a vow to kill Abu Rafi' and wouldn't leave until he did. He found Abu Rafi' in a dark room among his family. Abdullah called out to him. Abu Rafi' asked who it was, and Abdullah struck him with a sword, but it was ineffective. Abu Rafi' cried out, and Abdullah left and then re-entered. He struck him again, wounding him severely but not killing him. Abdullah then put the sword in Abu Rafi's belly until it came out his back, confirming that he was dead.

Abdullah then went door by door, and while climbing down from a ladder, he fell in the moonlight and broke his leg. He wrapped it with a turban and stayed at the door until he knew whether Abu Rafi' was dead. When the rooster crowed, a mourner announced the death of Abu Rafi' on the wall. Abdullah went to his companions and said that Allah had killed Abu Rafi'. He then went to the Prophet ﷺ, who told him to stretch out his leg. The Prophet ﷺ touched it, and it felt as if it had never been injured. This was a new miracle of the Prophet to confirm the truth of this hadith.

We accepted even this, and then we said that the Prophet ﷺ had established assassination as a practice in Islam, making it a good tradition followed by all rulers after him. How could this hadith not be true when all the Sultan's soldiers said it was authentic, and all the narrators were known for their honesty and trustworthiness? They only repeated what happened with Abdullah, and they even testified to a miracle where the Prophet ﷺ healed Abdullah's broken leg with a touch. This is pure naivety, and it's this naivety that has caused damage.

The religion of the Quran emphasizes that only Allah knows the unseen in the heavens and the earth. However, the hadith-based religion doesn't align with this strict position and makes the Prophet ﷺ a full partner with Allah in knowing the unseen. According to Muslims, the descriptions of everything in the unseen realm such as the Throne, the Chair, Paradise, Hell, and the Preserved Tablet, are known through the Prophet ﷺ's new knowledge. This knowledge also includes future events. Muslims don't feel much discomfort about these contradictions because they don't really know what Allah says in the Quran; they have been kept away from the true facts. Those who know the truth are not interested in revealing it without some benefit, as they are used to getting something in return. Therefore, anyone who questions that the Prophet ﷺ didn't know the unseen like Allah is considered a disbeliever and an atheist who tries to undermine the Prophet ﷺ's status before Allah and people, and even justifies his killing. Such hadiths are beyond questioning for most. Here's a simplified translation:

Hadith No. 4202 in Sahih al-Bukhari: Sahl bin Saad al-Saidi reported that the Prophet ﷺ and the polytheists fought each other. When the Prophet ﷺ returned to his camp and the polytheists returned to theirs, one of the Prophet's companions pursued every single straggler from the enemy, striking them with his sword. Someone said that no one had done more than this man that day. The Prophet ﷺ then said, "He is from the people of the Fire." A man from the crowd said, "I will be his companion," and followed him wherever he went, whether he stopped or hurried. The man was severely wounded and, seeking death, placed the blade of his sword on the ground and its tip between his chest and then leaned on it to kill himself. The man who had followed him went to the Prophet ﷺ and testified that he was the Messenger of Allah. He explained that the man had killed himself as described. The Prophet ﷺ then said, "A man might do what appears to be the work of the people of Paradise, but he is from the people of the Fire. Another man might do what appears to be the work of the people of the Fire, but he is from the people of Paradise."

This hadith supports and confirms the previous basic hadith, but it doesn't stand up to the verses of the Quran. It is clearly fabricated, as the decision about who enters Paradise or Hell is only for Allah. This knowledge is part of the unseen that Allah has stated in the Quran is known only to Him. There are many hadiths where the Prophet ﷺ acknowledges that he does not know the unseen, and many examples of this are mentioned in this book.

A rational Muslim should question what benefit the ruler gains from this hadith. What is his personal interest? The ruler might have to kill one of the righteous and beloved people, so what will his soldiers say? They might claim that the person should not be judged by appearances, as he could be a saintly individual that they do not recognize. This reflects the hypocrisy of rulers and their tendency to surround themselves with dishonest and immoral people. Here's a simplified translation:

Thus, the ruler and his soldiers misled the people by constantly influencing them with such hadiths, training them to endure and accept these teachings without any resistance, turning them into a herd of sheep led to slaughter without any objection.

The following hadith is important and has been narrated in various forms. Everyone adds their own interpretation to it, and the ruler's interest in this hadith reveals something every Muslim should know. Here is the hadith:

Hadith No. 6443 in Sahih al-Bukhari: Abu Dharr reported that one night he saw the Prophet ﷺ walking alone. He thought that the Prophet ﷺ might not want anyone with him, so he followed in the moonlight. The Prophet ﷺ noticed him and asked, "Who is this?" Abu Dharr replied, "It is Abu Dharr, may Allah protect you." The Prophet ﷺ then said, "O Abu Dharr, come here." Abu Dharr walked with him for a while, and the Prophet ﷺ said, "Those who have excessive wealth are actually the ones who have little on the Day of Judgment, except for those whom Allah has blessed with goodness, who will be surrounded by His blessings and do good deeds."

The Prophet ﷺ then told Abu Dharr to sit in a place surrounded by stones and left him there for a while. When he returned, the Prophet ﷺ said something that made Abu Dharr impatient. He asked, "O Prophet of Allah, what was that sound I heard in the desert?" The Prophet ﷺ replied, "That was Gabriel, who came to me and told me to give good news to my followers that whoever dies without associating anything with Allah will enter Paradise." Abu Dharr asked, "Even if they steal or commit adultery?" The Prophet ﷺ confirmed, "Yes." Abu Dharr asked again, "Even if they steal or commit adultery?" The Prophet ﷺ repeated, "Yes." Abu Dharr continued asking, "Even if they steal, commit adultery, or drink alcohol?" The Prophet ﷺ replied, "Yes, even if they drink alcohol."

The meaning of this hadith is clear: the Prophet ﷺ was reassuring the followers of this new religion (promoted by the ruler and his soldiers, regardless of the Quran's teachings) that if a person does not associate partners with Allah, Allah will forgive them and admit them to Paradise, even if they commit major sins, including drinking alcohol. Here's a simplified translation:

Verses from the Quran, like:

"If you avoid the major sins you are forbidden from, We will remove from you your misdeeds and admit you to a noble entrance" (Quran 4:31).

This hadith seems to override all the verses in the Quran about judgment and punishment. But what is the ruler's interest in this hadith?

The ruler and his soldiers commit major sins daily in front of everyone. According to this hadith, they are still considered righteous and will go to Heaven without question, even if they commit major sins, including drinking alcohol, which is common in the ruler's gatherings and therefore must be publicly allowed.

This hadith makes the Prophet ﷺ disappear from Abu Dharr for a time, leading Muslims to wonder why. Eventually, they learn that Allah sent Gabriel with a new revelation. Simple Muslims are told that the Quran was revealed by Gabriel, and this hadith, like the previous one, was revealed through another form of revelation. The first revelation is written (the Quran), and the second is oral (the hadith), which is considered wisdom.

The ruler's soldiers used this method to create and promote their own interpretations, just as previous followers of other scriptures altered their holy books. We must acknowledge the truth: they succeeded remarkably, defeating unsuspecting Muslims and leaving a legacy of ignorance and backwardness that persists today.

The following hadith further supports the initial hadith and reflects the new doctrine the ruler is trying to establish in Islam, which I refer to in this book as the "Ruler's Religion" because it contradicts the teachings of the Quran.

Hadith No. 4948 in Sahih al-Bukhari: Ali reported that they were at a funeral in the cemetery of Al-Baqi. The Prophet ﷺ came and sat down with them, holding a stick. He lowered his head and began to scratch the ground with the stick. Then he said, "There is no soul except that its place in Paradise or Hell is already written, and it is either destined to be unhappy or happy." A man asked, "O Messenger of Allah, should we not rely on our fate and stop working? If someone is destined to be happy, they will become happy, and if someone is destined to be miserable, they will become miserable." The Prophet ﷺ replied, "Those who are destined to be happy will act in ways that lead to happiness, and those destined to be miserable will act in ways that lead to misery." Then he recited the verse: *"As for one who gives and fears Allah and believes in the best [reward]..."*

In the religion of the Quran, and according to the example given in the verse, what does Allah say?

The verses are clear and need no interpretation:

"As for one who gives and fears Allah and believes in the best [reward]... We will ease him toward ease" (Quran 92:5-7).

Allah says that if a person freely chooses faith over disbelief, gives charity willingly to the poor, fears Allah by avoiding major sins, and believes in His verses and the Quran, then Allah will make faith easy for that person. Worship and duties will become simple and enjoyable for them.

Now, let's look at the other person in the following verses:

"But as for one who is stingy and considers himself self-sufficient, and denies the best [reward], We will ease him toward difficulty. His wealth will not benefit him when he falls" (Quran 92:8-11).

The opposite of the first person is someone who chooses disbelief over faith, is stingy with their wealth despite having plenty, thinks that their wealth makes them self-sufficient and independent of Allah, and rejects the teachings of the Quran. Allah will make their path difficult and their wealth will not help them when they fall into moral depravity. This person made their own choice without any coercion.

Thus, Allah gives everyone the freedom to choose between faith and disbelief. Based on their choice, Allah will follow up accordingly. Responsibility lies with the person because they made the choice freely. As the Quran says:

"So whoever wills, let him believe; and whoever wills, let him disbelieve" (Quran 18:29).

In the religion of the Sultan, this verse has no meaning because it doesn't allow people the freedom to choose; instead, it dictates whether a person will be among the people of paradise or hell while they are still in their father's loins or their mother's womb. It even dictates their lifespan and sustenance, leaving them with no ambitions to achieve anything because they are predetermined and have no free will.

If humans are predetermined as the Sultan's followers claim, then the following verses from the Quran have no meaning:

"Do the people think that they will be left to say, 'We believe' and they will not be tested? And We have certainly tested those who were before them. And Allah will surely make evident those who are truthful, and He will surely make evident the liars" (Quran 29:2-3).

The meaning is clear: Allah tests people to see the strength of their faith, and to determine who can remain steadfast in faith amidst trials, and who will weaken and succumb to temptation and worldly pleasures.

If people were predetermined, then such verses would be meaningless. Can one test someone who has no freedom in any aspect of their life, as everything is already predetermined?

Similarly, the verse:

"And that Allah may distinguish those who believe and deprive the disbelievers of any good" (Quran 29:11).

The purpose of testing people is for Allah to see who can remain steadfast in their faith and who, having doubts or weaknesses in their hearts, will act hypocritically. However, those who follow the Sultan's teachings fear saying that Allah does not know who will choose faith and who will choose disbelief freely. They believe that if Allah did not know, it would mean He is lacking or incapable, which is not true at all.

Allah, by His will and special choice, wants not to know who will choose faith and who will choose disbelief. If we assume that Allah already knows this, then freedom of choice would be nullified, and it would imply that Allah has lied to us, which is impossible. Allah is always truthful and trustworthy, and He never breaks His promises, which is a fundamental principle of Islam and faith.

When discussing this idea, one religious scholar told me: "How can you say that Allah does not know, when Allah is all-knowing?"

I replied that I am not saying Allah does not know, but rather that Allah chose not to know what His servant will choose, whether faith or disbelief, to hold His servant fully responsible. The scholar insisted that we should not assume Allah does not know. I asked him, "Do you believe Allah is capable of everything?"

He said, "Yes." I then asked, "If Allah chose not to know about a certain matter, would He be unable to do so?" He realized my point and disagreed, saying that Allah cannot not know because He is all-knowing. I questioned whether this is a true understanding of Allah and whether it aligns with the logic of the Quran.

What we are saying, based on the Sultan's wishes, implies admitting that Allah is incapable, because we assume He cannot choose not to know, even if He wanted to. This is incorrect and a fundamentally wrong assumption. Allah is capable of everything, whether it's positive or negative, and He always acts according to His will with no limits.

However, the Sultan's followers insist on this view, not out of concern for Allah but to protect their own interests aligned with the Sultan's. Their interest in denying human freedom of choice and making people believe everything is predestined is clear.

If people understood their freedom and realized nothing is pre-written for them, they would see that their suffering, poverty, and oppression come from their own acceptance of the situation. They would understand that they have chosen this path themselves and agreed to it.

In this case, the Sultan's followers would no longer be able to control them like cattle without considering their opinions. People would then demand to be treated with dignity and question where they are being led and why. The Sultan, used to controlling a herd, would not be pleased to find himself among people who want to have a say in their lives.

That's why the Sultan's followers work hard to hide Quranic verses that encourage freedom and choice. Allah created the earth for humans, their freedom, and their development, not to give up that freedom to the Sultan and become like other creatures. Allah even commanded the angels to bow to humans.

If humans choose to accept this control, Allah does not approve. This is why Allah declared that abandoning His worship for tyranny is not true worship. If someone claims to follow Allah while obeying the Sultan and his followers instead of what Allah commands in the Quran, what can we call this religion? Isn't it the religion of the Sultan?

If there's never a match between what the Sultan and his followers say and what Allah says in the Quran, then why is it that only a few Muslims understand the Quran? It's not because the Quran is hard to understand; in fact, it's quite the opposite. We've allowed the Sultan's followers to instill in us from a young age a fear of the Quran and a belief that it's too difficult to understand, or that it contains hidden, mysterious meanings.

Think about it. Can Allah really send us a message that's impossible to understand? He didn't say He sent Muhammad with a riddle, but with a clear message and guidance for all people.

Imagine you want to send a message to your family while you're away. Would you send them a puzzle or a clear message they can understand? You wouldn't send them mathematical equations; you'd use a language they can understand. So why don't we trust that Allah would send us a message that's understandable and clear? If He intended for us to suffer, He wouldn't have sent prophets. It makes sense, doesn't it?

Why then do we accept from anyone—even if they claim to love us—that we should abandon the original message from our Lord and follow another message they claim is better? Why don't we question whether someone advising us might have their own agenda or be deceitful?

Why do they insist that humans are predestined in their religion, while Allah insists in every verse that He created humans with free will? Allah didn't even allow prophets to control people; He only sent them as messengers. So, Allah doesn't want even His messengers to dominate the creatures He gave freedom to.

Allah says:

- "Say, 'I am not a guardian over you.'" (6:26)
- "We did not make you a guardian over them, nor are you a guardian over them." (6:107)
- "And if someone goes astray, they only go astray to their own detriment, and you are not a guardian over them." (10:108)

This means that if someone chooses to go astray of their own free will, it's their choice, and you are not responsible for them. Their accountability is with Allah alone. Allah created them and will decide their judgment in this life and the Hereafter. This is the will of Allah:

"You are only a warner, and Allah is the guardian of everything." (11:12)

As you can see, there is no partnership between Allah and the Prophet in any matter. However, if the Sultan convinces people, as he did, that the Prophet is a partner with Allah, then he can claim to be a partner of the Prophet and become a representative of Allah on earth. This allows him to dominate and oppress people.

This is exactly what Allah does not want to happen. Associating partners with Allah leads to the loss of human freedom and rights on earth. This is not injustice from Allah or the Sultan, but rather from people who accepted and believed the Sultan's claims out of ignorance and simplicity, suffering severe punishment for hundreds of years as they endure oppression, thinking that Allah predestined this suffering for them.

Is there a greater injustice to oneself than this?

That is why Allah has specifically forbidden paradise for those who associate partners with Him:

“Indeed, whoever associates others with Allah, Allah has forbidden him from entering paradise, and his refuge is the Fire.” (5:72)

Let's continue with other hadiths that reinforce the Sultan's religion step by step, moving further away from the true religion of Allah:

Hadith number (5673) in Sahih Bukhari from Abu Huraira (RA) states that he heard the Prophet (peace be upon him) say: Here is a simplified translation:

No one will enter Paradise because of their deeds alone. They asked, "Not even you, O Messenger of Allah?" He said, "Not even me, unless Allah envelops me in His grace and mercy. So strive and aim for goodness, and do not wish for death. If you are good, it may increase your good deeds, and if you are sinful, you may be given another chance to repent."

If faith and deeds alone will not guarantee entry into Paradise, why does Allah repeatedly say in the Quran:

- “Give good news to those who believe and do righteous deeds that they will have gardens with rivers flowing underneath them.” (2:25)
- “Those who believe and do righteous deeds are the companions of Paradise; they will abide therein eternally.” (2:82)

Do we believe the Sultan's representatives and reject Allah and His clear signs, which He sent as guidance and light and has preserved from any alteration? You have seen the proof in the first book ("The Numerical Miracle in the Quran"). Yet, some Muslims still believe the Sultan's representatives and think that prayer and worship are deeds, while they would discover from the Quran that these representatives are misleading them. Worship is not considered a deed according to the Quran.

Allah says:

- “Those who believe and do righteous deeds and establish prayer and give zakat will have their reward with their Lord; they will have no fear, nor will they grieve.” (2:277)

The deeds Allah speaks of are those done to serve people, improve the land, and build it up. He does not accept deeds that are corrupt or harmful, like selling alcohol or drugs, running establishments for immorality or gambling, or any work that corrupts people or harms the environment. Allah's condition is that the work must be beneficial and righteous. Here's a simplified translation:

The proof for all this is found in the previous verse, which refers to a reward for the work done on earth. The work that is rewarded must be something that benefits people; otherwise, why would they be paid for it? If Allah didn't intend for us to understand this, He would have simply said that there is a reward in the Hereafter. As I've mentioned many times, Allah is very precise with His words. If Muslims do not pay attention to these details, they will not fully understand the meanings of the verses, even though they are simple and straightforward.

It's important to listen carefully to the words, and the best time for reading the Quran for understanding, not just finishing it, is after Fajr prayer. Just finishing the Quran is like finishing a constitution without understanding it. What benefits people is understanding the constitution, section by section, knowing what rights and duties each section entails. Allah does not like laziness; He loves active servants who seek their livelihood as other creatures do. Allah does not like those who are idle with available work, nor does He like asceticism and living without dignity, relying on others. Allah loves the strong believer, and strength includes wealth; otherwise, how could Allah require them to give zakat and charity? If everyone were poor and idle, who would pay zakat and from where?

This, of course, does not please the Sultan or his representatives. Why? What is the Sultan's interest in preventing people from working on the land, in agriculture, industry, or trade?

There are two main reasons that tempted the Umayyad and Abbasid sultans. At the end of this book, you will read an important study on jihad in Islam. You will learn that the sultans transformed the peaceful jihad in Islam into fighting, knowing that the verses about fighting to spread the message ended before the Prophet's death. I explained all this in detail in that study. However, the sultans wanted to keep fighting as a constant in Islam, reversing the peaceful nature of jihad aimed at spreading the message through wisdom and good advice. Instead, they continued to spread the message by the sword, a practice that all sultans followed from Muawiya to the last Islamic ruler. This was a serious disaster for Muslims because it greatly harmed the true religion of Islam. The lands conquered by these sultans either rejected Islam or accepted it reluctantly and later abandoned it. The only countries that remained Muslim were those conquered up to the end of the caliphate of Uthman. All other lands conquered by the sword eventually abandoned Islam. This is natural, and Allah knew this, which is why He instructed us to spread Islam in a kind manner.

The sultan's greed for spoils and captives made him prioritize worldly gains over obeying Allah. This fact persisted throughout the sultans' rule and posed a danger to the people, not just to the rulers for freeing the people. How could the sultan free the world's people while he himself enslaved and oppressed his own people? Unfortunately, not everything we read in our history is accurate because it was written by the sultans themselves under their supervision. Therefore, the sultan sought to prevent people from engaging in trade, industry, and agriculture, especially the believers who left the Arabian Peninsula as soldiers to defend their rights and lands during the caliphate of Umar. The wars with the Romans and Persians were not wars to spread the message, as the sultans wanted us to believe, but were defensive wars because these empires aimed to eliminate the young Islamic movement as quickly as possible. The fighting by Muslims was for their survival, which is a legitimate cause in Islam. However, the sultans later fought a different kind of war, turning it into a war for spoils only, essentially colonial wars.

What I explained was the first reason: to keep people focused on jihad and prevent them from engaging in other activities that might distract them from fighting to bring spoils and captives to the sultans. The second reason is that a person engaged in the tasks required by Islam—such as trade, industry, and agriculture—can be relatively free from the ruler's control. They feel their livelihood is not solely dependent on the ruler; they have obligations to fulfill and can work towards their goals and the development of the land. However, the sultan does not like this because he wants everyone under his control, with their livelihoods dependent on him. He grants or withholds sustenance as he wishes, increasing his power and tyranny.

Thus, conditions worsened day by day.

If people turned to the representatives of God on Earth—those claiming to be religious leaders—and asked them for guidance, explaining their suffering and the unbearable oppression from the sultan, what would they find in God's knowledge that these leaders claim to hold?

Hadith 7035 in Sahih Bukhari: Ibn Abbas reported that the Prophet ﷺ said: "Whoever dislikes something about their ruler, let them be patient, for whoever leaves the ruler's authority even a span will die as those in the pre-Islamic period of ignorance did."

Hadith 7068 in Sahih Bukhari: Al-Zubair bin Adi said: "We went to Anas bin Malik and complained to him about what we were facing from Al-Hajjaj. He said: 'Be patient, for there will not come a time upon you except that which follows it will be worse, until you meet your Lord.' I heard this from your Prophet."

And so, they continued like this until one day the sultan's soldiers introduced the idea of "irja," which means that Allah has postponed holding the sultans accountable for their tyranny and crimes until the Day of Judgment. The people would not be accountable for them; instead, their accountability is with Allah. This way, they freed themselves from human accountability and acted with unlimited power, with no laws or constitutions to restrict them—only their own desires and whims. They no longer needed to follow or enforce anything that Allah had forbidden.

I also need to tell you about another crucial hadith, which played a key role in transforming the true religion of Allah into one tailored for the sultan. This hadith is as follows:

Hadith 5118 in Sahih Bukhari: Abdullah ??? (As you can see, all the significant hadiths are attributed to Abdullah, whose full identity remains unknown. Only Allah knows who he is.) The Prophet ﷺ said:

"You are all shepherds, and you are all responsible for your flocks. The leader is a shepherd and is responsible. A man is a shepherd over his family and is responsible. A woman is a shepherd over her husband's house and is responsible. A servant is a shepherd over his master's property and is responsible. Indeed, you are all shepherds, and you are all responsible."

Some might think this hadith is a beautiful example of Islam's justice. But if we set aside naivety and consider it from the perspective of the sultan who spends thousands of dinars to fabricate such a hadith, do you think he is concerned about the rights of servants or women? The real purpose of this hadith is the phrase about the leader being a shepherd and responsible for his flock. The rest is just misleading talk.

Think about the relationship between the shepherd and the flock.

If such a dismal situation were what Allah intended when He sent His Messenger with the message of Islam and the Quran, wouldn't it have been better for the prophets to return and tell people to endure because each coming day would be worse than the previous one? Believe me, this is not what Prophet Muhammad ﷺ intended for the people of Islam. Here's a simplified translation:

What does a shepherd usually tend to?

I believe we'll come to the same answers:

First: The shepherd commands, and the flock obeys without question.

Second: A shepherd typically tends to a flock of animals. However, humans, who are honored by Allah above all creatures, are never compared to animals or flocks in the Quran. There are no references in the Quran to shepherds and sheep or flocks. But if you look in the distorted books of the people of the Book (like the Bible), you will find such comparisons. For example, in the Bible, it says:

"I am the good shepherd; I know my sheep and my sheep know me."

People should not be likened to a flock because humans are individuals with their own personalities, wills, and freedoms given by Allah. Allah created humans and honored them; He does not wish for them to be reduced to a flock of sheep deprived of freedom, will, and thought by a tyrannical ruler under the false pretense of jihad.

Allah wants humans to be His vicegerents on earth to cultivate it with goodness, love, and peace, not to be herded like sheep for the ruler's personal gain under the guise of religious duty.

This hadith is one of the most dangerous in the context of the sultan's Islam. Along with other hadiths, it has been used by the sultan's followers to control and mislead people for over 1,400 years. Many Muslims have been misled into following practices that contradict true Islam. Even when evidence from the Quran contradicts these practices, learned scholars often claim that understanding the Quran is complex and requires extensive study to grasp its hidden meanings and divine secrets.

Thus, they say, "Just listen to me and don't concern yourself with the Quran's verses. If you misunderstand them, you will face severe punishment in the grave and hellfire on Judgment Day." They falsely accuse anyone who questions them of eternal torment, a punishment not mentioned by Allah in the Quran.

Many righteous people know that what I'm saying now is true, but they haven't been able to express their opinions freely due to a lack of freedom. Instead, they've spoken on behalf of the Prophet, claiming "actions are judged by intentions," or saying they don't lie about the Prophet, but lie for his sake and for the sake of Islam.

Listen to this hadith from someone in pain, speaking on behalf of the Prophet, which cannot truly be from the Prophet because it was not known to him at the time of the Quran's revelation. Instead, people acted unjustly in his name:

"My nation will split into seventy-three sects, all of them in the Fire except one." They asked, "Who are they, O Messenger of Allah?" He said, "Those who follow what I and my companions are on."

This hadith is not from the Prophet, but it conveys a painful truth. Today, if we ask a Muslim if all Sunni sects are as they were during the Prophet's time, they would say no. If we ask if all Shia sects are as they were during the Prophet's time, they would also say no. Sadly, no one today follows exactly what the Prophet and his companions did because they followed the Quran, while we follow hadiths attributed to the Prophet unfairly.

If we care about our well-being, we must return to the Quran and reject everything else. The path is clear, but we need new advocates for Allah's religion, rejecting the religion of the sultans and their followers. This call should be made with wisdom and good advice because there is no compulsion in religion once guidance is clear. Violence and terrorism cannot bring people back to Allah; only love and peace can do that. Those who don't understand this haven't truly grasped Islam. We must leave behind the religion of the flock and the shepherd, which was shaped by the sultan's soldiers, and return to true servitude to Allah alone. True freedom for a Muslim is being owned only by Allah and not by any earthly ruler.

The first part of hadith number 6953 in Sahih Bukhari, narrated by Umar ibn al-Khattab, says:

"O people, actions are judged by intentions, and everyone will get what they intended."

This part of the hadith had a destructive impact on true Islam, turning it into a pragmatic religion. It essentially introduced the idea that the end justifies the means, a principle from Machiavelli's work. In true Islam, the means must match the nobility of the end goal; if the goal is noble, the means must also be noble. However, this hadith doesn't require that, which led to many believing in this Machiavellian principle, contradicting the ethical standards of Islam as outlined in the Quran. This principle is common in modern political ethics but is contrary to Islamic ethics.

The book isn't meant to explain every hadith but to highlight their existence and show their contradictions with the Quran. The aim of the sultans was to make people obey their desires, not Allah's. Allah's desires include justice, equality, and fairness, which are contrary to the sultans' personal interests. By misinterpreting the Quran through fabricated hadiths, they made the Quran say what they wanted, not what Allah intended.

Sadly, from the time of Uthman's murder to Sultan Abdul Hamid, all sultans sought worldly pleasures and wealth, except for one just ruler, Umar ibn Abdul Aziz, who ruled for a year and a half before being poisoned by those who coveted power.

We will conclude these destructive hadiths with one final hadith that had the most significant impact on destroying the true belief in the Quran, which is a positive and effective belief, unlike the sultan's belief, which is negative and ineffective. This hadith is about intercession:

- Hadith number 7510 in Sahih Bukhari: Anas bin Malik reported that on the Day of Judgment, people will be in turmoil, and they will go to Adam and ask him to intercede with Allah. Adam will say, "I am not able to do that. Go to Ibrahim (Abraham), for he is the friend of Allah." They will go to Ibrahim, who will say, "I am not able to do that. Go to Musa (Moses), for he is the speaker with Allah." They will go to Musa, who will say, "I am not able to do that. Go to Muhammad." They will come to Muhammad, who will say, "I am able to do that." He will then seek permission from Allah and be granted it. He will praise Allah with praises that he is inspired to say. He will then prostrate, and Allah will say, "O Muhammad, lift your head and speak, and you will be heard. Ask, and you will be given. Intercede, and your intercession will be accepted." Muhammad will say, "O my Lord, my people, my people." Allah will then say, "Go and remove from the fire anyone who has faith equal to a mustard seed." Muhammad will go and do this. He will return and praise Allah again, prostrate, and Allah will repeat the same commands. Muhammad will say, "O my Lord, my people, my people." Allah will then say, "Go and remove anyone with even the slightest amount of faith from the fire." Muhammad will go and do this. There is another narration where Muhammad adds that after the fourth time of praising and prostrating, Allah says, "O Muhammad, lift your head and speak, and you will be heard. Ask, and you will be given. Intercede, and your intercession will be accepted." Muhammad will ask, "O my Lord, allow me to intercede for those who said 'There is no god but Allah.'" Allah will reply, "By My majesty and greatness, I will remove from the fire anyone who said 'There is no god but Allah.'"

This hadith, known among Sunnis as the famous hadith of intercession, led the sultan's followers to completely destroy the true religion of Islam, leaving only its name behind.

Accepting the concept of intercession in Islam represents a revival of the old form of shirk (associating partners with Allah) practiced by the Meccan polytheists, who believed in intercession by angels to draw closer to Allah and seek their intercession on the Day of Judgment. To understand the correct Islam, we need to compare the positions of the Quran with the sultan's religion:

1. We are discussing a future event known only to Allah: the Day of Resurrection and Judgment when the dead will be resurrected for reward or punishment. It is important to remember that the concept of intercession is serious because the old polytheism in Mecca was based on the belief in intercession by angels, whom they worshipped to seek their intercession on the Day of Judgment.
 2. According to the logic of the Quran and the religion of Allah, people will rise from their graves and be gathered for judgment. If asked how long they stayed in their graves, they would say, "A day or part of a day." In the sultan's religion, however, people would be punished in their graves if they were destined for Hell, or live in bliss if they were destined for Paradise. On the Day of Resurrection, according to the sultan's religion, there is no real reckoning as seen in the hadith of intercession. Allah would say to Adam, "Send those who are destined for Heaven to it and those destined for Hell to it, as everything was predestined before they were born."
- According to the Quran and the religion of Allah, intercession is only for Allah, and it is granted only to those who truly deserve it because of their deeds and faith on Earth. This happens during the judgment, not afterward.
 - Allah has not allowed intercession according to the Quran. If He had, His justice would be like the sultan's justice on Earth, where those with an intercessor enter the sultan's paradise, and those without intercessors enter his hell. Allah's justice will not be like this, and we find many verses in the Quran that confirm this.

In these verses, the Quran makes it clear that there is no intercessor except Allah:

- **Surah Al-An'am (6:51):** "And you have no protector or intercessor other than Him, so perhaps you will fear [Allah]."
- **Surah As-Sajda (32:40):** "You have no protector or intercessor other than Him. Will you not be reminded?"
- **Surah Az-Zumar (39:43):** "Or have they taken intercessors besides Allah?"
- **Surah Al-Muddathir (74:48):** "The intercession of the intercessors will not benefit them."
- **Surah Az-Zumar (39:44):** "Say, 'To Allah belongs all intercession. To Him belongs the dominion of the heavens and the earth.'"
- **Surah Al-Baqarah (2:254):** "Spend from what We have provided you before a Day comes when there will be no exchange [of money], nor friendship, nor intercession. And the disbelievers—they are the wrongdoers."

These verses show that only Allah is the true intercessor, and no one else can intercede without His permission.

However, some argue that:

- **Surah Yunus (10:3):** "No intercession is [accepted] except after His permission."
- **Surah Ta-Ha (20:109):** "On that Day, no intercession will benefit except one to whom the Most Merciful has given permission."
- **Surah An-Najm (53:26):** "And their intercession does not benefit except for whom He permits."

These verses are seen as a test for believers, as they might be misused by those with weak faith or by the devil to lead people astray if they don't adhere strictly to the Quran.

The sultans and their scholars know this well. The purpose of fabricating such hadiths and promoting them is to have people obey the sultan in this life without expecting anything in return, and to make Muslims believe that they should only seek rewards from Allah in the afterlife. The sultans have effectively told people that gold, silver, silk, and fine fabrics are forbidden in this world but will be available in paradise.

As usual with such hadiths, the sultan is the only one who has the right to manage and enjoy the wealth of this world. He controls the treasury and distributes money as he pleases. He generously gives to those who are eligible for charity and zakat, and claims to make everyone a resident of paradise, as if everyone would be saved from hell, even those who merely professed faith without true belief.

In this way, the sultan declares a general pardon in the name of Allah, freeing everyone from hell and sending them directly to bliss.

The hadith about intercession is only shared with people during special occasions, like Eid al-Fitr and Eid al-Adha. People attend the Eid prayers in the morning, and the sultan distributes rewards from Allah in the afterlife. The sultan had decided never to use the wealth of this world for his people but reserved it for himself, his close associates, and his soldiers, making them live like kings in palaces.

The sultan spends the wealth of the world on gifts and rewards for those who serve him, sycophants, and hypocrites, as is typical for kings and sultans. He also spends lavishly on luxury, gifts, and his numerous concubines residing in his palaces.

He is always preoccupied with worldly pleasures because he has no share in the hereafter, and he does not believe in it at all.

Thus, there is no room in the Muslim treasury to spend according to the Quran on those who are deserving and in need. The hadith about intercession serves as a continuous, renewed gift that doesn't take anything from the sultan's pocket or treasury for the oppressed in his realm.

The hadith says: "My community will split into seventy-three sects, all of which will be in the fire except for one." The people asked, "Who are they, O Messenger of Allah?" He replied, "Those who follow what I and my companions are following."

We find that the followers of the sultan, whether they are from the Sunni, Shia, or any of the other seventy-three sects, will claim that they are the ones who remain true to the teachings of the Prophet and his companions. Meanwhile, they believe that all the others are in hell. However, if a Muslim thinks about it, they would realize that the Prophet's companions ended with their sect after the death of Uthman, and after the Quran was not just used for arbitration but also removed from the people's hands. All that remained were the versions of the Quran that the sultan's soldiers fabricated and attributed unfairly to the Prophet Muhammad ﷺ to give it divine authority and sanctity.

Even if there were some people left from the Prophet's followers after Uthman's death, they were among the Kharijites who rejected both warring factions. Eventually, these Kharijites strayed after the introduction of assassination and violence into their beliefs.

Some might think that the Mu'tazila also remained true to the teachings of the Prophet and his companions, but they were occupied with philosophical discussions and other side issues rather than maintaining correct Islamic beliefs. Thus, it must be acknowledged that no one remained true to the teachings of the Prophet and his companions; instead, everyone changed and altered the teachings after the Prophet Muhammad ﷺ.

The hadith in Sahih Muslim (2297) mentions: "I will stand at the reservoir (Hawd) and some people will come to me, but I will push them away and then call out: 'O my companions, my companions!' And it will be said: 'You do not know what they introduced after you.'" Another version (2295) says: "You do not know what they did after you. They kept turning back on their heels." Here's a simplified translation:

All these narrations reflect the reality but don't address where the mistake lies or where to start the correction. After the fall of the Ottoman Caliphate, all the so-called Islamic reformers tried to heal the

chronic disease with ointments, fats, and herbs, a disease that has deep roots going back to 35 AH (after Hijra). Their attempts were all unsuccessful, as expected, because the disease that has been embedded in Muslims for over fourteen hundred years cannot be cured except through surgery and amputation of what was implanted, which was never originally part of the religion.

We must completely stop the old sultanate religion by ceasing to follow what we call "authentic hadiths," which we will study in this book and show that they are far from accurate. We need to return to the message of Allah and the heavenly message, which is a blessing for all the worlds. We must return to the sacred text of the Quran, which we have neglected and replaced with the teachings of the sultan. We need to forget everything we heard in the past and return only to what Allah says clearly and straightforwardly, without needing any intermediary or translator. We should return to the flow of the correct verses of the Quran, as Allah says:

"Allah has revealed the best speech—a Book consistent with itself, containing repetitions. The skins shiver therefrom of those who fear their Lord; then their skins and their hearts soften to the remembrance of Allah. This is the guidance of Allah; He guides by it whom He wills. And whomsoever Allah leads astray, there is no guide for him." (39:23)

Allah did not tell us that only the sultan's scholars can understand the best words in His Book. Nor did Allah ever tell us to follow the hadiths and narratives of the sultan's soldiers. Following them would lead us astray, as those who sought to mislead us had their own interests in doing so.

I hope the reader does not misunderstand me. When I talk about surgical intervention, I am not advocating violence or force. Surgery, including amputation, should be done with care, especially when dealing with incorrect beliefs in the mind of a Muslim. This can only be achieved through الدعوة (calling to Allah's way) with wisdom and good advice, as mentioned in the Quran (16:125). There is no other way to call people than this.

In America, I have observed how people of the book have advanced in methods of calling to faith and doctrine. It is not shameful for us to learn from them now how to return to the way of Allah, especially since we have previously been misled by some who claimed to follow Islam but worked with the sultan and his forces, succeeding in misleading others even more.

Today, Muslims stand by as spectators, and this will not restore the situation to what it was during the time of the Prophet. We need to actively promote the religion of Allah again, because what people follow now is far from the true Islam of the Quran. Belief should always move forward, not backward. With the collective efforts of young people striving for a better life in this world and the next, they should read and understand the Quran and focus on its teachings rather than the hadiths of the sultan.

This effort requires the involvement of educated and aware youth who understand the truths of history. The pursuit of truth, goodness, and justice should be done through dialogue, reason, and logic without distortion by violence or terrorism. Gandhi achieved great success using peaceful methods, much more than if he had resorted to violence and force.

Allah created all living creatures, except for humans, to naturally follow His will. What does this mean?

In the Quran, Allah says:

"If your Lord had willed, He would have made all people on earth believe." (Surah Yunus 10:99)

To understand this, we need to think about Allah's creation, like ants, bees, lions, rabbits, sheep, horses, and camels. All of them follow Allah's laws perfectly. Each creature has its own way of living according to Allah's laws. For example, the way a lion lives is different from the way a rabbit lives.

Allah says:

"There is not an animal on earth, nor a bird that flies with its wings, but they are communities like you." (Surah Al-An'am 6:38)

These creatures were created to obey and follow Allah's laws without choice. They don't have the ability to choose; they are simply fulfilling the role Allah assigned to them.

Bees follow Allah's laws completely by instinct, as do all other creatures. This instinctive obedience ensures they do not harm themselves because harming oneself is the worst kind of wrongdoing. These creatures do not have contradictions in their nature or way of life; they are in harmony with what they were created for, obeying Allah's commands naturally, without choice or will.

Because of this, they do not experience inner conflict, temptation, or desires. They live in harmony with nature, without engaging in unnecessary violence or bloodshed, and do not know the concepts of poverty, wealth, or excess as humans do.

If Allah had created humans to follow His will automatically like other creatures, as some rulers claim through their manipulated teachings, there would be no need for prophets, divine laws, or the Quran. All creatures would then naturally follow Allah's commands without needing human religious guides.

Allah created humans differently from other creatures. He gave us the ability to choose, think, and make decisions freely, which sets us apart. This freedom and the power of will allow us to determine our path on earth and practice our humanity, even without divine intervention.

This great truth is something every person on earth needs to understand first. To help us grasp this truth, Allah says in the Quran: "If Allah had willed, He could have made you a single nation, but [He did this] to test you by what He has given you" (Surah Al-Ma'idah, 5:48).

In this verse, Allah addresses humans as a species and says that if He had wanted, He could have created us like other creatures, all following His laws naturally. However, He chose to give us the ability to be tested by what He has given us.

We should think about what Allah has given us that other creatures do not have. It is, as I explained earlier, the power of thought and free will, which is even free from Allah's direct intervention. Allah gave humans the freedom to make choices, but not absolute freedom in everything. We can choose to say yes or no, to follow the path of righteousness and rise above earthly desires, or to follow the path of temptation and earthly instincts.

Free will is central to our lives and God's purpose, as explained in the Quran and in my third book, "The Religion of the Most Merciful." God wants to elevate human beings through their free will and choices, guiding them towards Him with love and faith, rather than letting them revert to being like other creatures that do not have this choice.

Allah makes it clear that He wants to see how we use our intellect and free will on Earth. He chose to test us to determine who will choose to follow His path and obey His laws out of free will, unlike other creatures that follow His laws by mere creation, like the angels.

This is why Allah commanded all the angels to bow to humans, as humans are unique among God's creations. Allah wanted a creation that would follow, love, worship, and praise Him willingly, without coercion.

However, Allah did not make this choice easy. He allowed those who chose disbelief to become obstacles for the believers, trying to lead them astray from the right path that Allah sent through prophets and revelations, out of envy.

This was evident during the time of the Prophet Muhammad and his companions. But after the assassination of Uthman ibn Affan, they succeeded in leading us back to polytheism and the worship of false deities, even though we believed we were worshipping Allah alone. Isn't this a reality we face today?

Look around at the remaining messages and religions with ancient divine origins—though we may have forgotten them—such as those preached by Confucius, Buddha, and Zoroaster. These are old religions still present on Earth. Or consider what remains and is still practiced from the three divine religions—Judaism, Christianity, and Islam—promoted by the prophets mentioned by God in the Quran. If we examine what is currently practiced from these three religions, we find that all of them have been distorted by human devils

and the worldly rulers, who are the tyrants. These devils, loyal to the rulers, have altered these religions, making them call for the laws of the ruler rather than the laws of God. This is the polytheism that our Lord warned us about and wanted us to follow His laws by choice, unlike the rest of His creatures who follow His laws by force.

Thus, humans are the only creatures suffering on Earth due to poor choices and the failure to use their intellect as a weapon against the deceit of earthly devils and tyrants' helpers.

Humans end up worshipping the tyrant by obeying their laws and rejecting God's laws, even if they still profess the faith. To understand this better, we need to realize that worship means obedience. When people say someone is their servant, it means that person obeys only their commands and not others, with no freedom to say no.

But God, out of His grace, chose to warn us about all of this. He wanted to give us free will that precedes His will, so we can choose whether to obey or disobey His commands, and follow either the devils or His guidance and laws in the neglected Book of God.

He wanted to see who among us would follow Him and walk on His straight path, following what was revealed to the Prophet from God, which is the Quran.

We will be judged based on our choices. We cannot claim ignorance or negligence as an excuse, nor can we say we were unaware. This is because we failed to use the intellect and understanding God gave us, along with the means of knowledge, logic, and evidence. We unjustly caused ourselves to fall into polytheism and thereby wronged ourselves and future generations. If we do not awaken from our negligence and realize our reality, and take action to save ourselves from the hell we have created, we will remain in it, suffering to please the devils until the Day of Judgment. Our fate in the hereafter will match the actions we did on Earth. We will receive nothing but the hellfire as a just reward.

Those who commit polytheism with God have been forbidden from entering paradise, and their dwelling will be the fire, and the wrongdoers will have no helpers.

Muslims today might ask: But we have wronged ourselves, and not others.

I would say to them and to myself:

Have we not wronged ourselves? Is not self-wrongdoing, according to God, one of the greatest and most severe forms of wrongdoing?

One might say: We had no choice.

I would respond:

Did not God give us intellect and free will? And as we all heard in Surah Al-Ma'idah, verse 48:

"But to test you in what He has given you."

So, God wanted to test how well we use the intellect and free will He gave us. What have we done with it, and how have we used it? We haven't used it properly. Instead, we believed all the human devils and did what they wanted. This was not an injustice from God, but an injustice to ourselves, and we continue to wrong ourselves to this day.

We must not misunderstand the verses of the Quran and think that if we believe in God alone, we can then attack and kill those we judge as disbelievers because they are human devils. This is not our right at all.

God has never commanded us in any verse to kill or get rid of devils in this manner. There is no purification of faith through killing or racial cleansing in the Quran or Islam. Such things may exist in the laws of devils on Earth but not in God's law, which is a law of truth and justice for everyone.

God's law is about peace, love, and brotherhood for all. But if a believer remains cautious and aware, knowing that the truths of their faith are in the Book of God and accepts no substitute from anyone, then all the devils on Earth will find themselves out of work. They will see their places of vice and corruption close

down as their businesses fail. They will look for other work that people need, leading them to work in agriculture, trade, and industry instead of dealing in slavery, sex, drugs, alcohol, and harmful substances, which they currently promote to children and teenagers to corrupt them and exploit their money unjustly.

Judging Appearances:

We need to learn not to judge based on appearances or deceptive external forms. The verses of God should be the light for our understanding. If someone comes to us with news about a brother who has turned against us to serve his own interests, and brings us upsetting news, we should remember God's words if we are believers:

"O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful." (Surah Al-Hujurat, 49:6)

We should not act without verifying the truth of any information we receive with evidence and proof. You will never regret this approach because it aligns with God's advice and teachings. We should not be deceived by outward appearances, such as someone who seems pious with visible signs like frequent prayer, piety, a mark on the forehead, or constantly moving prayer beads. Such appearances can be misleading, and behind them, there might be deceit. We might find, over time, that their outward appearance matches their true character, and they are genuinely righteous. However, it is always wise to be cautious and inquire about a person's background and history.

If someone asks us about a person we know, we should first understand the reason for the inquiry. If the inquiry is for business, marriage, or other legitimate purposes, we should provide an honest testimony. As believers, it is our duty to give true information about someone, whether it is positive or negative. Speaking the truth about someone, even if it's negative, is not gossip or a sin if it's accurate; rather, it is a duty. On the other hand, if we conceal the truth or praise someone falsely, we are committing a wrong. If we are uncertain about someone, we should say that we have heard certain things but do not know their accuracy.

Many social issues among Muslims today stem from judging by appearances and giving room for deceitful schemes. Innocence is misplaced in such situations; instead, caution, suspicion, and vigilance are required to avoid the deceit of all forms of evil. Anyone telling you otherwise might be deceitful. God loves the strong, intelligent believer who is careful about their faith, self, honor, and wealth and is aware of the methods and tricks of deceitful individuals. God does not favor the naive believer who falls prey to every trick.

The two most important types of devils we need to beware of are:

1. The devil within ourselves that incites us to evil.
2. The devil among humans who appears as a friend or companion, someone who pretends to be supportive but is deceitful.

Imaginary creatures or demons are less dangerous compared to these human devils. Our human devils are more powerful and harmful than the demons of jinn.

We should not misunderstand the verses of the Quran with false notions. There are no illusions with God; illusions only exist in our minds if they lack knowledge and truth.

As mentioned in the Quran (Surah An-Nisa 4:38), if someone has a devil as their companion, it is a bad companion indeed. Here, the companion refers to a friend or associate who pretends to be truthful and supportive while hiding their true intentions. This is the kind of devil we must be cautious of. God has told us that we cannot see jinn, so they do not pose a direct threat to us as believers. However, human devils often ally with jinn devils, which is a different matter. For us, the focus is on being vigilant against the devils among humans. These human devils can become dangerous due to their disbelief and greed.

The Sixteenth: Fabrication in the Religion of God

Muslim scholars have agreed to use the term "fabrication" in the religion of God instead of the following words that God used in the Quran to describe it:

- "Who is more unjust than one who invents a lie against God or denies His signs?" (Surah Al-An'am 6:21)
- "Who is more unjust than one who lies against God and denies the truth when it comes to him?" (Surah Az-Zumar 39:32)
- "Who is more unjust than one who invents a lie against God to mislead people without knowledge?" (Surah Al-Imran 3:144)
- "Woe to those who write the book with their own hands and then say, 'This is from God,' to exchange it for a small price. Woe to them for what their hands have written, and woe to them for what they earn." (Surah Al-Baqarah 2:79)

These verses describe those who have fabricated lies in God's religion throughout history. However, Muslim scholars chose a new term for this kind of deceit, calling it "fabrication" (tahreef).

What does "fabrication" mean according to the Quran?

The best way to understand the meaning of a word in the Quran is to look at how it is used in the context of the verses. For example:

- "And the heaven He raised and set the balance" (Surah Ar-Rahman 55:7).
- "She said, 'My Lord, I have delivered a female,' and Allah knows best what she delivered" (Surah Al-Imran 3:36).
- "Have We not expanded for you, [O Muhammad], your breast? And We removed from you your burden" (Surah Ash-Sharh 94:1-2).
- "And the earth He laid out for the creatures" (Surah Ar-Rahman 55:10).
- "No female conceives or gives birth except with His knowledge" (Surah Al-Fajr 89:6).
- "There is no sin on you if you put down your weapons due to rain or if you are ill" (Surah An-Nisa 4:102).

The Sixteenth: Fabrication in the Religion of God (continued)

- "Before the Fajr prayer and when you remove your clothes at midday" (Surah An-Nur 24:58).
- "And We will set up the just scales for the Day of Resurrection" (Surah Al-Anbiya 21:47).
- "Indeed, the first house established for mankind was that at Bakkah" (Surah Al-Imran 3:96).
- "In it are couches raised high and cups placed" (Surah Al-Ghashiyah 88:13-14).

In Arabic, the term "fabrication" (tahreef) does not synonymously mean lying and fabricating about God. So, why do scholars continue to use this term to describe lies and fabrications in hadiths, even though these fabrications are well-established and known?

To avoid any misunderstanding that I might be speaking without knowledge, I will reference two contemporary scholars: Dr. Mustafa Al-Siba'i in his book "Sunnah," published by Al-Maktab Al-Islami in 1985, and Dr. Sheikh Muhammad Ajaj Al-Khatib, Head of the Department of Quranic and Hadith Sciences at Damascus University, in his book "Sunnah Before Compilation," published by Dar Al-Fikr in 1981.

Regarding Dr. Al-Siba'i's book:

He dedicated an entire chapter to the topic of fabrication in hadith, another chapter to the efforts of scholars to combat fabrication, and a third chapter to the results of those efforts.

To summarize his points:

He wrote under the heading "When Did Fabrication Begin?":

The year 40 AH (Hijra) was the dividing line between the purity of the Sunnah and its contamination with lies and fabrication. This period marked the beginning of using hadith for political and internal disputes, especially after the conflict between Ali and Muawiya turned into a bloody war, causing deaths and divisions among Muslims into various factions.

Each faction tried to support its position with the Quran and the Sunnah, and naturally, the Quran and Sunnah could not support every claim made by every faction. Some factions attempted to misinterpret the Quran and stretch the meanings of hadiths to fit their claims. They even fabricated hadiths attributed to the Prophet to support their arguments, especially when they could not find such support in the Quran due to its preservation and the widespread recitation by Muslims. This led to the issue of fabricated hadiths and the mixing of authentic hadiths with false ones.

The first area where fabricators focused was on the virtues of individuals. They created numerous hadiths praising their leaders and factions. It is said that the Shia were among the first to do this, according to their various sects.

Regarding the question of when fabrication started, it is clear that lies did not exist during the time of the Prophet or among his companions. They were trustworthy and did not lie to each other. Disagreements among them were purely differences in religious views, and everyone sought the truth.

Although it is true that the era of the Prophet and his companions was a golden age of faith with many sincere believers compared to hypocrites, it is incorrect to think that Satan was absent during that time and everyone became angelic. This has never happened and will not happen on earth because God's law is to keep both good and evil in constant struggle until the Day of Judgment.

Under the heading "Reasons Leading to Fabrication and the Environments in Which It Emerged," the first cause mentioned is political conflicts. Political factions became deeply involved in lying about the Prophet. Among these factions, the Rafi'ah (Shia) were considered the most deceitful. Malik was asked about the Rafi'ah and said: "Do not talk to them or respond to them, for they lie." It's notable that the Sheikh, perhaps unconsciously, used the term "lie" when discussing the Rafi'ah.

When researching the writings of the Rafi'ah, we find exactly the opposite claim, where they argue that the Sunnis are the most deceitful faction.

This is the natural outcome when people abandon God's path and follow other ways. God's path is only through following His Book alone. Anyone who adds another book alongside God's Book is committing shirk (associating partners with God), whether they are from the Shia or the Sunni; they are all equal before God.

Regarding the claims of the Shia and the Rafi'ah in Dr. Al-Siba'i's book as evidence of their fabrications:

Sunni scholars point to fabricated hadiths created by the Rafi'ah, such as the claim about the Prophet's will at Ghadir Khumm. According to this account, during his return from the Farewell Pilgrimage, the Prophet gathered the companions at a place called Ghadir Khumm, took Ali by the hand, and declared to the companions that Ali was his successor. Sunnis argue that this hadith is undoubtedly fabricated.

Another example is the claim that one should look to Ali to see the qualities of Adam in knowledge, Noah in piety, Abraham in patience, Moses in awe, and Jesus in worship. It is said that Ali is the balance of knowledge, with Hasan and Husayn being the strings and Fatimah the connection, and that the Imams are the column upon which the deeds of their followers are weighed.

Dr. Al-Siba'i also cites claims made by those who were biased towards Muawiya:

Unfortunately, some ignorant Sunni groups responded to these fabrications with their own, albeit more limited in scope. For example, one claim is that every tree in paradise has a leaf stating, "There is no god but Allah, Muhammad is the Messenger of Allah, Abu Bakr As-Siddiq, Umar Al-Farooq, and Uthman Dhul-Nurain."

Similarly, the followers of Muawiya and the Umayyads created hadiths such as, "There are three trustworthy ones: myself, Gabriel, and Muawiya. You are from me, Muawiya, and I am from you."

In paradise, I would miss only Muawiya, who would come after a long time. I would ask, "Where have you been, Muawiya?" and he would reply, "I have been with my Lord, conversing with Him." Then it would be said, "This is because of what was taken from your honor in this world." Similarly, supporters of the Abbasids fabricated a hadith to counter the false claim of Ali's succession, attributing to the Prophet the statement: "Abbas is my successor and heir."

If it is the year 135, it is for you and your children, Al-Saffah, Al-Mansur, and Al-Mahdi.

Regarding "Zandaqa" (heresy), it means hatred of Islam as a religion and state. The Islamic state overtook thrones and leaderships that were based on misleading people in their beliefs and humiliating them, using them for base desires and war. This was driven by rulers' ambitions for conquest and expansion.

A sincere Muslim scholar admitted that behind the conquests of the sultans was a strong desire for expansion and increasing power, regardless of spreading Islamic doctrine.

In discussing hypocrites and those with grudges, Sheikh Al-Siba'i describes how Islam, before such people took control of religious matters and its sciences, provided individual dignity, respect for faith, mental freedom, and eradicated superstitions and deceit. What happened after these hypocrites, whom the Sheikh refers to as heretics, took over the control of religious sources?

They found that the only way to take revenge on Islam was by corrupting its doctrines, distorting its virtues, and dividing its followers and supporters. Fabricating new hadiths became a major means of corruption and deception. They used various disguises—sometimes claiming to be Shia, sometimes adopting asceticism and Sufism, and sometimes engaging in philosophy and wisdom—all to undermine the structure built by Muhammad.

Here are examples of fabricated hadiths intended to corrupt the religion, undermine its respect among the wise and intellectuals, and reduce public belief to a level that invites ridicule from atheists:

- "Our Lord descends on the eve of Arafat on a green camel, greeting travelers and embracing pedestrians."
- "God created the angels from the hair of His arms and chest. I saw my Lord without any barrier between us, and I saw everything from Him, even a crown made of pearls."
- "God's eyes are so tired that the angels visit Him. When God wanted to create Himself, He created horses and made them sweat, and then created Himself from that sweat."
- "When God created letters, the letter 'B' bowed in prostration while 'A' stood up, refusing to bow with Iblis."

They also claimed:

- "Looking at a beautiful face is an act of worship."
- "Eggplant is a cure for every disease."

These heretics (hypocrites) inserted thousands of false hadiths into various topics such as beliefs, ethics, medicine, and legal matters. One heretic admitted to the Mahdi that he had fabricated a hundred hadiths that were circulating among people.

Many who have not confessed their lies still have their fabrications circulating in mosques and among Muslims today. Sheikh Al-Siba'i noted that tribal, linguistic, and sectarian biases were among the reasons for lying about the Prophet. For example, the Sho'ubi (nationalist) fabricated a hadith saying: "When God is angry, He sends revelation in Arabic, and when He is pleased, He sends revelation in Persian." In response, ignorant Arabs fabricated a similar hadith: "When God is angry, He sends revelation in Persian, and when He is pleased, He sends revelation in Arabic." Similarly, partisans of Abu Hanifa fabricated a hadith saying: "A man from my nation named Abu Hanifa will be the lantern of my community," and the partisans of Al-Shafi'i fabricated similar claims.

There will be a man in my community named Muhammad bin Idris who will be more harmful to my community than Iblis. Similar things are said in fabricated hadiths about the virtues of certain places, tribes, and times.

Under the section of stories and sermons as a reason for lying about the Prophet Muhammad in hadiths, it is written:

Preachers, many of whom do not fear God, have taken on the task of giving sermons. They only care about making people cry during their sessions and being admired for what they say.

Ibn Qutaybah, discussing the ways corruption entered into hadith, mentioned that one of these ways is through storytellers who attract people with amazing or sentimental stories. The common people are drawn to them if their stories are strange or touch the heart. For example, a storyteller might say:

"In Paradise, there are houris made of musk or saffron, with a waist that is perfectly proportioned. God, in His favor, will provide a palace made of white pearls, with seventy thousand compartments, and in each compartment, there will be seventy thousand domes. This continues for seventy thousand times."

One notable hadith from this category is:

Ahmad ibn Hanbal and Yahya ibn Ma'in prayed in the Mosque of Al-Rusafa, and a preacher came before them. He said: "Ahmad ibn Hanbal and Yahya ibn Ma'in told me (as a testimony of two just witnesses): Abdul Razzaq reported from Qatadah from Anas that the Prophet ﷺ said: 'Whoever says there is no god but Allah, God will create from each word a bird with a beak of gold and feathers of coral.'" Ahmad looked at Yahya, and Yahya looked at Ahmad. Ahmad said he had never heard this before. After the preacher finished, Yahya asked him who told him this. The preacher said it was Ahmad ibn Hanbal and Yahya ibn Ma'in. Yahya replied, "I am Yahya, and this is Ahmad. We have never heard this in the hadith of the Prophet. If it is true, it must be from someone else." The preacher then claimed that Yahya ibn Ma'in was foolish and that he only realized this now. Yahya asked, "How?" and the preacher replied:

Aren't there other people like Yahya ibn Ma'in and Ahmad ibn Hanbal in the world? I've written about seventeen of them.

Under the fifth section - Juridical and Theological Disputes:

The scholar wrote:

Ignorant and corrupt followers of various legal and theological schools have supported their views with fabricated hadiths. For example:

"Whoever raises their hands during prayer has no prayer." So, followers of this view do not raise their hands during prayer in the mosque, instead, they let their arms hang at their sides, believing this to be a required practice.

"Whoever says the Quran is created has disbelieved. Everything in the heavens and the earth is created except God and the Quran. There will come a group from my community who will say: The Quran is created. Whoever says this has disbelieved in Allah, and their wife is divorced from them immediately."

This is an official acknowledgment of associating partners with Allah, despite Allah saying repeatedly in the Quran, "Worship Allah and do not associate anything with Him" (Surah An-Nisa, 36).

Under the sixth section - Ignorance of Religion with a Desire for Good:

The scholar wrote:

Many ascetics, worshippers, and righteous people, who thought that fabricating hadiths about encouragement and warnings would bring them closer to Allah and serve Islam, made up false hadiths. They believed this would make people more enthusiastic about worship and obedience. When scholars criticized them and reminded them of the hadith, "Whoever lies about me intentionally should prepare their place in the Fire," they responded that they were lying for the sake of Allah, not against Him. This shows their ignorance of religion, dominance of personal desires, and negligence.

Among these fabricators was Ghulam Khalil, who was an ascetic detached from worldly pleasures, dedicated to worship and piety, and beloved by the common people. Even Baghdad closed its markets on the day of his death in mourning. However, Satan inspired him to fabricate hadiths about the virtues of specific recitations and supplications. When asked if these hadiths were about softening hearts, he replied:

"We made them up to soften the hearts of the common people."

I believe scholars should have recognized that the hadith:

"Whoever lies about me intentionally should prepare their place in the Fire" is a fabricated and false statement about both Allah and the Prophet. There is no specific case where lying is permissible; lying is wrong in all its forms.

However, scholars accepted an exception, even though there is a clear hadith that states: "Whoever lies about me should prepare their place in the Fire," as found in Sahih al-Bukhari and other sources like Fath al-Bari and al-Kifaya. Another hadith from a great companion, Uthman ibn Affan, says: "Whoever says something about me that I did not say should prepare their place in the Fire," found in accepted books and collections.

These hadiths do not allow anyone, whether intentionally or unintentionally, to lie about Allah and the Prophet. Lying, which is one of the major sins, becomes even more severe when it involves lying about Allah and the Prophet. It should be considered one of the gravest crimes. So why did scholars minimize this serious crime and categorize it as a minor offense by using the term "fabrication" instead of "falsehood"? By accepting the exception of intentional lying, scholars opened the door to anyone tempted by Satan to lie. I believe this was not a coincidence but a deliberate act, as I have detailed in my book.

Dr. al-Sebai, may Allah have mercy on him, wrote under the seventh section titled:

"Seeking favor with kings and rulers by agreeing with their desires."

An example of this is what Ghiyath ibn Ibrahim did. He went to the caliph al-Mahdi while he was playing with pigeons and narrated the well-known hadith: "There is no precedence except in the case of a blade, a shoe, or a hoof, and he added, 'or a wing'," to please al-Mahdi. As a reward, al-Mahdi gave him ten thousand dirhams. After Ghiyath left, al-Mahdi said, "I bear witness that your back is the back of a liar against the Prophet of Allah," and he ordered the pigeons to be slaughtered.

This is a serious issue. It needs to be explained why the caliph rewarded someone who committed a major crime, such as lying about Allah and the Prophet, with ten thousand dirhams publicly.

When readers understand the reason, it will be less surprising. It should be explained that such liars are valuable to rulers during crises, as they lie on behalf of the ruler in important financial or political matters. This is why rulers often tolerated people like Ghiyath, even though their names are not always revealed to us.

As mentioned in the book, the scholar also identifies other reasons for fabricating hadiths, such as the desire to present novel hadiths, defend personal opinions, seek revenge against certain groups, or promote specific interests. Scholars have elaborated on these reasons and provided various examples.

In conclusion, material and worldly interests are often behind the fabrication of hadiths. Dr. Mustafa al-Sebai, in his book "Sunnah," notes that the leniency of Muslim rulers and princes with fabricators had a harmful impact on religion. If they had taken a serious stance and dealt with such fabricators as prescribed by Allah, the spread of these falsehoods would have been prevented. Unfortunately, even caliphs like al-Mahdi, despite recognizing Ghiyath ibn Ibrahim's lies and additions to hadiths, rewarded him with ten thousand dirhams to please his own desires.

This statement, with all due respect to Dr. Sebai, is similar to saying: If mafia bosses around the world and leaders of other terrorist gangs collaborated to eliminate criminal gangs, humanity would be relieved from terrorism and the intimidation of innocent people worldwide.

How can we imagine that a ruler, who initially sought to transform the intellectual mindset of Muslims from a scientific perspective as advocated by the Quran and practically implemented by the Prophet Muhammad and his companions, would then work to reverse this mindset back to the pre-Islamic era of illusions and falsehoods with the help of his soldiers? It is unrealistic to expect such a ruler to restore truth and dismantle what has been established and entrenched. We know that these soldiers were his right hand in everything he did throughout Muslim history. All rulers, from the first Umayyad caliph to the last Ottoman sultan, did this without exception, except for one: Umar ibn Abdul Aziz of the Umayyad dynasty.

After hearing Dr. Sebai's testimony, we turn to Dr. Sheikh Muhammad Ajaj al-Khatib's testimony in his book "The Sunnah Before Compilation." Dr. Khatib wrote under the title "The Beginning of Fabrication and Its Causes":

The hadith of the Prophet remained pure, free from lies, distortion, and fabrication as long as the community was united under the four Rightly Guided Caliphs. This was before the division into sects and parties and before individuals with personal interests and desires infiltrated their ranks.

Thus, sects and groups emerged, taking on a religious form that significantly impacted the development of religious schools in Islam. Each group tried to support its claims with the Quran and Sunnah. Naturally, not every group found support for its claims in the Quran and Sunnah, so some interpreted the Quran in ways that it did not support and twisted some hadith texts. However, this did not achieve their goals, and with the abundance of Quranic memorization, they turned to distorting and adding to the hadith. Fabrication increased over time until authentic hadiths were mixed with fabricated ones. Fabricated hadiths appeared praising the four caliphs and other leaders of sects and political groups. Then, explicit hadiths emerged to support political doctrines and religious sects. Fabricated hadiths were born alongside the emergence of sects.

Fabrication of hadith wasn't limited to praising individuals, supporting opinions, ideologies, and political sects. It extended to various aspects of life, covering almost every area, such as virtues and vices, the merits of different places and days, various acts of worship, transactions, food, etiquette, asceticism, remembrance, prayers, medicine, illness, trials, inheritance, and more.

Dr. Khatib summarizes the main reasons for lying and fabricating hadith against God and the Prophet in a diplomatic manner, avoiding directly calling the liars liars. This is because such accusations harm others before harming oneself. If God did not hesitate to label the fabricator as a liar and wicked, why should we be shy or avoid calling a spade a spade? All we have here is deceit and fabrication.

Just as we deny that the Companions were involved in fabricating hadith, we also reject such claims about the major followers and scholars. If fabrication began in the early years of the Hijri calendar, it came from some careless and ignorant individuals.

This statement is scientifically accurate because it implicitly acknowledges that Satan is still alive and active on earth, able to lead people astray, though not to the same extent for everyone. The extent of deception varies based on each person's level of faith, knowledge, and understanding.

Under the title "Reasons for Fabrication," Dr. Khatib wrote: Under the title "Reasons for Fabrication," Dr. Khatib wrote:

1. Political factions, which he detailed as follows:
 - A. The impact of Shia and their opponents in fabricating hadith.
 - B. The Khawarij and their role in fabricating hadith.

Dr. Khatib avoided mentioning the impact of the Sunnis on hadith fabrication, perhaps including them under the term "their opponents" after discussing the Shia. However, this isn't sufficient; diplomacy alone will not solve the problems of Muslims. We must all admit that we are all at fault. We have all erred and need to return to the truth. The Sunnis, who make up the vast majority of Muslims, have made significant mistakes.

Dr. Khatib also wrote about hypocrites and haters under the title:

- Enemies of Islam: Heretics.
- Racial division and tribal and national prejudice.
- Storytellers.
- Desire for goodness combined with ignorance of religion.

I have previously shown that some of the conflicts and the emergence of political and religious factions led these groups to fabricate hadith to support their beliefs, elevate their leaders, and undermine their opponents. This impact was also seen among some righteous and ascetic individuals who, disheartened by the division and fragmentation of the ummah, fabricated hadith to reconcile disputants and elevate their leaders. Over time, seeing people distracted by worldly matters, they created hadiths that urged fear and hope, believing this would please God.

Ali bin al-Madini reported that Jareer bin Abdul Wahid said Abdullah bin al-Masoor used to fabricate hadiths, only making up what involved manners or asceticism, claiming it was beneficial for those who listened. Abdullah bin al-Masoor, also known as Abu Ja'far al-Mada'ini, fabricated sayings attributed to the Prophet that were not from him, which people accepted in prayers and similar contexts.

Their ignorance of religion led them to believe that fabricating hadith to encourage good deeds was acceptable, even though these false hadiths were not fulfilling their purpose. They would fabricate lies about the Prophet and justify it by ignoring the warning, "Whoever lies about me deliberately, let him take his place in the Fire." They said: "We did not lie about him; we lied for him." It is strange and unfortunate that their apparent piety deceived the public, who trusted and believed in them. This made their danger to the religion even greater than others because people could not imagine such righteous and ascetic individuals lying. Muhammad bin Yahya bin Saeed al-Qattan reported from his father:

"We have not seen anyone more deceitful in hadith than the so-called righteous."

And from Yahya bin Saeed al-Qattan:

"I have never seen anyone more deceitful in hadith than those who claim to be righteous and ascetic."

Sectarian and Theological Disputes:

Proximity to Rulers:

Other Reasons:

In discussing other reasons, he wrote:

"Some fabricated hadiths to promote specific types of food or professions to elevate their status, or for other purposes."

Today, Muslims cannot fully grasp the extent of the damage caused by those who fabricated lies about God and the Prophet unless they understand that these hadiths were used to interpret and explain the Quran. As a result, Quranic interpretation became flexible to suit the interests of those who selected hadiths to support their ideas and goals, allowing them to interpret meanings as they wished. Thus, religion became a plaything for powerful political figures or ignorant individuals who, believing they were not intentionally lying about God and the Prophet but rather serving the ummah, fabricated lies to elevate Islam and Muslims.

This is why, to this day, Muslim scholars have avoided critically examining the content of the books of Bukhari and Muslim. Despite my efforts in this book to prove that these scholars hoped someone would scrutinize these hadiths to reveal their contradictions with the Quran, with themselves, and with the Prophet's morals, everyone has shied away from this task for the following reasons: If Islamic scholarship, which relies entirely on hadiths, most of which, as I have demonstrated in this book, come from distorted texts of the Torah, Bible, and Talmud, were to be critically examined, it would imply a denial of all its knowledge. This is the last thing we would expect from them. If Bukhari and Muslim were discredited, there would be no knowledge left for them. Thus, we need to understand why religious leaders cling to the remaining hadiths and claim they represent true knowledge. They do so because if doubts are cast on

these hadiths, people would question the entire body of their knowledge, leaving only the Quran. Yet, Muslims today have largely neglected the Quran, treating it as a text to be recited for the deceased or on special occasions, rather than engaging with its teachings deeply.

Now, after hearing the testimonies from contemporary Muslims about what is called the Sunnah or prophetic hadith, we should examine the hadiths in Bukhari and Muslim under rigorous scrutiny to determine their true nature. Are they fabrications about God, the Prophet, and believers for worldly purposes and interests, or are they sacred hadiths and revelations from heaven, similar to the revelation of the Quran?

Seventeenth: Who is Imam Bukhari?

Imam Bukhari, whose full name is Muhammad bin Ismail bin Ibrahim bin al-Mughira bin Bardizba al-Jaafi, is widely recognized as the leading scholar of hadith in his time. His book, "Sahih al-Bukhari," is highly esteemed and accepted by scholars and Muslims alike as accurate and authentic.

Orphaned at a young age, he was raised by his mother and developed an early passion for memorizing hadith while still in school. By the age of sixteen, he had memorized many famous books and was said to have memorized seventy thousand hadiths as a child. He performed Hajj at eighteen and traveled extensively to study under over a thousand scholars, from whom he collected hadiths.

Bukhari's teachings influenced many, including Muslim, who studied under him and held him in high regard. Other scholars like al-Tirmidhi and al-Nasa'i also reported his hadiths. He visited Baghdad eight times, where Imam Ahmad encouraged him to stay there and criticized his return to Khurasan.

Once, when he visited Samarkand, he encountered four hundred hadith scholars who had mixed various chains of transmission and altered the texts. Bukhari was able to correct all these hadiths and restore their proper chains of transmission. He was known for his remarkable memory, reportedly being able to memorize a book with just one glance. This extraordinary ability is often described as legendary.

Imam Bukhari's Final Years and Death

Some rulers invited Imam Bukhari to their court to hear his teachings, but he refused to go to them and instead invited them to come to him if they wished. This refusal displeased the ruler, Khalid bin Ahmad al-Dhahli, the deputy of the Sultan in Bukhara.

It happened that a letter came from Muhammad bin Yahya al-Dhahli accusing Bukhari of saying that the Quran is created. There had been a disagreement between Muhammad bin Yahya al-Dhahli and Bukhari on this issue, and Bukhari had written a book called "Actions of the Servants" on the subject. To discredit Bukhari, some tried to deter people from listening to him, even though he was highly respected and was greeted with gold and silver upon his return to Bukhara.

Because of this, he was ordered to be exiled from Bukhara. He left for a place called Khartank, a few miles from Samarkand. Shortly after, he fell ill and passed away on the night of Eid al-Fitr, during the evening prayer, in the year 256 AH (870 CE). He was sixty-two years old at the time of his death. May Allah have mercy on him.

Who is Imam Muslim?

Imam Muslim Abu al-Husayn al-Qushayri al-Naysaburi was a prominent scholar of Hadith, known for his compilation "Sahih Muslim," which is considered second only to "Sahih Bukhari" by many scholars. Some scholars from North Africa and Abu Ali al-Naysaburi from the East even preferred "Sahih Muslim" over "Sahih Bukhari" because it contains fewer comments and presents the hadiths in complete form without the divisions found in Bukhari's compilation.

Muslim traveled extensively, visiting Iraq, the Hijaz, the Levant, and Egypt, and he heard hadiths from many scholars, whose names are listed by our teacher, the Moroccan scholar.

According to al-Khatib, quoting from narrators, Abu Zar'ah and Abu Hatim placed Muslim bin al-Hajjaj above other scholars of their time in terms of knowledge of authentic hadith. Muslim claimed to have compiled his

"Sahih" from 300,000 hadiths he had heard. Abu Ali al-Husayn bin Ali al-Naysaburi said that nothing under the sky is more authentic than Muslim's book.

Ishaq bin Mansur al-Muslim said that as long as Muslim remains, goodness will not be lost for the Muslims. Abu Abdullah Muhammad bin Ya'qub al-Akhram mentioned that there is little difference between Bukhari and Muslim in terms of their authentication of hadiths.

Al-Khatib noted that Muslim followed the path of Bukhari, emulating his methods. When Bukhari visited Naysabur towards the end of his life, Muslim constantly sought knowledge from him. Al-Hassan al-Darqutni stated that without Bukhari, Muslim would not have achieved his prominence. Al-Khatib also reported that Abu Hamid Ahmad bin Hamdan al-Qassaa witnessed Muslim bin al-Hajjaj visiting Muhammad bin Ismail al-Bukhari, where he kissed his forehead and expressed his reverence, saying he wanted to kiss his feet, calling him "the master of the masters and the leader of the narrators, and the expert in the science of hadith." Imam Muslim defended Bukhari strongly. He had a disagreement with Muhammad bin Yahya al-Dhuhli in Nishapur about the issue of the Quran's words. Al-Dhuhli had announced in a meeting, where Muslim bin al-Hajjaj was present, that anyone who agreed with Bukhari's view on the Quran's words should leave the gathering. Muslim immediately went home, gathered everything he had learned from al-Dhuhli, and sent it back to him, completely ceasing to narrate from al-Dhuhli. This led to a complete estrangement between them.

According to al-Khatib, Muslim passed away after a study session where he was asked about a hadith he did not know. He returned home, lit a lamp, and told his family not to let anyone in that night. He spent the night eating dates from a basket and reviewing hadiths, eating a date and then reviewing a hadith, and so on. He continued this until he had finished the basket of dates and became ill, eventually dying from this illness on a Sunday. He was 77 years old at the time of his death. May Allah have mercy on him.

Chapter One

Hadiths that Do Not Contradict the Verses of the Quran

I personally conducted a thorough research of all the hadiths found in the collections of Sahih Bukhari and Sahih Muslim, analyzing each hadith individually and comparing its meanings to the verses of the Quran. I found that there are 293 hadiths in Sahih Muslim that do not contradict the meanings of the Quranic verses. Similarly, there are 196 hadiths in Sahih Bukhari that meet the same criteria.

Thus, the total number of such hadiths in both collections is 489. This does not necessarily mean that all these hadiths were definitely said by the Prophet Muhammad. No one can be completely certain about this, as it is solely within the knowledge of Allah. Hadiths, as we know, are narrations from human beings who are prone to error, forgetfulness, and influence from Satan.

Given these four factors, certainty is impossible, especially since the narration of hadiths took a very long time to be compiled officially during the Abbasid era by the scholars Bukhari and Muslim. Previously, writing down hadiths was minimal, and those who did so considered themselves to be committing a sin, knowing it was contrary to the Prophet's command that everyone should obey: "Do not write anything from me except the Quran. Whoever writes anything other than the Quran, let him erase it."

Furthermore, among these hadiths, many do not contradict the Quran, but I do not believe that the Prophet issued them as commands. They are related to formal issues that do not affect Islamic doctrine. For example, Hadith 259 in Sahih Muslim: "Trim the mustaches and let the beards grow." Although this hadith does not contradict the Quran, I do not think it was a command for all Muslims worldwide, as it is not a divine law or scientific fact.

Similarly, Hadith 5899 in Sahih Bukhari: "The Prophet said, 'The Jews and Christians do not dye their hair, so you should differ from them.'" This hadith also does not contradict the Quran. However, I cannot assert that it was a command from the Prophet. Therefore, there is no need to review all 489 hadiths in this book; I will provide some examples to inform readers who prefer a concise discussion rather than an extensive examination.

Examples of Hadiths that Do Not Contradict the Quranic Verses:

Introduction:

As previously mentioned, the purpose here is not to assert that these hadiths are definitely true or that the Prophet Muhammad certainly said them. You are already aware of the history of hadith and the extensive alterations it underwent by narrators. Hadith became a lucrative business during the Umayyad and Abbasid periods, differing greatly from the era of the Prophet when a companion would narrate hadith without expecting any material gain, despite facing significant challenges. For example, they might be asked by officials to provide proof of the authenticity of what they narrated, or face severe punishments like being whipped, as happened to three companions whom Umar ibn al-Khattab, the Caliph, imprisoned for excessively narrating hadith, though not for accusing them of lying.

However, these issues changed over time with the shifting political landscape and the nature of governance after the Umayyad dynasty took power. The Islamic consultative system evolved into a hereditary monarchy, transforming a single hadith into something that could elevate a companion to wealth and status, whereas previously, they might not have received any financial support for their knowledge.

According to what Imam Bukhari mentioned, he excluded 600,000 hadiths when compiling his collection, resulting in approximately 7,000 hadiths, which means he selected only about 1% of the total narrations. For example, if we have water stored in a tank and some impurities enter it that cannot be separated by filters, such as dirt and sand, the water is considered contaminated and must be discarded. This situation is similar to hadiths. We can't be absolutely certain about a single hadith and say with confidence that the Prophet Muhammad never said it, except for what is mentioned in the Quran.

For instance, there are Quranic verses that mention certain statements:

- "Indeed, Allah has heard the statement of those who said, 'Allah is poor, while we are rich.'" (Surah Al-Imran, 3:181)
- "And Allah has heard the woman who argues with you about her husband and complains to Allah." (Surah Al-Mujadila, 58:1)
- "If you do not aid him, Allah has already aided him when those who disbelieved drove him out, the second of two, when they were in the cave. When he said to his companion, 'Do not grieve; indeed Allah is with us.'" (Surah At-Tawbah, 9:40)

A neutral study of the Prophet's biography from various sources reveals many facts. For example, almost all the companions were committed to not narrating hadiths, especially the major companions who understood Islam better. This was a reality; not everyone understands or learns the same way. The major figures, like the four rightly guided caliphs, grasped the spirit and objectives of Islam, while others, like Abu Huraira, were focused on learning and memorizing hadiths.

For instance, Uthman ibn Affan rarely narrated hadiths, and Abdullah ibn Umar also seldom narrated hadiths. Similarly, we can see how Abu Bakr and Umar ibn al-Khattab approached hadith and narration. To help readers understand these facts, I conducted a thorough review of all the companions mentioned in the biography who attended the Battle of Badr. I found that all those who witnessed Badr and died before the great fitna (civil war) and before the murder of Uthman ibn Affan in 35 AH (Islamic calendar), and who did not participate in the trade of hadiths, narrated only 267 hadiths in total. This means about one hadith per companion. In contrast, a single companion who lived through the profitable period of hadith trading narrated 5,374 hadiths—about twenty times more than all the companions who lived before Uthman's death. It is worth noting that this companion only saw the Prophet in the last three years of his life.

I have excluded Abdullah ibn Umar from this review, who reportedly increased his narration during the Umayyad period, but only Allah knows.

Now, I will mention some hadiths that do not contradict the Quran and its verses. I want to remind the reader of an important point: I am human like everyone else, subject to error, forgetfulness, and even deceit if I am not cautious and vigilant. Therefore, please excuse me for not being perfect as one might wish, as perfection belongs only to Allah, the Lord of all worlds.

Here are examples of hadiths that do not contradict the Quranic verses: I will begin with those concerning falsehood, which are found in Sahih Muslim and its introduction.

1. This is a well-known saying from the Prophet ﷺ: *"Whoever reports a hadith from me and thinks it is a lie, he is one of the liars."*
2. Another hadith from the same introduction: *"Do not lie about me, for whoever lies about me will enter the Fire."*

And from Al-Mughira ibn Shu'ba: *"Lying about me is not like lying about anyone else."*

3. One of the important hadiths is the one that forbids asking about and interpreting the ambiguous verses in the Quran.
4. Hadith number 10 in the series (11) from Sahih Muslim, reported by Anas: *"We were forbidden in the Quran to ask the Prophet ﷺ about anything."*

Of course, this does not mean that Allah has forbidden people from asking about religious matters, worship, and legal rulings mentioned in the Quran. Rather, it refers to the ambiguous verses, which will be interpreted in the future by real scholars who will uncover their meanings and secrets. I have explained this in detail in its appropriate section of this book.

5. Hadith proving that the supposed Book of Wisdom for Muslims, claimed to be the sayings of the Prophet, is another book:

Hadith 37 - Series 60 in Sahih Muslim, from Imran ibn Husain: The Prophet ﷺ said, "Modesty brings nothing but good." Bishr ibn Ka'b then said, "It is written in the Book of Wisdom: 'From it comes dignity and tranquility.'" Imran replied, "You speak to me about the Prophet's words while talking to me about your own scriptures?"

6. Hadith proving that the miracle given to Muslims, which came through the Prophet ﷺ, is the complete revelation of the Quran, preserved from any additions or omissions, unlike other divine messages:

Hadith 152 - Series 299 in Sahih Muslim, reported by Abu Huraira: The Prophet ﷺ said, "No prophet was given any signs like those given to me, but I was given revelation that Allah revealed to me. I hope to have the largest following on the Day of Judgment."

7. Hadith demonstrating the simplicity of the religious obligations in Islam:

Hadith 11 - Series 8 in Sahih Muslim, from Talha ibn Abdullah: A man from Najd, with disheveled hair, came to the Prophet ﷺ asking about Islam. The Prophet ﷺ said, "Five prayers a day and night." The man asked, "Is there anything more?" The Prophet replied, "No, unless you volunteer." The man asked about fasting Ramadan. The Prophet ﷺ said, "No, unless you volunteer." He then asked about zakat. The Prophet ﷺ said, "No, unless you volunteer." The man turned away saying, "By Allah, I will not add to this or subtract from it." The Prophet ﷺ said, "He will succeed if he is truthful."

8. Hadith about the virtue of modesty:

Hadith 24 in Sahih Bukhari, from Salim ibn Abdullah from his father: The Prophet ﷺ passed by a man from the Ansar who was reprimanding his brother for being too modest. The Prophet ﷺ said, "Leave him, for modesty is part of faith."

9. Hadith about the sweetness of faith:

Hadith 21 in Sahih Bukhari, from Anas ibn Malik: The Prophet ﷺ said, "Three things, whoever possesses them will find the sweetness of faith."

10. Hadith about loving Allah and His Messenger: Hadith 10 in Sahih Bukhari, from Anas: The Prophet ﷺ said, "None of you truly believes until Allah and His Messenger are more loved by him than anything

else, and he loves a person only for Allah's sake, and he hates to return to disbelief after Allah has saved him, just as he hates to be thrown into the fire."

11. **Hadith about loving others as oneself:** *Hadith 11 in Sahih Bukhari, from Anas: The Prophet ﷺ said, "None of you truly believes until he loves for his brother what he loves for himself."*
12. **Hadith about trust and neighborly conduct:** *Hadith 12 in Sahih Muslim, from Abu Huraira: The Prophet ﷺ said, "He will not enter Paradise whose neighbor does not feel safe from his harm."*
13. **Hadith about the signs of hypocrisy:** *Hadith 13 in Sahih Bukhari, from Abu Huraira: The Prophet ﷺ said, "The signs of a hypocrite are three: when he speaks, he lies; when he makes a promise, he breaks it; and when he is trusted, he betrays that trust."*
14. **Hadith about the severity of insulting a Muslim:** *Hadith 14 in Sahih Bukhari, from Zubair: I asked Abu Wail about the Murji'ah (a group), and he told me that Abdullah said that the Prophet ﷺ said, "Cursing a Muslim is a sinful act, and fighting him is disbelief."*
15. **Hadith about avoiding discord among Muslims:** *Hadith 15 in Sahih Muslim, from Abu Zar'ah: The Prophet ﷺ said during his Farewell Pilgrimage, "Do not revert to disbelief after me by striking each other's necks."*
16. **Hadith about martyrdom and self-defense:** *Hadith 16 in Sahih Muslim, from Abu Huraira: A man came to the Prophet ﷺ and asked, "O Messenger of Allah, what if a man comes to take my wealth?" The Prophet ﷺ replied, "What if he kills you?" The man said, "Then you are a martyr." The Prophet ﷺ asked, "What if you kill him?" The man replied, "He is in the Fire."*
17. **Hadith about ease and encouragement in religion:** *Hadith 17 in Sahih Bukhari, from Anas: The Prophet ﷺ said, "Make things easy, not difficult. Give good news, not a reason for people to turn away."*
18. **Hadith about performing rites of Hajj:** *Hadith 18 in Sahih Bukhari, from Ibn Abbas: The Prophet ﷺ was asked about his pilgrimage. He said, "I slaughtered before I threw the stones." He gestured with his hand and said, "No harm." He also said, "I shaved before I slaughtered." He gestured with his hand and said, "No harm." (This reflects the principle that Islam is a religion of ease, not hardship.) Here is the translation into simple English:*
19. **Hadith about not lying about the Prophet:** *Hadith 18 in Sahih Bukhari, from Rabee' bin Harash: I heard Ali say that the Prophet ﷺ said, "Do not lie about me, for whoever lies about me will enter the Fire."*
20. **Hadith about lying about the Prophet:** *Hadith 19 in Sahih Bukhari, from Zubair bin Al-Awwam: He said, "I did not part from him, but I heard him say, 'Whoever lies about me should prepare his place in the Fire.'"*

The addition of the word "intentionally" to other hadiths is considered an alteration because it allows for lying about the Prophet under the guise of not lying to him directly. This was excluded from the hadiths that match the Quranic texts, as Allah does not permit a believer to lie for anyone if they understand the essence of Islam correctly.

21. **Hadith about not speaking falsely about the Prophet:** *Hadith 20 in Sahih Bukhari, from Salma bin Al-Akwa: The Prophet ﷺ said, "Whoever says something about me that I did not say, let him prepare his place in the Fire."*
22. **Hadith about the requirement for ablution:** *Hadith 21 in Sahih Bukhari, from Abu Huraira: The Prophet ﷺ said, "Prayer is not accepted from one who is in a state of impurity until he performs ablution." A man from Hadramaut asked, "What is impurity, Abu Huraira?" He replied, "It is passing gas or relieving oneself."*

If the last part of this hadith were attributed to the Prophet as his words, I would exclude the entire hadith because it contradicts the Prophet's character and his usual manner of responding.

23. Hadith about following the Sunnah: *Hadith 22 in Sahih Bukhari, from Ibn Umar: The Prophet ﷺ said, "Oppose the polytheists. Trim the mustaches and grow the beards."*

"This topic is about formalities that have no connection to Islam, belief, or faith.

I kept it as mentioned earlier because there is nothing in the Quran that contradicts it. Interestingly, visitors to New York notice that the people most committed to this Sunnah are the Jews, who trim their mustaches and grow their beards, just as the Prophet ﷺ said in this hadith, according to the narration.

Hadith 23 in Sahih Muslim, from Abdullah bin Abu Qatada, reported from his father: The Prophet ﷺ said, 'None of you should hold his private part with his right hand while urinating, nor should he clean himself with his right hand, nor should he breathe into a container.'

These practices were necessary only in the time of the Prophet ﷺ and under his circumstances, when water was scarce. Since believers would eat with their right hands and might not always have water to clean themselves, the Prophet wanted to keep the right hand clean. However, with the availability of water and various cleaning agents today, this hadith is no longer relevant. This is one reason why the Prophet discouraged recording his sayings, as they were situational and became obsolete with changing conditions. And thankfully, those conditions have changed."

24 - Hadith 252 in Sahih Muslim, from Abu Huraira, reported that the Prophet ﷺ said:

"If I did not want to put a burden on the believers, I would have commanded them to use the siwak (tooth-stick) for every prayer." This hadith is a call for general cleanliness, as keeping the mouth and teeth clean helps avoid bad breath and tooth decay. It encourages overall cleanliness for all Muslims.

25 - Hadith 278, also from Abu Huraira, reports that the Prophet ﷺ said:

"When any of you wakes up from sleep, do not dip your hand into a container until you have washed it three times, for you do not know where your hand has been during the night."

This is a clear call for general cleanliness from impurities. These practices are things that every Muslim can understand with advancing knowledge and cultural development. Most of the hadiths that remain and do not contradict the Quran are directly related to Islamic worship practices such as prayer, fasting, and pilgrimage, as well as general cleanliness, like ablution, washing, and purity. These practices have not been altered because there is no direct benefit for the ruler or his soldiers in changing them. Instead, maintaining and encouraging these practices serves the rulers' interests by fostering a mindset of obedience, which I refer to in this book as a "herd mentality" or a model taken from the books of the People of the Book. I will discuss this topic in detail in a special section of this book.

26 - Hadith 363 in Sahih Muslim, from Ibn Abbas, reports that the Prophet ﷺ was told about a sheep given in charity to Maimuna's servant, which had died. The Prophet ﷺ said: Here is the translation into simple English:

27 - Hadith 481 in Sahih Bukhari, from Abu Musa, reports that the Prophet ﷺ said:

"A believer to another believer is like a solid building—one part supports the other." Another narration adds, "They strengthen each other" and shows his fingers interlocked. This hadith is clear and doesn't need further explanation.

28 - Hadith 391 in Sahih Muslim, from Anas, reports that the Prophet ﷺ said:

"Straighten your rows, for straightening the rows is part of completing the prayer."

29 - Hadith 451 in Sahih Muslim, from Abu Qatadah, reports that the Prophet ﷺ said:

"If any of you's wife asks for permission to go to the mosque, do not prevent her."

Comment: There is an important topic I want to address at the end of mentioning the hadiths that do not contradict the Quran, which are generally related to prayer, zakat, and pilgrimage. I have faced a lot of criticism from Muslims during discussions about the Prophet's prohibition of recording and writing hadiths.

The Prophet and his companions always emphasized holding onto the Quran as the foundation of Islam. Critics of my view often question:

"Without the prophetic hadiths, how would Muslims know the number of rak'ahs in each prayer? And without the hadiths, how would they know the minimum zakat, which is one-fortieth of their wealth? These are all obligatory acts not mentioned in the Quran." To clarify this confusion, I will use the following example. To illustrate, consider that a mute person cannot speak because they cannot hear. However, this does not prevent them from learning a profession or understanding politics or being knowledgeable about Islam and its duties. The reality is that even mute individuals can still be educated and aware of various aspects of life.

The point of this example is to show that there are other ways to convey information besides verbal narration. For example:

Since the revelation to Prophet Muhammad until today, Islam has never been interrupted. There has never been a historical period when Islam was absent and then returned. This means that Islam has been continuously present from the time of the Prophet to the present day.

Therefore, those who saw the Prophet perform prayers, make ablutions, fast, break his fast, and perform pilgrimage did so continuously. If the Prophet had prohibited discussing these topics and only allowed them to be learned through imitation (as a mute person learns), the methods of ablution, prayer, pilgrimage, and fasting would still have reached us without any loss. Verbal narration is not strictly necessary in this case.

Another important point I want to mention, which I covered in my first book, "Warning from the Sky," is that Allah, who is always truthful and never forgets, makes no mistakes, and is unlike us in any way, says in His Holy Book:

"We have not neglected anything in the Book" (Quran 6:38).

This means, for those who understand the Quran, that Allah has not left out any important subject related to human religion, life, or work in Islam from the Quran. The difference lies in people's varying levels of effort and preparation in achieving the objectives set by Allah in the Quran. Therefore, if we have firm and unwavering faith in God and believe that we understand the meaning of the previously mentioned verse, this leads us to a new certainty that Allah has indeed answered the Muslims' previous question and objection with a valid and acceptable response. Their objection was about how Muslims can know the number of prayer units and the minimum amount of zakat, since Allah did not mention these topics in the Quran.

Based on my belief in the truth of Allah and His Book, I began searching the Quranic verses, convinced that the answer to this important question must be there, even if no one has recognized it until now.

One successful attempt I made was:

I compiled all the Quranic verses related to obedience to Allah and the Prophet. What did I find?

Firstly, I extracted all the verses with the following expression:

"Obey Allah and obey the Messenger."

- "And whoever obeys Allah and the Messenger will enter gardens with rivers flowing beneath them." (Quran 4:13)
- "And whoever obeys Allah and the Messenger has certainly attained a great attainment." (Quran 33:71)
- "O you who have believed, obey Allah and obey the Messenger." (Quran 4:59)

I found nineteen verses of this type that mention obedience to Allah along with obedience to the Prophet. Then I found another verse in Surah An-Nur, which seemed to deviate from this general rule in the Quran:

"And establish prayer and give zakat and obey the Messenger that you may receive mercy." (Quran 24:56)

We said that Allah does not forget, does not err, and is not mistaken. Therefore, this command is intentional from Allah. What is Allah aiming at with this specific verse?

I then researched the topic of the verse and found that it pertains to specific subjects: prayer and zakat. To understand the significance, I continued to explore the Quranic verses about the Prophet's attributes. What did Allah tell us about important qualities that we, as Muslims, have forgotten?

Allah said the following verse:

"There has certainly come to you a Messenger from yourselves. Grievous to him is what you suffer; anxious over you; for the believers, compassionate and merciful." (Quran 9:128)

Understanding the term "grievous" here is important. It implies not just opposition but a deeper sense of suffering and concern, especially when it involves serious danger either in this life or the hereafter.

The verse becomes clear when we realize that the Prophet is very concerned about the faith of Muslims and their well-being. He is compassionate and merciful to all believers. This is a unique attribute given by Allah to His Messenger, a first in the history of all prophets from Adam to the last Messenger. Allah knows the Prophet's deep concern and compassion for the believers and what they can endure, so He granted the Prophet the special privilege to determine the number of units in each of the five daily prayers, as previously established in the Quranic verses discussed in my earlier book. There's no need to explain them again here. Similarly, the Prophet was allowed to set the minimum rate for zakat.

As for the narratives about the Isra and Mi'raj (night journey and ascension), where a biased narrator disguised as a pious figure attempts to misrepresent Islam and the Prophet, I prefer not to comment extensively on such matters. I will mention them as they are, and the reader can judge for themselves after reading them.

Once these matters are specified, there is no longer a need for narration or writing as I explained. Muslims will learn these practices through continuity, as the religion remains unbroken.

Before I conclude this topic, I want to add that Allah is very precise in the Quran. To avoid any misunderstanding that might imply the Prophet ﷺ is solely responsible for all matters related to prayer and zakat, without Allah's involvement, it is important to note that Allah mentioned two similar verses about prayer and zakat, but this time including both Allah and the Messenger together, not just the Messenger alone. These verses are:

"And establish the prayer and give the zakat and obey Allah and the Messenger." (Quran 58:13)

"And establish the prayer and give the zakat and obey Allah and His Messenger." (Quran 33:33)

Thus, we have covered this topic with the help of Allah.

"And among the people is he who disputes about Allah without knowledge or guidance or an enlightening book." (Quran 31:20)

Allah speaks the truth.

Chapter Two

Hadiths That Contradict the Meanings of Quranic Verses

Before the murder of Uthman ibn Affan (may Allah be pleased with him), all the Companions were firmly on the side of Allah. They were not deceived by the temptations of the world or the offers from those in power who sought to lead them astray. They remained in obedience to Allah and His Messenger.

1. In Hadith number 7277 from Sahih Bukhari: "Omar ibn Murra narrated to us, I heard Murra al-Hamdani say: Abdullah said, 'The best of speech is the Book of Allah, and the best of guidance is the guidance of Muhammad, and the worst of things are those that are newly introduced. What you are promised will surely come to pass, and you cannot escape it.'"

Notice that the narrator tries to mix the truth with what is falsely attributed to Allah. The truth, which cannot be denied, is that "the best of speech is the Book of Allah." However, the best guidance is also the guidance of Muhammad. There is no indication in the Quran of any special guidance just for Muhammad. Instead, the Prophet, being the unlettered Prophet, calls Muslims to follow the guidance of Allah, not any unique guidance for himself.

Allah says in the Quran:

"This is the Book about which there is no doubt, a guidance for those conscious of Allah." (Quran 2:2)

"And whoever holds firmly to Allah has certainly been guided to a straight path." (Quran 3:101)

The guidance in the Quran is abundant. To summarize, Allah directly addresses the Prophet Muhammad, showing that there is no special guidance just for him. All guidance is from Allah and is contained within the Book of Allah.

"And you are not responsible for guiding them, but Allah guides whom He wills." (Quran 2:272) **However, some malevolent scholars, followers of certain rulers, sought to instill in the minds of Muslims a special guidance for Prophet Muhammad, without indicating that this was a form of associating partners with Allah. This is how things turn out when individuals follow their desires and devils instead of following Allah.**

2. **Hadith number 7349 in Sahih Bukhari:** Abu Sa'id al-Khudri reported that the Messenger of Allah (peace be upon him) said:

"Noah will be brought on the Day of Judgment and he will be asked, 'Did you deliver the message?' He will say, 'Yes, O Lord.' Then his people will be asked, 'Did he deliver the message?' They will say, 'No warner came to us.' Allah will ask Noah, 'Who will testify for you?' He will reply, 'Muhammad and his followers.' You will be brought forth as witnesses, and then He recited: 'And thus We have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you.' (Quran 2:143)"

First: This matter, as long as it concerns the future, remains in the knowledge of Allah alone. The knowledge of the unseen belongs solely to Allah, as indicated by all the verses of the unseen in the Quran. Additionally, the Prophet (peace be upon him) mentioned that the keys to the unseen are five, known only to Allah, including all that is to come. How can this narrator speak about the unseen and contradict the Quran and the Prophet's own Hadith?

• **Hadith number 7321 in Sahih Bukhari:** Abdullah reported that the Prophet (peace be upon him) said:

"No soul is killed unjustly except that the first son of Adam will have a share of it, and Sufyan said it may be from its blood because he was the first to set the example of killing."

This hadith contradicts the Quran. Allah, who created humans with the capacity for both good and evil, and created Satan, is the one who is responsible. The responsibility for one's actions falls on the individual, and it is not right to place the responsibility for murder on someone else. Allah alone has the authority to hold a person accountable for what they are responsible for. Therefore, Allah says in the Quran:

"No soul burdens another except by its own capacity, and no bearer of burdens will bear the burden of another." (Quran 6:164) **The meaning is clear:** Each soul is independent and responsible only for itself, and no soul is accountable for what another soul has done. Thus, this hadith contradicts the verse entirely. It is inconceivable for the Prophet to contradict his Lord. If he did, Allah would have corrected him immediately, as he was under His direct guidance in all his actions and decisions. For instance, when the Prophet frowned at a blind man, Allah rebuked him immediately. When he forbade himself from drinking honey, Allah corrected him. When he prayed for a hypocrite, Allah forbade him. If the Prophet had contradicted Allah in a hadith, Allah would have corrected him right away.

Therefore, this hadith is not from the Prophet at all but is falsely attributed to him.

Hadith number 6996 in Sahih Bukhari: Abu Qatadah reported that the Prophet (peace be upon him) said:

"Whoever has seen me has seen the truth." This was followed by Yunus and the nephew of al-Zuhri.

First: The meaning of "the truth" here is one of the names of Allah, implying that seeing the Prophet means seeing Allah.

This is similar to a passage from the Bible, where in some corrupted versions of the Gospel of John, Jesus is quoted as saying, "Whoever has seen me has seen the Father." This was one of the claims used by church leaders to deify Jesus, asserting that Jesus and Allah are one, which is a clear act of shirk (associating partners with Allah). How can we then, despite all of Allah's warnings against shirk, attribute the same phrase to the Prophet? This is outright disbelief. Indeed, seeing Muhammad does not mean seeing Allah, and it is inconceivable for the Prophet to say something that contradicts his faith and the principles he was sent to convey.

Hadith number 6675 in Sahih Bukhari: Abdullah bin Amr bin al-As reported that the Prophet (peace be upon him) said...

Major Sins: Associating partners with Allah, being disobedient to parents, killing a soul, and the false oath. Here, the hadith lists four major sins, whereas the Quran mentions ten major sins, and the narrator omits six of them, which are:

1. Abortion.
2. Major sins related to obscenities, such as adultery and sodomy (with sodomy being a hidden sin as it is only known to the partners).
3. Consuming the property of orphans.
4. Deception in weights and measures in trade.
5. Lying and betrayal.
6. Diverging from the path of Allah, which is mentioned in the Quran as one of the ten major sins. The advice is not to leave the path of Allah, as it is one of Allah's commandments. Many Muslims today have committed this grave sin by diverging into various sects. According to a hadith attributed to the Prophet, it was foretold that the Muslims would divide into seventy-three sects. This does not absolve Muslims of the grave responsibility for being divided, as all current Islamic sects have deviated from the singular path of Allah, as they have abandoned the Quran. Sadly, only a few remain steadfast to it.

Hadith number 3461 in Sahih Bukhari: Abdullah bin Amr bin al-As reported that the Prophet (peace be upon him) said...

Hadith Number 3461 in Sahih Bukhari:

"Convey from me even if it is a single verse, and narrate from the Children of Israel without any issue. Whoever lies about me deliberately should take his place in the Fire."

Explanation of Hadith 3461:

The meaning of this hadith can be misunderstood if people think it means to only convey specific hadiths of the Prophet Muhammad as if they were the same as the verses of the Quran, as directed by those with vested interests. This opens the door to deception and misguidance, leading people away from the true religion and towards personal desires and worldly benefits of those in power. They have manipulated the religion to fit their own interests, adding and removing from the teachings as they see fit. This has resulted in a distorted version of Islam, different from the true message that the Prophet received and conveyed from Allah.

This manipulated religion is often referred to as the "Religion of the Rulers" because it was shaped by those who altered the teachings for their own gain, ignoring the clear commands of Allah and the Prophet found in the Quran. Like other tyrants who want to be worshipped and obeyed rather than allowing people to worship and obey Allah alone, these rulers have twisted the religion to serve their needs.

When the Prophet said, "Convey from me even if it is a single verse," he meant for Muslims to engage in peaceful propagation of Islam and share its message with the world. This command from the Prophet, and from Allah in various verses, was intended for Muslims to spread the true message of Islam, not just to propagate hadiths attributed to the Prophet. The idea that the Prophet only meant to convey his hadiths, rather than the message of the Quran, is a distortion promoted by those in power. It is possible that even the hadiths attributed to the companions of the Prophet were fabricated by these rulers or their agents.

Hadith Number 2492 in Sahih Muslim:

Abu Huraira reported:

In a long hadith, only the final part concerns us:

"If it were not for two verses that Allah revealed in His Book, I would not have narrated anything at all: 'Indeed, those who conceal what We have revealed of clear proofs and guidance after We have made it clear for the people in the Book, they are the ones whom Allah curses and those who curse them also curse them. Except for those who repent, correct themselves, and make clear [what they concealed], for them I will turn in mercy. And I am the Accepting of repentance, the Merciful.' (Surah Al-Baqarah, 159-160)."

The narrator, on behalf of Abu Huraira, implies that the hadiths he narrated, which number 5,374, were merely his way of conveying Allah's verses. He claims that Abu Huraira collected these hadiths in his garment and kept them close to his chest to remember them. This raises the question: why did Abu Huraira's conscience awaken in this way, while other prominent companions like Abu Bakr, Umar, Uthman, and Ali did not convey what they heard from the Prophet? They did not narrate these hadiths, nor did they write a single hadith from the Prophet, despite being literate.

Muslims should question this discrepancy before hastily accepting the notion of a second divine guide or a secondary book of Allah, named "Wisdom" according to some scholars.

Regarding the second part of the hadith:

"Speak about the Children of Israel without any harm."

This was the wish of rulers and their followers, as everything they desired and sought to achieve was recorded and ready in the altered scriptures of the People of the Book before the arrival of Muslim rulers.

"Whoever lies about me deliberately should take his place in the Fire."

This hadith should be understood correctly to avoid contradiction with the Quran. The accurate version is: "Whoever lies about me should take his place in the Fire."

In Islam, there is no such thing as "lying for multiple reasons," because all lies are falsehoods with no basis in truth. Introducing falsehood into the religion is a form of shirk (associating partners with Allah), which is unquestionably a major sin. The idea of allowing "white lies" for the sake of reform is an illusion with no reality; real reform must be based on truth, not on falsehoods. This is the principle of Islam for those who wish to understand the true Islam.

Adding the term "deliberately" to this hadith opens doors for those who wish to fabricate and falsely attribute statements to the Prophet. If we were to discover someone lying about the Prophet and ask them why they lie about Allah and His Messenger, they might simply respond, "I am not lying to them but rather for their benefit, to advance the religion and to admonish people, using fear and encouragement."

One single hadith like this can serve as a tool for destruction. Such falsehoods undermine the message of Islam, hollowing it out from within until it resembles a decayed tree—appearing to have form but lacking substance. This erosion of Islam's strength as a unifying and empowering doctrine diminishes its role as the foundation of individual and societal strength.

Regarding Hadith Number 5135 in Sahih Bukhari:

Sahl bin Saad reported that a woman came to the Prophet Muhammad and said she had gifted herself to him (meaning she offered herself to be married to him according to the Quranic verse: "And a believing

woman, if she offers herself to the Prophet, and the Prophet wishes to marry her—a privilege for you alone, not for the other believers..." Surah Al-Ahzab). This verse clearly refers to the Prophet alone and not to other believers. However, some rulers and their followers want to establish a new rule in their Islam: that any woman who offers herself to the ruler can become his possession, similar to what was falsely attributed to the Prophet in this fabricated hadith.

Here is the detailed narration of Hadith Number 5126 in Sahih Bukhari:

A woman came to the Prophet Muhammad and said, "O Messenger of Allah, I have come to offer myself to you." The Prophet looked at her, scrutinized her carefully, and then lowered his head, indicating he was not interested. When the woman saw he had not made a decision, she sat down. A man from his companions then stood up and said, "O Messenger of Allah, if you have no need for her, then marry her to me." The Prophet asked him, "Do you have anything to give her as a dowry?" The man replied, "No, by Allah, I am penniless." The Prophet said, "Go to your family and see if you can find something." The man returned and said he had found nothing. The Prophet told him to look for even a ring made of iron. The man came back again saying he did not even have a ring of iron but only his garment. The Prophet said, "What will you do with your garment? If you wear it, she will have no part of it, and if she wears it, you will have no part of it." The man sat down for a long time, and when the Prophet saw him turning away, he called him back and asked, "What do you know from the Quran?" The man listed some Surahs he had memorized. The Prophet said, "Go, for I have married you to her with what you know of the Quran."

This hadith demonstrates that the Prophet married the woman to the man based on his knowledge of the Quran rather than a dowry. The narrator, Ya'qub, concludes that the man was given the woman as a possession (a concubine) rather than as a wife, which indicates a transactional nature of this marriage.

The narrator then reflects on how the hypocrites laughed at the Muslims for their understanding, suggesting that they were ridiculing the way Muslims interpreted and practiced their faith. This ridicule is highlighted in the hadith and the chapter titled "The Sultan as Guardian" in Sahih Bukhari, suggesting that rulers and their followers manipulated the religion to fit their desires, altering the true message of Islam.

The hadith shows how rulers and their followers began to treat women as possessions rather than human beings with dignity, distorting the true teachings of Islam. The sense of justice and respect for human dignity that should be present in the religion, as seen in the Quran, was lost in the distorted version created by the rulers' hadiths.

Let's ask a straightforward question here: In all we have read from the previous narration, did we hear the woman's voice other than when she first came and offered herself? After that, all her rights were transferred to the Sultan, who began to treat her like property, buying and selling her in the name of the Prophet. The Sultan acted and spoke like a ruler, not like the Prophet Muhammad, nor with his ethics. Did we hear a single question directed at the woman, such as: "What do you think about this young man who has come to propose to you?" or any question that acknowledges her as a person or as a human being? Or a question like: "Would you accept a ring made of iron as your dowry in this marriage?" Doesn't she have a say in her own life?

The scene is tragic, with the woman's rights being violated in the name of Islam and attributed to the Prophet Muhammad in a way that is fundamentally unjust. As we read in the Quranic verse, the matter of offering oneself was specific to the Prophet alone, and if a woman offered herself to him to become his wife, Allah had given him the choice to accept or reject her, but she did not become his servant.

Let's review the Quranic verse again:

"O Prophet, indeed We have made lawful to you your wives to whom you have given their due compensation, and those your right hand possesses from what Allah has given you as booty, and the daughters of your uncle and the daughters of your aunt and the daughters of your paternal uncle and the daughters of your paternal aunt who emigrated with you, and a believing woman if she gives herself to the Prophet if the Prophet wishes to marry her, a privilege for you alone, excluding the other believers. We certainly know what We have enjoined upon them concerning their wives and what their right hands possess, that you not be in difficulty. And ever is Allah Forgiving and Merciful." (Surah Al-Ahzab 33:50)

This verse pertains specifically to Prophet Muhammad, outlining his marriage rights which are distinct from those of other believers. It clarifies that the rights of other believers in marriage are defined in other parts of the Quran. This verse does not give the Prophet or anyone else the right to treat women's rights as property. The rights of women are defined in Islam according to the Quran, and this specific verse should not be used to justify any infringement on women's rights. **Translation:**

- **Hadith No. (4661) in Sahih al-Bukhari:** Abdullah ibn Umar reported: "This was before the obligation of zakat was revealed, and when zakat was revealed, Allah made it a purification for wealth."

Unfortunately, after Muslims abandoned the Quran and relegated it to being a book for the dead, for funerals, and for reciting over graves, it lost its place as a guide for individual and collective life, replaced by what was written by the Sultan's followers in hadiths attributed to the Prophet to fulfill the Sultan's desires. We have forgotten the Quranic verses, and now when we read a verse, we can no longer understand its meaning, even though it is clear if we make a little more effort to understand. There is no verse in the Quran stating that zakat purifies wealth, nor does the Quran indicate the existence of "dirty" and "clean" money. This concept appears in the Sultan's hadiths, which always contradict the Quran, whereas if these hadiths were truly from the Prophet Muhammad, they would have been consistent with the Quran, not contradictory.

For example, in Hadith No. (1072) from Sahih Muslim, Abdullah ibn al-Mutalib ibn Rabi'ah reports a long hadith where the Prophet says:

"Charity is not appropriate for the family of Muhammad. It is but the filth of the people."

In contrast, if we examine the Quran and its verses, we will find that zakat is always described as a means of purifying the soul, not just the wealth, as we might think based on the Sultan's writings. The Quran clearly states:

"Take from their wealth a charity to purify them and sanctify them with it" (Surah At-Tawbah 9:103).

If Allah intended to purify wealth rather than the soul, He would have said: "Take from their wealth a charity to purify it," so that the reference would be to the wealth rather than to the souls of the Muslims. There are many such examples in the Quran, but even our scholars have forgotten what Allah said in the Quran, having prioritized the Sultan's writings over it.

- **Hadith No. (4719):** Jaber ibn Abdullah reported that the Prophet ﷺ said: "Whoever says upon hearing the call to prayer, 'O Allah, Lord of this complete call and the established prayer, grant Muhammad the means and the excellence, and raise him to the praised station You have promised him,' my intercession for him on the Day of Judgment will be permissible."

According to the Quranic verses, the Prophet ﷺ knows that no one can intercede with Allah without His permission, as the following verse shows:

"Who is it that can intercede with Him except by His permission?" (Surah Al-Baqarah 2:255).

So how can the narrator expect us to believe that the Prophet ﷺ asked for intercession for himself while contradicting the Quranic verses about intercession?

"The Lord of the Worlds challenges all His creatures, including jinn, humans, and angels, and says to them, 'Who among you claims to have intercession when I have not explicitly declared it in a verse in a book that has been proven to be unchanged by people? Show me just one!'"

This challenge implies that such a claim has no real existence except as a false assertion. The verse disproves every claim.

"Spend from what We have provided you before a day comes when there will be no bargaining, no friendship, and no intercession" (Surah Al-Baqarah 2:254).

This verse confirms that on that day, there is no intercession at all for anyone.

The concept of intercession contradicts the principle of justice. If we think about it, because if intercession existed, the following verse:

"Indeed, Allah does not do injustice, even as much as an atom's weight" (Surah An-Nisa 4:40),

would be incorrect. But how?

If we assume that person (S) as an individual or (S) as a community found someone to intercede for them, and as a result, that individual or community entered paradise because of that intercession.

But if we assume that person (A) as an individual or (A) as a community did not find anyone to intercede for them, and as a result, that person or community entered hell, it would result in injustice that is not just a small amount but a huge amount.

This explanation highlights the inconsistency of the concept of intercession with the principle of divine justice as described in the Quran.

***And based on the verse that says God does not do injustice even as much as a tiny amount, the meaning of the verse 'Spend from what We have provided you before a day comes when there will be no bargaining, no friendship, and no intercession' is that only God has the right to intercede. Only God's divine justice applies, with no partners or intermediaries. Before Islam, Arabs used to believe in intermediaries who would help them get closer to God, even though they believed in God's oneness. Now, as Muslims who believe in God alone, we are returning to the practice of associating other books, guidance, traditions, and intercessors with God's Word.

We are actually surpassing the polytheists of Mecca in our association practices by a great margin.

Hadith Number (6557) in Sahih al-Bukhari from Anas: The Prophet ﷺ said: On the Day of Judgment, God will ask the person who has suffered the least punishment in Hell: 'If you had everything on earth, would you use it to free yourself?' The person will say: 'Yes.' God will then say: 'I wanted something easier than this from you when you were still in Adam's loins, and you chose to associate partners with Me.'

Firstly, Sunni scholars consider this hadith to be a sacred hadith, like the Quran. Unfortunately, this hadith contradicts the Quran. The true verse from the Quran is: 'When your Lord took from the children of Adam, from their loins, their descendants and made them testify against themselves, 'Am I not your Lord?' They said, 'Yes, indeed' [Surah Al-A'raf 7:172]."

**The verse is clear and shows that everyone witnessed God's existence and said 'Yes,' as this happened at the time of creation. Since the descendants were still under God's control, they did not yet have reason, thought, or free will to choose between good or evil. This means that God created humans with an innate belief in and worship of Him. This belief is natural, but if people are influenced by their environment or incorrect teachings, they might deviate from the truth. For example, if parents teach false beliefs, children might follow those instead of the truth.

A hadith in Sahih Muslim (Hadith 382) shows that the Prophet ﷺ understood this concept. He saw a shepherd saying 'Allahu Akbar' and recognized that the shepherd's natural state was one of faith, despite not having formal education. This indicates that the Prophet ﷺ understood that natural belief comes before any potential deviation caused by external influences. Thus, the hadith claiming that a person would remain a disbeliever despite this innate belief contradicts the verse and the Prophet's understanding of it. If Muslims were familiar with the Quran and its verses, they would not be misled by these distorted reports.

Hadith Number (3047) in Sahih al-Bukhari from Abu Juhaifa says: I asked Ali (may Allah be pleased with him): 'Do you have anything from revelation other than the Quran?' He replied: 'No, by the One who created the seed and gave life. I only know of understanding given by Allah to a man from the Quran and what is in this paper. I asked, 'What is in the paper?' He said: 'Reason, freeing captives, and that a Muslim should not be killed for killing a non-Muslim.'

This hadith not only contradicts the Quran but also seems to be aimed at discrediting Ali ibn Abi Talib, a highly respected and early believer in Islam whose faith and sincerity are beyond question.

****This hadith contradicts the Quran because it is well-known that Allah commanded the Prophet ﷺ to record all revelations. If there were any errors or omissions in the Quran, Allah would have corrected them through Gabriel at that time. However, this did not happen. Instead of finding corrections in the Quran, Allah confirms that the Quran is complete and unchanged in the verse revealed near the end of the Prophet's ﷺ life:**

'Today I have perfected your religion for you and completed My favor upon you and have approved for you Islam as your religion.' (Surah Al-Ma'idah 5:3).

This is clear evidence from Allah that the Quran was recorded completely and perfectly without any omissions or additions, contrary to what many hadiths suggest. It is also strange that the claim of the Quran being incomplete is attributed to one of the major figures in Islam, Umar ibn al-Khattab (may Allah be pleased with him).

In the 20th century, one of the most significant miracles of Allah in His book, which I explained in the first book, is the numerical miracle. This shows with undeniable numbers and figures that the Quran is complete and neither lacks nor has any extra letters. It was recorded exactly as Gabriel instructed, as evidenced by three points I mentioned earlier in the first book:

1. The recording of the word "Bakkah" with a "b" instead of an "m."
2. The recording of the word "Bast" with a "ş" instead of a "s" as it should be linguistically.
3. The recording of "Ikhwan Lūt" instead of "Qawm Lūt" used throughout the Quran in verses related to the people of Lot, except in that specific verse.

These points, along with their reasons and connection to the miracle, are detailed in the first book (Numerical Miracles in the Quran). This research proves conclusively that the Quran is complete and perfect, thanks be to Allah. If there were any letters missing or extra in the Quran, it would be evident in the numerical analysis.

Additionally, let me remind the reader of some information about this numerical analysis: The Quran has 114 chapters, and the first verse of the Quran, 'Bismillah al-Rahman al-Rahim,' consists of 19 letters. Allah made the entire Quran a multiple of this number without exception.

$114 \div 19 = 6$ remainder.

****The number of verses in the Quran is 6,156, and when divided by 19, the remainder is 32,4.**

The number of words in the Quran is 77,843, and when divided by 19, the remainder is 4,097.

The number of letters in the Quran is 330,733, and when divided by 19, the remainder is 17,407.

The number of times the word "Allah" appears in the Quran is 2,698, and when divided by 19, the remainder is 142.

The number of times the word "truth" (حق) appears in the Quran is 228, and when divided by 19, the remainder is 12.

The number of times the word "Hereafter" (الآخرة) appears in the Quran is 114, and when divided by 19, the remainder is 6.

The number of times the word "world" (الدنيا) appears in the Quran is also 114, and when divided by 19, the remainder is 6.

The number of times the word "path" (الطريق) appears in the Quran is 38, and when divided by 19, the remainder is 2.

The number of times the word "prayer" (الصلاة) appears in the Quran is 76, and when divided by 19, the remainder is 4.

The number of times the word "Lord" (رب) appears in the Quran is 152, and when divided by 19, the remainder is 8.

The number of times the word "known" (المعروف) appears in the Quran is 38, and when divided by 19, the remainder is 2.

The number of occurrences of "good deeds" (عمل صالحاً) is 19 times.

The number of occurrences of "deeds" (عمل) matches the number 19.

The number of occurrences of "disbelief" (كفر) matches the number 19.

The number of occurrences of "creation" (نشاء) matches the number 19.

There are many more examples of this numerical miracle that people can observe every day, even those who do not know Arabic.

Thus, we find that Allah confirms the correctness, completeness, and perfection of His book through numerical miracles, as anyone who looks into the Quran can see.

****Who validates the ruler's writings and false claims about their accuracy? Where is the miracle and evidence in the ruler's book?**

Hadith Number (3423) in Sahih Bukhari: Abu Huraira reported that the Prophet Muhammad ﷺ said, "A jinn tried to interrupt my prayer last night, but Allah enabled me to capture it. I wanted to tie it to one of the pillars of the mosque so that you could all see it, but then I remembered the prayer of my brother Solomon: 'My Lord, grant me a kingdom that none after me should have.' So I sent it away, disgraced."

The one who brought the Quran and its verses, and spoke them truthfully with his own tongue, was the trustworthy messenger, Muhammad ibn Abdullah, peace and blessings be upon him. How could the Prophet contradict himself, given that he provided us with the true knowledge about jinn and demons, stating that they are made of fire and cannot be touched, held, or even seen?

This is what Allah has revealed in the Quran. Should we say that the Prophet forgot the book of Allah? In short, this hadith contradicts the Quran for the following reasons:

Jinn are creatures of Allah on earth, and we only know about them what Allah has informed us through the Quran. Everything related to them is in the unseen, which Allah has told us was created from "smoky fire."

The jinn and their kin see us from where we do not see them (Surah Al-A'raf 7:27). This means they have the ability to see us, but we cannot see them. Any statement contradicting this would be contrary to the Quran because it is the only source of knowledge about the unseen. Other sources, such as books of people of the book, which contain tales about jinn and demons, are not valid sources of knowledge after Allah has declared them to be corrupted.

Hadith Number (4527) in Sahih Bukhari: Ibn Umar reported that "Go to your fields however you wish." This hadith was narrated by Muhammad ibn Yahya.

In the commentary by Nawawi in the margin, the following is mentioned:

The author removed the phrase "in the anus" because he disliked it, as noted by the commentator.

First, this contradicts the Quran.

Second, having sexual relations with one's wife from the anus is considered a serious sin and one of the major sins in Islam. The Quran clarifies what is permissible and forbidden in marital relations:

"And when they have purified themselves, then come to them from where Allah has commanded you." (Surah Al-Baqarah 2:222)

Allah did not command us to have relations from the anus. The front part of the body was created for procreation, which is the purpose of human and animal sexual instincts.

Sexual relations from the anus are considered a form of deviation and sodomy, which is forbidden. It is unreasonable to think that the Prophet would permit it.

Hadith number 26 from Sahih Bukhari, narrated by Abu Huraira, states that when asked about the best deeds, the Prophet ﷺ replied: "Belief in Allah and His Messenger." When asked what comes next, he said: "Jihad in the way of Allah." When asked again, he said: "A pilgrimage that is accepted."

All of this contradicts the Quran. The Prophet ﷺ would not say something that contradicts the Quran. If he did, Allah would have corrected him immediately, as all his actions were under Allah's direct supervision. The Quran always emphasizes: "Belief and righteous deeds."

Righteous deeds are necessary alongside faith; just believing, saying, or worshiping is not enough. Righteous deeds in Islam are those done sincerely and with the intention of serving others, whether they are manual or intellectual work, like those done by judges or rulers, as if Allah is watching.

****Good deeds are those that align with faith. Faith in Allah includes believing in the prophets, previous revelations, angels, and all unseen matters that Allah has informed us about in the Quran, without adding anything of our own. Performing all the required acts of worship, such as reciting the Quran, praying, giving zakat, fasting, and performing Hajj, is part of true faith. Faith also includes believing in the Day of Resurrection and Judgment.**

However, if we look into the main sources, we won't find this exact explanation in the main Hadith collections, but it is found in the Quran, which covers everything necessary for us.

Allah says: "Those who believe and do righteous deeds and establish prayer and give zakat will have their reward with their Lord. They will have no fear concerning them, nor will they grieve" (Surah Al-Baqarah 2:277).

This means that people who believe in Allah, His oneness, and all aspects of faith, including the Hereafter, and who willingly worship and obey Allah by performing acts like prayer and zakat, will be rewarded. They are expected to fulfill their responsibilities on earth as Allah's representatives, leading and improving the world according to His laws. Every believer who contributes to this process of building and improving humanity will receive their reward from Allah. However, the Quran always connects rewards with righteous deeds on earth rather than specific acts of worship alone.

****But as I have explained before, rulers wanted to turn everyone into soldiers fighting in the name of jihad, which was really just fighting for the ruler's own interests, treasures, and pleasures. They sought to gain wealth from nations, capture beautiful women, and fill their palaces with these spoils. As a result, many of their hadiths contradict the Quran, as you can see. I have discussed the topic of jihad in detail at the end of this book to show how rulers distorted the meanings of the Quran for their own benefit and to deceive people.**

Hadith No. 3022 in Sahih Bukhari: This hadith is crucial and I mention it again to emphasize its importance. It describes an event where the Prophet Muhammad (peace be upon him) sent some companions to kill a man named Abu Rafi. One of them sneaked into his fortress, found the keys, and later managed to kill Abu Rafi while he was asleep. The companion then falsely claimed to have been searching for a lost donkey to cover up his actions.

In Islam, we need four reliable witnesses to accuse someone of a serious crime like adultery. Yet, in the context of the rulers, just one person's testimony, like that of Al-Baraa ibn Aazib, was enough to accuse the Prophet Muhammad (peace be upon him) of endorsing treachery. There is no support for such actions in the Quran. Islam rejects treachery and assassination. If the Prophet had allowed such practices, he would have targeted many who opposed Islam. But Allah sent this religion to be one of love, forgiveness, and not of hatred or treachery. This is not the way of Allah or the Quran, nor the character of the Prophet Muhammad, whom Allah described as having "a great moral character" (Surah Al-Qalam).

****A treacherous or assassinator cannot possess great moral character.**

There is a clear contradiction between what the ruler wants to establish and what Allah intends for Islam. The ruler's goal is to use the Prophet's name to justify his actions, allowing him to eliminate his enemies and rivals through treachery and assassination. This is the ruler's true objective.

Hadith No. 2051 in Sahih Bukhari: The Prophet Muhammad (peace be upon him) said: "The lawful is clear, and the unlawful is clear, and between them are doubtful matters. Whoever avoids doubtful matters has safeguarded his religion and honor, but whoever falls into doubtful matters is close to falling into the unlawful."

While it is true that the lawful and unlawful are clear, the interpretation of doubtful matters as described here contradicts the Quran. Allah describes the Quran as consisting of two parts: the Book and the Wisdom or laws. The Quran contains verses that are ambiguous, which were meant to reflect scientific miracles that were unknown at the time of the Prophet, such as the rotation of the Earth and the movements of celestial bodies. These scientific insights were not known then and have only been understood now. Misinterpretations or false explanations of these verses, similar to those found in altered religious texts, are incorrect. The Quran's guidance on lawful and unlawful matters is clear, unlike the ambiguous interpretations presented in other contexts.

People who abandon the Quran for other sources may face numerous confusions, such as those found in conflicting hadiths.

Hadith No. 298 in Sahih Bukhari: Umm Salama said: While I was lying with the Prophet in his blanket, I started menstruating, so I quietly got up to get my menstrual clothes. He asked if I was menstruating, and when I said yes, he called me back and I lay down with him in the blanket.

Hadith No. 299 in Sahih Bukhari: Aisha said: I used to bathe with the Prophet from the same container when we were both in a state of ritual impurity.

Hadith No. 300 in Sahih Bukhari: The Prophet would instruct me to wear a garment and then be intimate with me while I was menstruating.

Hadith No. 303 in Sahih Bukhari: Maimuna said: When the Prophet wanted to be intimate with one of his wives while she was menstruating, he would tell her to wear a garment. Is it true that Abu Nu'man is focusing on this topic, and that the Prophet was obsessed with his menstruating wives? Or is the person narrating this hadith acceptable?

Hadith No. 268 in Sahih Bukhari: Anas bin Malik said: The Prophet used to visit all his wives during the day and night, and they were eleven in number. I asked Anas if he could manage this, and he said that it was believed he had the strength of thirty men.

Hadith No. 322 in Sahih Bukhari: Umm Salama said: I menstruated while I was with the Prophet in the tent, so I went out and put on my menstrual clothes. The Prophet asked if I was menstruating, and when I said yes, he called me back into the tent. The Prophet would kiss her while fasting. I used to bathe with the Prophet from the same container for ritual purification. In another narration, Hadith No. 323 in Sahih Bukhari, it is mentioned that the first narrator missed this part.

The Quran says: "They ask you about menstruation. Say, 'It is harmful, so keep away from women during menstruation and do not approach them until they are clean. And when they have cleansed themselves, then come to them from where Allah has commanded you. Indeed, Allah loves those who repent and loves those who purify themselves.'" (Surah Al-Baqarah 2:222)

****What is unclear and misunderstood in Islam, and what do the previous wisdom hadiths explain about it?**
We Muslims today call these hadiths revelations from heaven, but what additional knowledge have we gained from these hadiths in our religion? Why do those who harbor malice and envy insist on exposing all the Prophet's wives, whom God has protected from all believers, to ridicule by having us imagine them bathing after intercourse and while menstruating? Is it to teach us a complicated method of purification that is difficult for Muslims to understand and needs practical demonstration? Isn't it enough to tell people that when they have been intimate with women, they must perform a full body wash with clean water? Is purification more than just pouring water over our heads and cleaning ourselves with available cleansers? I

firmly believe that all these hadiths are fabricated against the Prophet's pure and respected wives, the mothers of the believers, out of hatred and envy. Many Muslims accepted these stories out of excessive naivety and ignorance, which God will never forgive. God's words are clear: 'Do not approach them until they are pure.'

How can we allow ourselves to spread such hadiths and claim they are divine revelations, while we have the true revelation and fail to see and believe that the Prophet violated God's explicit commands in the Quran by being intimate with his wives during menstruation? He had eleven wives—does this make sense? Isn't it astonishing and perplexing that we Muslims have abandoned God's Book and its true revelation, leaving it to be read to the dead by the blind, while we follow and adore these alleged revelations? Isn't this following the devil?

We recount these absurdities about the Prophet and then say, 'The Prophet spoke the truth.' Is this honesty towards our trustworthy Prophet, or is it clear and blatant falsehood against God and His Messenger? How are we honoring our beloved Prophet Muhammad? Is this love? Where is the love when we accept and discuss disrespectful and unacceptable things about him and his wives?

Hadith No. 29 in Sahih Bukhari: Ibn Abbas reported that the Prophet said: "I was shown the Fire, and I saw that most of its inhabitants were women, as they disbelieve."

Hadith No. 2858 in Sahih Bukhari: Ibn Umar reported that he heard the Prophet say: "Bad omens are in three things: the horse, the woman, and the house."

Hadith No. 5198 in Sahih Bukhari: Imran reported that the Prophet said: "I looked into Paradise and saw that most of its inhabitants were poor, and I looked into Hell and saw that most of its inhabitants were women." These hadiths are about the unseen, which only God knows. The Prophet Muhammad never claimed to be a partner in knowledge of the unseen. However, the Sultan's followers falsely and deceitfully attributed these sayings to him, distorting the truth.

We haven't reached the Day of Judgment yet, and no one, including Adam, has been judged yet. So, how can they describe Heaven and Hell for the Prophet in such a manner? Did they not understand that God sometimes describes future or past events in a way that makes them seem present before our eyes? This is a rhetorical style used in the Quran to describe things in a way that appears real, but it doesn't mean that the Day of Judgment has already come.

Why do we believe everything we hear without questioning? How could the Prophet know that people in Heaven were poor if, according to the Sultan's followers, all men are created by God to be 33 years old, more beautiful than the moon, wearing silk and gold (which was forbidden on Earth), and drinking wine with beautiful maidens? How could the Prophet, who supposedly saw such wealthy and luxurious beings, claim they were poor in the world?

Have we not yet realized that these hadiths were used by the Sultan to pacify the poor and deprive them of their rights? And have we not noticed why there is so much focus on threatening women with Hell? The Sultan and his followers knew that many women in their palaces had desires that needed to be fulfilled, and so they made marriage easy in Islam. However, they kept thousands of women in their palaces, trying to alter the natural order and the laws of God. I will discuss this topic further in the section about stoning adulterers in Islam later in this book, God willing.

If we don't examine the purpose behind each hadith and what the Sultan aims to achieve with it, we will never understand the Sultan's religion. We won't understand why the Sultan oppresses women in the Islam we are studying now.

In the end, in my three books:

- **Warning from Heaven**
- **Religion of the Sultan**
- **Religion of the Most Merciful**

I am confident that most people who truly care about discovering the truth and seek it will support everything I have said in my books. They will also understand that I have neither wronged anyone nor crossed the boundaries of decency and politeness in presenting these truths.

Hadith No. 7494 in Sahih Bukhari: Abu Huraira reported that the Prophet said: "Our Lord, Blessed and Exalted, descends every night to the lowest heaven during the last third of the night and says: 'Who will call on Me so I may answer him? Who will ask Me so I may give him? Who will seek forgiveness from Me so I may forgive him?'" This hadith is similar to a concept in the Torah, where God descends every day in the form of a cloud to shade the Israelites and accompany them during their journeys and battles, or they set up a large tent for God. However, the Quran only uses the term "Lord" in specific cases, which I will explain later.

It is impossible that the Prophet said this hadith because it contradicts the Quran and scientific facts. Modern science shows that everything said in the Quran matches scientific discoveries. It makes sense because if God didn't know the truth and reality, who would?

What contradicts reality in this hadith is that the person who made it believed that when night falls in one city, it is night everywhere on Earth. This is not true today, as we know Earth is spherical, and time varies across different locations. For example, when it's noon in cities like Damascus or Baghdad, it's midnight in Honolulu (Hawaii). The sun rises and sets at different times around the world, and it is the Earth that rotates, not the sun that moves.

According to this hadith, if God descends every night to the lowest heaven, He would need to be present everywhere on Earth simultaneously, which implies that God would be bound to Earth and unable to leave. This was a misunderstanding by the person who made the hadith. Similar issues occurred with scholars of the past who altered their scriptures, thinking they were serving God by doing so. As science advanced, their misconceptions about Earth and the universe, like it being flat or the age of the Earth, were proven false.

The Quran is the only scripture today that does not contradict itself, logic, or scientific facts. This demonstrates that the Quran has not been corrupted like other scriptures. This is why both God and the Prophet strongly advised against relying on altered scriptures from previous religious communities, as clearly stated in the Quran.

27 - Under the section about preventing someone from passing in front of a praying person in Sahih al-Bukhari, Hadith number (505) from Abu Sa'id al-Khudri, the Prophet Muhammad ﷺ said:

"If one of you is praying, do not let anyone pass in front of him, and try to prevent him as much as possible. If someone insists, fight him, for he is a devil."

This hadith first contradicts everything mentioned in the Quran about Islam and its teachings.

Second, it completely contradicts the character of the Prophet.

Third, it contradicts common sense and logic.

Fourth, it goes against general social norms of good behavior and decency.

Despite this, we regard it as divine revelation and an essential practice for Muslims to follow.

We should compare it with another hadith:

- Hadith number (220) in Sahih al-Bukhari from Abu Huraira: A Bedouin stood up and urinated in the mosque. The people started to hit him, but the Prophet said: "Leave him alone and pour a bucket of water over his urine. Let the Bedouin be, as he is ignorant, and clean the area with water. You have been sent to make things easy, not difficult." This hadith does not contradict the Prophet's character or the spirit of Islam, unlike the first hadith which contradicts it strongly.

28 - Hadith number (2812) in Sahih Muslim from Jabir: The Prophet ﷺ said:

"Shaytan places his throne on the water and sends his troops. The one closest to him in rank is the one who causes the greatest mischief. One of them comes and says: 'I did this and that.' Shaytan replies: 'You haven't done anything.' Then another comes and says: 'I didn't leave until I separated him from his wife.' Shaytan draws him close and says: 'Yes, you are the one.'"

This hadith and similar ones from earlier scriptures completely contradict the Quran. In these accounts, Allah represents good, while Shaytan represents evil, each on their own thrones. These ideas are not from the Quran, hence not from Islam or the teachings of Muslims. To provide a clear and certain proof on this topic, without any doubt or speculation, I say: Let's examine the Quran and identify the verses that talk about the "Throne." What does Allah say about it?

Allah mentions the word "Throne" in the Quran in twenty-one verses, as seen in the following:

- **Surah At-Tawbah (9:129):** "Upon Him I have relied, and He is the Lord of the Great Throne."
- **Surah Al-A'raf (7:54):** "Then He established Himself above the Throne, covering the night with the day, chasing it rapidly."
- **Surah Hud (11:7):** "And His Throne was upon the water, that He might test you as to which of you is best in deed."

Additionally, the mention of the Throne is also found in the Bible's Book of Revelation (Chapter 2, Verse 12), which refers to the Throne of Satan. Here are the verses where the word "Throne" appears in the Quran, for those who want to verify my statement:

1. **Surah Yunus (10:100)**
2. **Surah Yusuf (12:2)**
3. **Surah Ar-Ra'd (13:42)**
4. **Surah Al-Isra (17:5)**
5. **Surah Ta-Ha (20:22)**
6. **Surah Al-Anbiya (21:86)**
7. **Surah Al-Mu'minun (23:116)**
8. **Surah Al-Mu'minun (23:59)**
9. **Surah Al-Furqan (25:23)**
10. **Surah An-Nahl (16:4)**
11. **Surah As-Sajdah (32:7)**
12. **Surah Az-Zumar (39:7)**
13. **Surah Ghafir (40:82)**
14. **Surah Az-Zukhruf (43:4)**
15. **Surah Al-Hadid (57:17)**
16. **Surah Al-Haaqqa (69:20)**
17. **Surah At-Takwir (81:15)**
18. **Surah Al-Buruj (85:42)**
19. **Surah An-Naml (27:7)**
20. **Surah Hud (11:7)**

However, five of these verses are exceptions:

1. **Surah Yusuf (12:100):** "And he raised his parents upon the Throne, and they fell down before him in prostration." This refers to the Throne of Yusuf in Egypt.
2. **Surah An-Naml (27:23):** "And she was given from every [good] thing, and she had a great Throne." This refers to the Throne of the Queen of Sheba.
3. **Surah An-Naml (27:42):** "When she came, it was said, 'Is this your throne?'" This refers to the Throne of the Queen of Sheba.
4. **Surah An-Naml (27:38):** "Which of you will bring me her throne before they come to me in submission?" This also refers to the Throne of the Queen of Sheba.
5. **Surah An-Naml (27:41):** "He said, 'Disguise her throne for her so we may see whether she will be guided [to recognize it] or be one of those not guided.'" This again refers to the Throne of the Queen of Sheba.

Thus, it becomes clear through this comparison that there is no Throne of Satan on the water as claimed in the previous hadith. The only mention of a Throne on the water is in:

Surah Hud (11:7): "And He it is Who created the heavens and the earth in six days, and His Throne was upon the water, that He might test you [as to] which of you is best in deed."

So where is the claimed Throne of Satan on the water in the authentic hadith?

The hadith simply intends to suggest that there is a deity of good with His Throne and a deity of evil with his own Throne, which is attributed to Satan and his followers. However, Allah does not say such things to distort our religion falsely in the name of the Prophet. Instead, Allah says:

Surah Al-Anbiya (21:35): "Every soul will taste death. And We test you with evil and good as a trial; and to Us you will be returned."

Surah Al-Falaq (113:3): "From the evil of the darkening [night] when it comes." The term "Sheikh" and "Sheikhs" originates from the scriptures of other religions and is not from Islam. According to these scriptures, there are twenty-four thrones surrounding the main Throne, with twenty-four elders sitting on them, dressed in white. It was described as a transparent sea like crystal extending in front of the Throne. In the center of the Throne, the twenty-four elders bow before the one seated on the Throne, worshiping the eternal living God.

One elder told me, "Do not weep; the Lion of the tribe of Judah, who is the root of David, has triumphed and is worthy to open the book and break its seven seals."

All the angels gathered around the Throne, along with the elders and the four living creatures, and they fell on their faces before the Throne in worship to God. (Compare these descriptions and words with the Hadith of intercession to see that the source is the same.)

They responded (meaning: the twenty-four elders).

"Amen... No... No... Here are blessings, glory, wisdom, thanks, reverence, power, and strength forever and ever. Amen!"

One of the elders asked me if I knew who the people dressed in white were. I answered that he knew better. He said, "These are they who came out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb (which refers to Christ, peace be upon him). Therefore, they will never hunger, thirst, or be struck by the sun or any heat." Those looking for sources of the Ascension and its details, wrongly attributed to the Prophet Muhammad, will find them in the Book of Ezekiel, chapter one, or in the Book of Revelation from the New Testament, which is considered the holy book of Christians.

Hadith No. 73 in Sahih Bukhari, narrated by Abdullah bin Masood: The Prophet said, "There is no envy except in two cases: a man who is given wealth and spends it in the right way, and a man who is given wisdom and acts upon it and teaches it."

Envy in the Quran is mentioned in only four verses in five forms. God has ninety-nine names, one less than a hundred. Whoever counts them will enter Paradise. I have mentioned many times that the conditions for entering Paradise in the Quran are always two and never change:

A. Belief in God, His books, His messengers, the Last Day, destiny, and that both good and evil come from God, along with worship.

B. Righteous deeds, which are acts of service to the community, whether manual or intellectual, and which have reward in both this life and the Hereafter.

In contrast, the hadiths only talk about counting God's names with the tongue, pen, or heart, which contradicts the Quran as it does not meet the two conditions of belief and righteous deeds. Similarly, the following hadiths:

31. **Hadith No. 6423 in Sahih Bukhari**: Narrated by `Atban bin Malik, the Prophet ﷺ said: "No servant will say on the Day of Judgment, 'There is no god but Allah,' seeking thereby the Face of Allah, except that he is forbidden from the Fire." Simply reciting this phrase is said to be sufficient for entering Paradise and passing God's test on Earth.

32. **Hadith No. 6405 in Sahih Bukhari**: Narrated by Abu Huraira, the Prophet ﷺ said: "Whoever says 'Subhan Allah wa bihamdi' (Glory be to Allah and praise Him) a hundred times a day, his sins will be forgiven, even if they are as numerous as the foam of the sea." Simply repeating God's name a hundred times is deemed enough to pass God's test and enter Paradise, and to be saved from the Fire in both this world and the Hereafter. Just words without deeds or belief.

33. **Hadith No. 6403 in Sahih Bukhari**: Narrated by Abu Huraira, the Prophet ﷺ said: "Whoever says 'There is no god but Allah alone, without partner, His is the kingdom, His is the praise, and He has power over everything' a hundred times in a day, it will be as if he has freed ten slaves, and he will be credited with a hundred good deeds, a hundred bad deeds will be erased from him, and he will be protected from the devil that day until evening. No one will do better than him except someone who does more." Simply repeating words is considered enough to pass God's test on Earth, according to this hadith. This hadith adds a new element by turning mere speech into an act.

However, if a person thinks deeply about this idea, they will realize the opposite is true. Excessive repetition wastes valuable time and serves no real purpose. God does not need anything from His servants and is not affected by their actions. What God desires is for people to follow His guidance as written in the Quran. By adhering to the Quran, one can achieve happiness in this life and the next. This is what pleases God.

God does not need worship, the repetition of His name, or devotion. People's disbelief or rejection does not harm Him, nor does their worship of idols or other gods. Those who reject God's guidance will face consequences in the Hereafter.

Unfortunately, human devils and their minions have twisted understanding, leading some Muslims to believe that associating partners with God (shirk) means only idol worship or claiming someone as a deity, like the Christians' belief in Jesus as God or the Son of God. They think that declaring "There is no god but Allah" with their tongue represents true monotheism, and saying "Subhan Allah wa bihamdi" represents true praise. They were taught that God is jealous, meaning He loves and dislikes things for His own sake. What pleases Him most is seeing His servant pray, fast, perform Hajj, and constantly repeat His name in praise (saying "Subhan Allah wa bihamdi"). The more one does this, the more God will be pleased and drawn closer to them. These ideas are contrary to the teachings of the Quran and were instilled by the Sultan's helpers out of malice toward Islam and to serve the Sultan's worldly interests, which I have explained and continue to explain in this book.

Unfortunately, the Sultan and his supporters succeeded in planting these false ideas in our minds, leading many Muslims today to believe in and cling to them without considering alternatives.

To illustrate the relationship between God and humans, think of it like this: Imagine a strong, wealthy father with great influence and vast possessions. He loves his children dearly and spares no effort in providing them with the best education and care, with the help of the best teachers and trainers. Yet, his children react to him in three different ways, forming three distinct groups:

- One group rejects him and his blessings, choosing instead to live independently, ignoring their father's advice, and following their own desires and whims. And some try to get close to their father, obeying him, hoping for his approval, rewards, gifts, love, compassion, and mercy. They do what pleases him, knowing it makes him happy, and avoid everything he has forbidden. Another group tries to gain their father's approval and gifts through intermediaries who claim to be able to deliver what they want and win the father's favor. They believe the promises and follow these intermediaries, even though their father has warned them repeatedly that these people are his enemies and thus theirs too. They should avoid them and not listen to their sweet talk because they are deceitful and treacherous, seeking their ruin out of envy and hatred.

The father dislikes seeing his children who have turned away from him and his approval and obedience (the disbelievers) and loves those who come close to him with obedience and love (the believers). He is angered by those who try to win the favor of his enemies and listen to their advice while ignoring his own (the polytheists).

However, the father himself does not seek help, money, status, or power from his children. He wants the best for all of them as they are all his children, and he does not differentiate between them except by their obedience and willingness to listen to his parental advice and try to get close to him.

Hadith 34 - Narrated by Hassan bin Atiyah from Abdullah bin Amr: The Prophet Muhammad (peace be upon him) said: "There are forty qualities; anyone who acts with any one of them, hoping for its reward and believing in its promise, will enter paradise." Hassan said they counted: greeting others, responding to sneezes, removing obstacles from the road, and similar actions, but they could not find more than fifteen qualities.

What if someone who responds to sneezes and greetings has committed major sins, such as killing someone unjustly, associating partners with God (even unknowingly), being undutiful to parents, lying, cheating in trade, eating orphans' wealth, breaking promises, and abandoning the path of God as described in the Quran? As Muslims, we are instructed to follow the example of the Prophet Muhammad (peace be upon him), as God said: "Indeed, in the Messenger of Allah you have an excellent example" (Surah Al-Ahzab, 33:21).

To follow the Prophet's example, we must first understand that he did not follow any special teachings or traditions unique to him, nor did he ever claim that his words to the people and his wives were divine revelations from the heavens. Such claims were made by those with vested interests, like the followers of rulers who distorted the teachings for their benefit.

The Prophet only followed the revelation from God, which is the Quran. He rejected the idea of following any other book alongside the Quran, knowing that nations have only been divided by deviating from the Quran.

The Prophet did not claim intercession (shafa'a) for himself or anyone else. He acknowledged that intercession is entirely up to God, as stated in the Quran.

The Prophet also admitted that he did not know what God would do with him on the Day of Judgment, even though he was assured by God that his past and future sins were forgiven. As stated in Surah Al-Fath (48:2): "Indeed, We have given you a clear victory. That Allah may forgive for you what preceded of your sin and what will follow and complete His favor upon you and guide you to a straight path."

Intercession is a concept invented by rulers who benefited from promoting polytheism to share in divine authority, so they would not be bound by laws, traditions, or constitutions, except those established by their own followers. This claim of a second revelation, which was falsely attributed to the Prophet and was not part of God's true teachings, served the interests of these rulers, as explained in this book.

The sayings and judgments of the Prophet were specific to his time and place, not for the entire world. The Prophet himself warned all his companions, especially the four major rightly-guided caliphs, to follow only the Quran and not to record or spread anything other than the Quran. This is supported by the hadith of Abu Sa'id al-Khudri: "Do not write from me. Whoever writes from me other than the Quran should erase it." I have proven the validity of this hadith in the first book by demonstrating the companions' strict adherence to it and their commitment to following it without any deviation. This hadith is a perpetual directive for Muslims to follow until the Day of Judgment, as it aligns with the oneness of God, His book, and His path. It shows that no one can intercede with God, as only God's laws and decrees will be in effect on the Day of Judgment.

As evidenced by the Quranic verse:

"Whoever believes in Allah and the Last Day, establishes prayer, and gives zakat, and fears none but Allah, it is hoped that they will be among the rightly guided" (Surah Al-Araaf, 7:18).

Consider this verse: The believer who has faith in Allah and the Last Day,

- Establishes prayer,
- Gives zakat (charity), and
- Fears none but Allah.

This individual has fulfilled all the required acts of worship. However, if we look at the reason why the conditions for acceptance are not fully met, we find it is due to the absence of righteous deeds, which are considered fundamental for human existence on earth. Without them, all other aspects are merely supplementary. Let's look at the following verse:

"Whoever does righteous deeds, whether male or female, while being a believer, those will enter Paradise and will not be wronged even as much as the smallest amount" (Surah An-Nisa, 4:124).

In this verse, righteous deeds are mentioned before faith, even though faith is the foundation for all of a Muslim's actions. This order emphasizes the importance of righteous actions on earth. However, these actions must be truly righteous and not corrupt in any way.

To remind believers that simply performing good deeds is not enough for guaranteed entry into Paradise, Allah highlights a crucial point. He starts with "O you who have believed" (Surah An-Nisa, 4:28), and then says: "If you avoid the major sins which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance" (Surah An-Nisa, 4:31).

So, while a believer who performs all acts of worship and righteous deeds should remember that God's forgiveness applies to minor sins, major sins require accounting. The knowledgeable believer is well aware of the severe prohibitions in Allah's book, which are reiterated in various forms, such as the straight path, verses of wisdom, or verses of criterion, to help distinguish between right and wrong, and between major and minor sins. But the earthly rulers have seized the pleasures of the earth for themselves, and only their supporters and followers, who obey them after having disobeyed their Lord, get to share in it. The rest of the people are left in the misery of poverty, ignorance, and disease. These misfortunes often come together in a society, and they only occur with association of partners with God.

What the rulers and their supporters fear the most is a sudden awakening of the people. If this happens, it will lead to the people's anger at the oppression, reclaiming their rights from the tyrants and their supporters. So, their supporters use all means to keep the people in their ignorance and delusion for as long as possible. Since the ruler has no desire to open the treasures of the earth that he has seized, they have to deceive the people with promises of heavenly rewards, telling them not to fear or worry. They say that they have received a heavenly guarantee that they will enter Paradise even if they commit all major sins, and even if they never say "There is no god but Allah" throughout their lives.

For example, in Hadith 3222 from Sahih Bukhari, Abu Dharr reported that the Prophet said: Gabriel told me that anyone from your nation who does not associate partners with Allah will enter Paradise. I asked, even

if he commits adultery or theft? Gabriel replied, yes, even if he commits adultery or theft. In the fourth instance, he added: even if he commits adultery, theft, or drinks alcohol.

Do you think the ruler's supporters don't know what is in the clear verses of the Quran? Do you think they don't know what Allah says to His servants in His book? They know very well, but once they chose the path of misguidance, they became bound by their master, the one who controls the wealth and the rewards, including the promised pleasures for those who submit to the ruler's religion through oppression and tyranny. If they do not obey the ruler, they are deprived of all the desires and pleasures they love and crave. They end up running and panting for these things.

The stories of generosity, rewards, and intercession, as mentioned earlier, are not shared with people every day. They are reserved for special occasions like public holidays when people need joy and gifts. These occasions help people forget the burdens and disasters of daily life, which continue to worsen. During these times, the ruler's agents promise generosity through recitations of these stories, all of which are false promises and checks drawn from God's heavenly treasury. The earthly wealth has become forbidden to them, as it is merely a deceptive worldly possession.

After the holidays, the ruler's enforcers remind people of the punishments in the grave and the suffering they face beneath the earth with iron rods. This is a new form of punishment they have invented because they found that the fear of Hell was weak, as people felt it was far off. However, the punishment of the grave is immediate and threatens every person with endless torment before they meet their Lord and are judged. If you ask them why there is no mention of this punishment in the Quran, they will reply that it was in the first revelation, but the second revelation abrogated the Quranic verses and sent new ones that must be followed. They claim that anyone who does not accept, believe, and follow this new decree is not truly among them but is an infidel destined for Hell. For over fourteen hundred years, since we Muslims abandoned the path of God and followed the ways of the devils, our lives have followed this pattern and model that I described to you. We are still in this state today. Even after the fall of the rulers, we became stuck in following our ancestors, adhering to the customs we inherited from them. We left the Book of God and abandoned it, using it only for the dead in their graves, so they might endure their greater torment with patience. The tormentors of Hell, knowing that no one will enter after the Prophet's intercession, have come to work with the dead, torturing and tormenting them until the Day of Judgment.

As narrated in Sahih Bukhari, hadith number 1374, Anas bin Malik reported that the Prophet ﷺ said: "When a servant is placed in his grave and his companions depart, he hears the sound of their footsteps until they leave. For the hypocrite and the disbeliever, it will be said, 'What did you used to say about this man?' He will reply, 'I don't know; I used to say what the people said.' It will be said, 'You did not know, nor did you recite.' He will then be struck with iron hammers, and he will scream a scream that all who are near, except for humans and jinn, will hear." Hadith number 1367 in Sahih Bukhari, narrated by Anas bin Malik, says: "They passed by a funeral and spoke well of it. The Prophet ﷺ said, 'It is certain.' Then they passed by another funeral and spoke badly of it. The Prophet ﷺ said, 'It is certain.' Umar bin al-Khattab asked, 'What is certain?' The Prophet ﷺ replied, 'You spoke well of this one, so it is certain that he will enter Paradise. You spoke badly of that one, so it is certain that he will enter Hell. You are the witnesses of God on earth.'"

Is this the logic of the Quran's clear verses? Is this the divine justice that God talks about in the Quran? Can we say to people after applying this logic:

"Indeed, God does not do injustice even to the weight of a mustard seed" (4:40, An-Nisa).

"Your Lord has decreed upon Himself mercy" (6:12, Al-An'am).

And should we believe that it is no longer necessary to read, recite, or understand it from anyone, especially since its meanings are hidden and can only be grasped by those who are granted extensive knowledge by God, favored by Him, and who hold a certificate of good conduct and reputation from the ruler and his righteous assistants? Thus, those who are praised by the ruler and his soldiers are promised both worldly and heavenly bliss, while those who are criticized or accused are doomed to curses and torment.

Will people believe us? Do they not question why there is a contradiction?

Should we believe the first revelation in the Quran or the second revelation that is recited to us every day?

The ruler's soldiers insist that the second revelation has abrogated the first.

Those who do not understand the ruler's religion in this manner will not be able to comprehend it at all. It is an earthly religion, and we mistakenly believe it to be the religion of God sent from the heavens to the Prophet Muhammad as guidance and mercy to the worlds. Here's the translation into simple English:

He is the One who sent His Messenger with guidance to make it prevail over all religions, even if the polytheists dislike it (Surah As-Saff 61:9).

Even if all the rulers on earth dislike it.

Hadith number 3074 in Sahih Bukhari, narrated by Abdullah bin Umar, states: There was a man who carried the Prophet's belongings who was called Karkarah. When he died, the Prophet ﷺ said, "He is in the Fire." They went to check and found a cloak that he had taken for himself from the war booty.

"Taken for himself" means he had taken it from the war spoils without reporting it so that it could be included in the booty, from which the Prophet ﷺ would receive his share, and then the remaining would be distributed fairly among the fighters. This hadith contradicts the Quran and makes the Prophet ﷺ a partner with God in the unseen. No one among God's creatures, whether angels, jinn, or humans, knows the unseen except God.

Say, "None in the heavens or on the earth knows the unseen except Allah" (Surah An-Naml 27:65).

The rulers' soldiers were confident that their actions would not be exposed as long as they kept the Quran away from the people and told them openly that they could not understand the Quran on their own. They needed the priests of Islam, who alone were capable of interpretation, according to the will of their patron, the ruler, and not according to the will of Allah.

However, this hadith was used to scare Muslims into not taking spoils of war, which led the ruler to distort the religion of the Lord of the Worlds so that the ruler's share and that of his soldiers would not be diminished. If a soldier took a cloak, a slave, silverware, or gold jewelry, what would remain for them? Thus, you see that the real interest behind this hadith was to make them forget that they contradicted themselves.

Previously, they told us in another hadith that Gabriel brought a second revelation saying: Whoever says "There is no deity but Allah" even once will enter Paradise immediately without question or reckoning, even if they have committed adultery, theft, or drunk alcohol. But if someone takes even a single cloak from the spoils of the ruler, they will enter the Fire without question or reckoning. Do you not notice the inconsistency and fragility of this religion, meaning the ruler's religion, not the religion of Islam? Here's the translation into simple English:

Surah An-Nisa 4:124: "Those who do good deeds, whether male or female, and are believers, will enter Paradise."

Surah An-Nahl 16:97: "Whoever does good, whether male or female, while being a believer, We will grant them a good life."

In the first verse, "Paradise" refers to both the heavenly and earthly rewards. In the second verse, it refers to a good life in this world. This shows that God's blessings are not only in the Hereafter but also in this life. Some religious leaders wrongly claim that God has given the world to non-believers and the Hereafter to believers. This unfair distribution is a false teaching from the rulers of old. The Quran always presents the truth about God's blessings.

Hadith number 3596 in Sahih Bukhari, narrated by Uqbah bin Amir: "The Prophet ﷺ once went out and prayed for the people of Uhud as he would for the dead. Then he went to the pulpit and said: 'I am your forerunner and I am a witness over you. I swear by God that I see my pool now, and I have been given the keys to the treasures of the earth. I am not afraid that you will associate others with God after me, but I am afraid that you will compete for it.'"

This hadith contradicts the Quran in several ways:

1. The "pool" mentioned is something assumed to be after the Day of Judgment, and this is still unknown to us.
2. The claim of having the "keys to the treasures of the earth" contradicts the Quran, which says: "Say, 'I do not say to you that I have the treasures of Allah, nor do I know the unseen, nor do I say I am an angel'" (Surah Al-An'am 6:50). Here's the translation into simple English:

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This statement, with all due respect to Dr. Sebai, is similar to saying: If mafia leaders and other terrorist group leaders collaborated to eliminate criminal gangs around the world, humanity would be free from terrorism and fear.

How can we imagine that a ruler, who originally sought to change the mindset of Muslims from the scientific mindset advocated by the Quran (and implemented by the Prophet Muhammad and his companions) back to the pre-Islamic era of illusions and falsehoods with the help of the ruler's followers, would then try to restore the truth and dismantle everything he worked to establish? We know that these followers were his right hand in everything he did throughout Muslim history. All rulers, from the first Umayyad ruler to the last Ottoman ruler, did this without exception, except for one: Umar ibn Abdul Aziz.

After listening to Dr. Sebai's testimony, let's hear from Dr. Sheikh Muhammad Ajaaj al-Khatib in his book *Sunnah Before Compilation*. Dr. Khatib wrote under the title *The Beginning of Fabrication and Its Causes*:

The hadith of the Prophet remained pure, free from lies and distortions, as long as the Muslim community was united under the four rightly-guided caliphs, before it split into factions and parties, and before people with personal interests and biases infiltrated it.

Thus, political and religious factions emerged, each supporting their claims with the Quran and Sunnah. Naturally, each faction couldn't find clear support for their claims in the Quran and Sunnah, so some interpreted the Quran and twisted certain hadiths. This didn't achieve their goals, and since the Quran was well-preserved, they turned to distorting and fabricating hadiths, adding to them and inventing statements falsely attributed to the Prophet. Over time, the practice of fabrication became widespread, mixing authentic

hadiths with fabricated ones. Fabricated hadiths appeared to support the political and religious factions, with new fabricated hadiths emerging alongside new factions.

What benefit does Pharaoh of the Muslims get from this hadith?

The key to the treasures of the earth was given.

The caliph rules the people in the name of being the successor of the Prophet. When the keys to the treasures of the earth are in the hands of the Prophet, they are inherited by the caliph, who rules in the name of God on earth. He is seen as a special ruler with a unique religion, separate from the religion of God. Many hadiths contradict the Quran and its verses. These contradictions are intentional, aiming to serve the new Pharaoh's goals. With this hadith, the caliph has complete control over the earth's treasures without anyone being able to question him. He can waste, overindulge, give to undeserving people, or deny the poor without accountability. According to these hadiths, he is like a god on earth, beyond questioning, and has the sole right to ask questions. Thus, he can send his soldiers to gather treasures under the name of jihad and keep a portion for himself, claiming it is for God and the Prophet, and after the Prophet, for himself. Notice the end of the hadith: "I do not fear that you will associate partners with God after me. But I fear that you will compete with each other in it."

The one speaking in this hadith is the tyrannical sultan, not the Prophet Muhammad. If it were the Prophet, he would never say, "I do not fear that you will associate partners with God after me," because the Prophet, who is mentioned in the Quran 136 times as Moses, would never forget what happened to his people when he left them for forty nights.

When he returned, they had been led astray by the Samaritan, who caused them to worship others besides God despite witnessing nine of the greatest miracles performed by a prophet. How could the Prophet trust this claim of not fearing association with God? In reality, the sultan speaks his own mind because he does not care at all if people associate partners with God as long as he holds the keys to the earth's treasures. He can do whatever he wants with them. He concludes by saying he fears that people will compete to acquire these treasures before they are delivered to him safe and sound, and he has every right to be concerned about that. Thus, this hadith is in stark contradiction to the Quran but aligns perfectly with the sultan's desires, as demonstrated by his loyal soldiers. For instance, one of them, as mentioned earlier, lived in luxury with a thousand women, and he is a notable scholar of hadith. He is just one example of the sultan's soldiers.

Hadith Number (4919) from Abu Sa'id رضي الله عنه said: I heard the Prophet ﷺ say:

"Our Lord will uncover His leg, and every believing man and woman will prostrate to Him. Those who used to prostrate in this world for show or reputation will try to prostrate, but their backs will remain stiff and flat."

This hadith is an interpretation of the verse (Day when the leg will be uncovered).

This is one of the ambiguous verses that Allah forbids interpreting or explaining. The Prophet ﷺ and his companions never asked about or interpreted these verses because Allah says about them: "But you will surely know its outcome after a time." (Surah Al-Saffat, 88:21).

However, hadith scholars did not leave any forbidden interpretations untried. They took distortions from the scriptures of earlier people and attributed them to the Prophet ﷺ, calling them knowledge, though they are mere misconceptions. For instance, they took from the Gospel a saying attributed to Jesus that "Whoever sees me, has seen God," and interpreted it as suggesting that God resembles Jesus. From the Torah, they took the idea that God created Adam in His own image, implying that humans resemble God. This contradicts the Quran and reverses Islamic doctrine. Saying that God has body parts with functions implies that God is a created being, which is incorrect because creation is temporary. The Quran does not make such grave errors. All the expressions used by God are symbols to help human understanding, as comprehending God fully is impossible. We can observe God's power through His creations, but we cannot perceive God

Himself with our senses, as He is beyond our sensory capabilities, which is what the Quran teaches.

[8/26, 4:42 PM] FH: Even when we refer back to the Quran to understand the verse: "The Day the leg will be uncovered, and they are invited to prostrate, but they will not be able" (Surah Al-Qalam, 68:34),

Allah is not talking about His own leg but about the leg of His servant who was resurrected from the grave. The uncovering of the leg here symbolizes nakedness and the lack of clothing. This is Allah's style as we learn in the Quran; He uses hints rather than detailed explanations. For example, when Allah says, "Do not approach women" or "If you touch women," it hints at the directness of intimacy but in a gentle manner. Similarly, uncovering the leg is a gentle way of indicating nakedness on that day. However, instead of understanding this metaphorically, the sultan's followers want to make us believe that Allah is like a created being with a leg. May Allah forgive us for such grave mistakes.

Our understanding of God must be through reason, acknowledging His existence, but there are concepts about God, the Day of Judgment, Paradise, and Hell that are beyond our material world and our current senses. For instance, if your child asks why the beginning of marriage is called "honeymoon," you might find it difficult to explain fully because it's beyond their current understanding. You can only offer approximations, as the full truth is beyond their grasp. Similarly, Allah's descriptions are intended to approximate our understanding of the Day of Judgment. But if we fail to understand this approximation and instead turn to distorted texts from earlier scriptures, thinking they contain true knowledge, we mislead ourselves.

Allah will uncover His leg, and every believing man and woman will prostrate to Him. This idea might lead some to think we've seen and pictured Allah or to interpret statements from old texts like "God created Adam in His image" in a literal way.

Such interpretations are naive and simplistic. Allah's teachings in the Quran transcend these misunderstandings and challenge the wisdom of all earthly scholars. The Quran is a lasting miracle, and anyone who seeks to understand it can witness its miracles directly.

Hadith Number (4636) from Sahih Bukhari, narrated by Abu Huraira: The Prophet ﷺ said, "The Hour will not come until the sun rises from the west. When it rises and people see it, they will all believe, but that will be the time when belief will not benefit anyone." He then quoted the verse: "On the Day some of the signs of your Lord come, believing will not benefit a soul that did not believe before" (Surah Al-An'am, 6:158).

The person who narrated this hadith seems to imagine the sun moving from east to west as a small glowing disk, and they think this disk's movement can be reversed. This understanding is not from the Prophet ﷺ, who knew that this verse is among those that should not be interpreted literally. Believers should accept these verses as they are, while those with doubts might try to reinterpret them. As stated in the verse: "He it is Who has sent down the Book to you. Some of its verses are definitive, and others are ambiguous. But those with deviant hearts seek to cause discord by following the ambiguous parts, seeking to interpret them, but none knows their interpretation except Allah..." (Surah Al-Imran, 3:7).

What did Allah say about them?

"Those in whose hearts is deviation follow that which is ambiguous in it, seeking discord and seeking its interpretation."

But there is something else they seek as well:

"And seeking its interpretation." However, Allah makes it clear that "None knows its interpretation except Allah." This is a complete statement in the verse, meaning the sentence ends there. Then Allah says:

"But those firmly grounded in knowledge say, 'We believe in it; all is from our Lord.'"

In the time of the Prophet, people did not know that the Earth is spherical; it was still unknown to them. They did not know that the Sun does not revolve around the Earth; even after discovering the Earth's roundness, people still believed that the Earth was the center of the universe, with the Sun and other planets orbiting it.

So, how can one imagine the Sun moving from the west to the east if it never moved from its place? The hadith narrator found himself in a difficult situation but, at least, exposed his falsehood, as his words were beyond understanding and would be revealed with the advancement of science and modern discoveries.

So, do you want us to believe that the Prophet said something contrary to the truth and science, that he went against his Lord and attempted to interpret an ambiguous verse, thus putting himself among those with deviating hearts? I seek forgiveness from Allah for all major sins, and there is no power or strength except with Allah. It is entirely impossible that the Prophet is the source of this hadith.

There is almost an entire volume in Bukhari full of similar hadiths attempting to interpret ambiguous verses in the Quran. I believe that some examples are sufficient instead of delving into the entire volume, as it only repeats the same futile attempts that contradict the Quran, science, and logic, which will never align even in the future with the Quranic verses.

Allah has made it clear for those who wish to understand the difference between what is truly from Him and what is falsely claimed to be divine revelation but is not. This can be seen in the common characteristic of distortions found in both earlier scriptures and among Muslims. This characteristic is mentioned in the Quranic verse:

"If it had been from other than Allah, they would have found within it much contradiction" (Surah An-Nisa, 4:82).

We see these contradictions and inconsistencies in these hadiths, as you can observe for yourself. Allah also said:

"And among the people are those who argue about Allah without knowledge or guidance or an enlightening book" (Surah Al-Hajj, 22:8).

And He said:

"And who is more unjust than one who invents a lie about Allah to mislead people without knowledge" (Surah Al-An'am, 6:144).

Hadith 3199 in Sahih Bukhari reports that Abu Dharr said the Prophet asked him where the sun goes after setting. Abu Dharr replied that Allah and His Messenger know best. The Prophet explained that the sun goes to prostrate under the Throne, asks for permission to rise, and if not accepted, it will be told to return and rise from where it set. This is related to the verse:

"And the sun runs its course for a term determined. That is the decree of the All-Mighty, the All-Knowing" (Surah Ya-Sin, 36:38).

This is another failed attempt to interpret an ambiguous verse that Allah prohibited interpreting. The result is incoherent and unscientific. With our current understanding of the earth and the sun, we know that this interpretation is primitive and rejected by science. We still do not know where the sun travels or where it rests; all of it remains beyond human, jinn, or even angelic knowledge.

Hadith 3223 in Sahih Bukhari mentions that the Prophet said angels alternate shifts: some during the night and some during the day, meeting during Fajr and Asr prayers. Those who stayed with you overnight ascend and report, saying they left the people praying and found them praying.

The person who said this did not know that the earth is divided into places with night and day at any moment. There is always someone calling for Fajr, Dhuhr, Asr, Maghrib, and Isha prayers simultaneously in different locations on earth.

Thus, the imagined shift schedule for angels has no basis, and night and day are human experiences due to the earth's rotation every 24 hours.

Hadith 3194 in Sahih Bukhari states that the Prophet Muhammad said:

"When Allah completed the creation, He wrote in His Book, which is with Him above the Throne: 'My mercy prevails over My anger.'"

The person who recorded this hadith might have been influenced by the belief that the ruler is God's representative on earth, sitting in his office with a divine sign above his head. Similarly, they might imagine Allah as a large, powerful figure, like the way artists from other faiths depict Him in church ceilings, surrounded by angels.

The phrase "My mercy prevails over My anger" reflects this person's imagination of Allah. But is it fitting to discuss things beyond human knowledge or to claim that the Prophet spoke about divine mysteries that he did not understand?

It is not shameful for a Muslim to acknowledge that the Prophet only knew what was revealed in the Quran and that certain ambiguous verses will have their meanings revealed in the future. As science advances, more understanding of these verses may emerge, showing that the Quran's miracles and knowledge surpass human understanding.

Allah has guided Muslims with His commandments and has warned us not to follow paths that lead away from His straight path. The Quran remains a divine source of knowledge, unique among all books, and continues to guide those who seek the truth.

Allah says: "And this is My straight path, so follow it; and do not follow other ways, for they will lead you away from His path" (Surah Al-An'am, 6:153).

Allah, the Almighty, has spoken the truth. Chapter Three

Contradictory Hadiths and Their Conflict with the Quran

I will start with the hadiths about those who are promised Paradise, a topic that most Sunnis believe in so strongly that they consider it a self-evident truth beyond discussion. However, these hadiths completely contradict the Quran for several reasons. Among these reasons is that Paradise and Hell are matters still in the realm of the unknown. No human, except Abu Lahab, has entered either, and the rest will only experience them as promised by Allah after resurrection, judgment, and weighing of deeds, including the prophets and messengers. Even the Prophet himself has hadiths affirming that he does not know what Allah will do with him in the future and can only hope for the best, just like others. There are also hadiths where he denies any right to intercession, as Allah has never granted this to anyone.

Yet, we find hadiths in the Sahih collections discussing the concept of those promised Paradise. These hadiths contradict the Quranic texts. I have a hadith from the Prophet that cannot be refuted by anyone:

From the Quran:

"Say, 'I am not something new among the messengers, nor do I know what will be done with me or with you. I only follow what is revealed to me, and I am only a clear warner'" (Surah Al-Ahqaf, 46:9).

A Muslim has the right to question: Given this truth, what was the purpose of those who fabricated these claims in Islam?

A closer examination reveals a sinister political motive. I have repeatedly explained that the leader of the Muslims, who became victorious and restored legitimacy to the Umayyads, aimed to exclude Ali ibn Abi Talib from rightful succession and to convince the public of this. The new Sunni ruler used every means to achieve this goal, including altering hadiths. Thus, if we scrutinize the two hadiths in the Sahih collections,

we notice the omission of Ali ibn Abi Talib's name. This was done to indirectly convince the common people, suggesting that even the Prophet ignored Ali in important hadiths, which was the underlying goal of these fabricated hadiths.

Now, let's briefly hear these hadiths, as they are very long. Long hadiths are often fabricated because human memory cannot retain lengthy narrations, especially when they were transmitted across generations, sometimes reaching up to the seventh grandfather in the times of Bukhari and Muslim.

If we examine critically and carefully, we will notice a malicious political agenda.

I have explained repeatedly that the leader of the Muslims, who became victorious and restored the legitimate authority to the Umayyads, aimed to exclude Ali ibn Abi Talib from rightful succession and to convince the public of this. The new Sunni ruler used every means to achieve this goal. Consequently, if we scrutinize the two hadiths found in the Sahih collections, we will see the omission of Ali ibn Abi Talib's name from these narrations. This was done to indirectly convince ordinary people through hadiths attributed to the Prophet, leading them to think that even the Prophet disregarded Ali ibn Abi Talib in important matters. This was the underlying purpose of the hadiths—to indirectly denigrate Ali.

Now, let's briefly review the two hadiths, as they are very long. Long hadiths are generally fabricated because human memory cannot retain lengthy narrations, especially those transmitted from generation to generation, sometimes reaching up to the seventh grandfather in the times of Bukhari and Muslim.

Hadith Number (3674) from Sahih Bukhari

Narrated by Sharik from Sa'id ibn al-Musayyib who said: Abu Musa al-Ash'ari told me that he performed ablution at his house and went out to look for the Prophet in the mosque but did not find him. He then followed the Prophet's trail until he entered the well of A'riis. Abu Musa sat by the door, which was made of palm branches, until the Prophet finished his needs and performed ablution. Abu Musa approached him and saw him sitting on the edge of the well, with his legs extended into the well and his legs uncovered.

Then Abu Bakr arrived and knocked on the door. Abu Musa asked, "Who is it?" and was told, "Abu Bakr." Abu Musa replied, "Wait a moment." He went to inform the Prophet, saying, "O Messenger of Allah, Abu Bakr is asking for permission." The Prophet said, "Let him in and give him the good news of Paradise."

So Abu Musa went and told Abu Bakr, "Enter, for the Messenger of Allah is giving you the good news of Paradise." Abu Bakr entered and sat to the right of the Prophet, placing his legs in the well just like the Prophet and uncovering his legs.

Then someone knocked at the door. Abu Musa asked, "Who is it?" and was told, "Umar ibn al-Khattab is asking for permission." The Prophet said, "Let him in and give him the good news of Paradise."

Commentary:

The malicious narrator of this hadith tries to mock us and our Prophet Muhammad by depicting the Prophet's private space as a place where he relieved himself. This is something many of us have overlooked because we have fallen in love with hadiths before understanding their content. Consequently, we fail to see the clear and explicit ridicule of our Prophet and us in these fabricated hadiths.

Thus, he entered and sat to the left of the Prophet, uncovering his legs.

When someone knocked on the door, I asked, "Who is it?" and was told, "Uthman ibn Affan." The Prophet said, "Let him in and give him the good news of Paradise, but with a trial that he will face," implying that Allah had informed him of the future and that Uthman would be martyred by those incited by the Jews, following Abdullah ibn Saba. Uthman entered and found that the space was full, so he sat on the other side. Sharik said that Sa'id interpreted this as referring to their graves. As you can see, the name of Ali ibn Abi Talib was intentionally omitted from the hadith. This hadith was fabricated specifically for this purpose. If this hadith were true, there would be similar narrations from Aisha and other companions on the same topic. The silence of these companions confirms the fabrication because news of someone being foretold of entering Paradise would be extraordinary and widely reported by all the companions, including the four caliphs and others like Abdullah ibn Umar, Ibn Mas'ud, Ibn Abbas, and Anas.

Hadith that Contradicts It:

Hadith Number (31), serial (52) from Sahih Muslim: Abu Huraira said:

We were sitting around the Prophet, with Abu Bakr and Umar among us. The Prophet ﷺ stood up from our midst and took some time to return, causing us concern that he might be away from us, and we became anxious. I was the first to get anxious, so I went out searching for the Prophet and came to a wall of the Ansar of Banu al-Najjar. I circled it, trying to find a door, but found none. Then I saw a small opening in the wall and climbed through it. I entered and found the Prophet ﷺ. He asked, "Abu Huraira?" I said, "Yes, O Messenger of Allah." He asked, "What is the matter?" I said, "You were among us, and then you were delayed, causing us worry that you might have left us. I was the first to get anxious and came to this wall."

How could Abu Huraira and other companions be anxious when they knew that Allah had protected the Prophet after revealing the verse:

"O Messenger, proclaim what has been revealed to you from your Lord. And if you do not, then you have not conveyed His message. And Allah will protect you from the people" (Surah Al-Ma'idah 5:67).

After this verse, the Prophet had divine protection that no one else among jinn or humans had. Thus, he no longer needed the protection of Abu Huraira or anyone else. Even if such protection were lacking, would you believe that Abu Huraira's love for the Prophet was greater than Abu Bakr's? Or is there an intention to sow doubt? But listen to the full story, as what follows is even more significant. **Translation:**

The Prophet said: "O Abu Huraira, take these two sandals of mine and go to anyone you meet behind this wall who testifies that there is no god but Allah, with certainty in their heart, and give them the good news of Paradise."

How could Abu Huraira or anyone else be certain that someone who says with their tongue "There is no god but Allah" truly believes it in their heart?

According to the Quran, only Allah has the knowledge of what is in people's hearts, and no one else shares this knowledge. So, how can we believe that the Prophet would ask someone to do something that is beyond human capability? Abu Huraira continues his story:

The first person I met was Umar, who asked, "What are these two sandals, Abu Huraira?" I replied, "These are the sandals of the Prophet ﷺ." I told him that the Prophet had sent me with them, and whoever I met who testifies that there is no god but Allah, with certainty in their heart, should be given the good news of Paradise.

Umar struck me between the shoulders, causing me to stumble, and said, "Go back, Abu Huraira." I returned to the Prophet ﷺ, crying, and Umar followed me.

The Prophet asked, "What happened, Abu Huraira?" I said, "I met Umar and told him what you had sent me with, and he struck me between the shoulders." The Prophet asked Umar, "Why did you do that?" Umar replied, "O Messenger of Allah, did you really send Abu Huraira with your sandals to give the good news of Paradise to those who sincerely believe in Allah?" The Prophet said, "Yes." Umar said, "Then don't do that, because I fear people might rely on it, so let them work instead." The Prophet ﷺ agreed to Umar's advice, and the matter ended there.

Now, after hearing this hadith, use your judgment and think honestly: Is this the true image of the great Prophet Muhammad? Is this the Prophet who sends his sandals as witnesses with Abu Huraira to tell people:

The Prophet is telling you all that you will be in Paradise. If you don't believe me, he even sent his sandals with me as witnesses. Did the Prophet Muhammad need his sandals to prove this if it were true? Did he need Umar's advice to reconsider a decision he made?

Hypocrites have played with our religion, mocked us, and taken advantage of our ignorance while we continue to believe them. Even now, we've heard two narrations, each contradicting the other and saying things different from what was said in the first hadith. Let's now listen to a hadith that contradicts both:

B - Hadith number (1243) from Sahih Bukhari: Umm al-'Ala, a woman from the Ansar who pledged allegiance to the Prophet, told him that they drew lots among the emigrants, and Osman ibn Maz'un was chosen for them. They hosted him in their homes, and he became ill and passed away. When he died and was wrapped in his clothes, the Prophet came in. I said, "May Allah have mercy on you, Abu al-Sa'ib. My testimony is that Allah has honored you." The Prophet asked, "How do you know that Allah has honored him?" I replied, "O Messenger of Allah, who does Allah honor?" He said, "As for him, he has received certainty. I hope for good for him, but I don't know — even as the Messenger of Allah — what will happen to me."

She said, "By Allah, I will never praise anyone after him."

This hadith speaks the truth in line with the verses of the Quran.

The next three hadiths in Sahih Bukhari attributed to the Prophet are directly borrowed from the books of the People of the Book. If I hadn't studied the Gospel, Torah, and Talmud extensively, I wouldn't have been able to identify their sources. Their content contradicts Islamic doctrine fundamentally.

D - The first hadith is number (7131) from Sahih Bukhari: Anas ibn Malik reported that the Prophet ﷺ said:

"No prophet was sent except that he warned his people about the blind deceiver (the Antichrist). He is blind in one eye, but your Lord is not blind. Written between his eyes is 'disbeliever'." This is the end of the hadith text.

H/A - Hadith number (7127) from Sahih Bukhari: The Prophet ﷺ addressed the people, praising Allah as He deserves. Then he mentioned the Antichrist, saying: "I warn you about him. No prophet has failed to warn his people, but I will tell you something that no prophet has told his people: He is blind in one eye, but Allah is not blind."

This provides a way for people to recognize him. If he comes and claims to be Allah, we can identify him because Allah is not blind, whereas this false claimant is blind in one eye and 'disbeliever' is written between his eyes.

Do you find this statement, written in a book considered sacred by most Muslims, strange and contrary to the spirit of Islamic belief? Is there a disagreement among Muslims about whether Allah is blind or not?

To understand the truth, we need to look at the scriptures of the People of the Book. What do they have in their altered books?

In the Gospel of Matthew, under the section on signs of the end times, there is the following passage:

A question to Christ: "Tell us when will this happen, and what will be the sign of your coming and the end of the age?"

Jesus answered: "Be careful that no one deceives you. For many will come in my name, claiming, 'I am the Messiah,' and will deceive many. You will hear of wars and rumors of wars. If anyone tells you, 'There he is,' or 'Here he is,' do not believe it. For false messiahs and false prophets will appear and perform great signs and wonders to deceive, if possible, even the elect."

The false prophet, who is a demon spirit capable of performing miracles, will be cast into the lake of fire and brimstone, where the beast and the false prophet will be tormented day and night forever.

The Father, according to the People of the Book, is Allah. You have seen with your own eyes the source of the hadith and that it is merely a fabrication against the Prophet Muhammad ﷺ. His knowledge is limited to the Quran, and it is not said about him that he was taught the Gospel and Torah as it was said about Jesus (peace be upon him).

As I informed you from the beginning, Bukhari (may Allah have mercy on him) made great efforts to present all these contradictions and then provided a hadith that contradicts all the previous ones, so that we can be

certain ourselves that everything attributed to the Prophet ﷺ in these hadiths is nothing but fabrication and falsehood with no basis.

B - In the introduction to hadith number (6469) about Abu Huraira - a hadith originally taken from the Torah - we find the following:

19 - The chapter on hope with fear.

Sufyan said: "There is no verse in the Quran more severe on me than: 'You are not on anything until you establish the Torah and the Gospel and what has been revealed to you from your Lord.'"

For ordinary Muslims who do not know the verses of the Quran, this verse may make them believe and be convinced that they cannot be righteous Muslims unless they follow the Torah and the Gospel, which is not true at all. But how? Let's open the Quran and read the verse in full: "Say, 'O People of the Scripture, you are not upon anything until you uphold the Torah and the Gospel and what has been revealed to you from your Lord.'" (Surah Al-Ma'idah 5:68).

Thus, you can see how the haters I spoke about at the beginning of this book played with our religion while we were asleep and unaware, until they were satisfied with their distortions and manipulations.

Do you think I am the only smart one who discovered this? I don't believe so for a moment. They all knew this, but if they admitted it, they would lose all their privileges. It is the deceiving worldly life that is to blame. They knew and distorted the truth.

B - Hadith number (3191) from Sahih Bukhari, about the Book of Creation:

From Imran ibn Husain in a long hadith, which I will summarize, the Prophet ﷺ said:

"And Allah was, and there was nothing other than Him. His throne was upon the water, and He wrote in the record everything and created the heavens and the earth, to the end of the hadith."

Important in the Hadith:

The first sentence of the hadith is: "Allah was, and there was nothing other than Him." This is similar to the first verse of the Gospel of John:

"In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him, nothing was made that was made."

From these first three phrases, we deduce that "In the beginning was God." The narrator changed it and expressed it differently by saying: "Allah was, and there was nothing other than Him." As you can see, this comes from the Gospel and not from the Quran. Bukhari (may Allah have mercy on him) knew that the Prophet ﷺ did not read the Gospel, but he wanted to warn us about what hypocrites are doing to our religion. However, there's no one to heed the warning.

B - Hadith number (3305) from Sahih Bukhari, about Abu Huraira and the Prophet ﷺ:

The Prophet ﷺ said: "A nation from the children of Israel went missing, and I do not think of them except as mice. When camel's milk was placed before them, they did not drink it, but when sheep's milk was placed before them, they drank it."

Abu Huraira told Ka'b al-Ahbar (a famous Jewish scholar before his conversion to Islam). Ka'b asked: "Did you hear the Prophet ﷺ say this?" Abu Huraira said: "Yes." Ka'b then said: "He mentioned it to me several times." Abu Huraira asked: "Should I read the Torah?" This means that if he did not hear it from the Prophet ﷺ, he wondered about the source of that knowledge since he did not read the Torah.

It should be noted that this story, despite its absurdity, is from the Talmud, where Allah turned that nation into mice.

Since this research involves hadiths that contradict each other, I will mention what contradicts them and aligns with what is stated in the Quran in the following hadith:

C - Hadith number (7363) from Sahih Bukhari, about Ibn Abbas: How can you ask the People of the Book about something when your own book, which was revealed to the Prophet ﷺ, remains pure and unaltered? And the Prophet ﷺ has told you that the People of the Book altered their scriptures and wrote with their own hands, claiming it was from Allah to gain a small price. Doesn't the knowledge that has come to you prevent you from questioning them? I swear, we have not seen a single person from them asking you about what has been revealed to you... I say to Ibn Abbas (may Allah be pleased with him) and the other noble companions: The People of the Book who altered their scriptures have followed us into our religion and changed our book while we were asleep. They put words in your name and in the names of your companions, like Abu Huraira, Ibn Mas'ud, Anas, Abdullah ibn Umar, and others, in hadiths that contradict the Quran. Most of these are from their distorted books, and they said that you narrated all this from the Prophet ﷺ.

C - Hadith number (7362) from Sahih Bukhari, narrated by Abu Huraira:

The People of the Book used to read the Torah in Hebrew and interpret it in Arabic for the Muslims. The Prophet ﷺ said: "Do not believe the People of the Book or disbelieve them. Say, 'We believe in Allah and what has been revealed to us and what has been revealed to you.'" The verse from Surah Al-Ankabut in the Quran is different from the one in the hadith: "Say, 'We believe in what has been revealed to us and what has been revealed to you.'" (Surah Al-Ankabut 29:16).

From this hadith, we understand that we should only believe in the information about the Torah that is mentioned in the Quran, and it is clear that we should not accept what they have. If I did not firmly believe that the Prophet ﷺ does not know the unseen or the future, I might think that the following hadith is correct. However, I believe that some distressed individuals expressed their dissatisfaction with this hadith, which was wrongfully attributed to the Prophet ﷺ, as it can only be said in this manner.

D - Hadith number (3456) from Sahih Bukhari, narrated by Abu Sa'id al-Khudri:

The Prophet ﷺ said: "You will follow the traditions of those before you, inch by inch, and yard by yard, to the extent that if they entered a lizard's burrow, you would enter it too." We said: "O Messenger of Allah, the Jews and Christians?" He replied: "Who else?" (Implying that if not the Jews and Christians, then who else?). Abdullah, the narrator of the hadith, under the name of Abdullah, who has recorded dangerous hadiths in Islam, seems to mock us after distorting our religion as he wishes, so we should not be surprised by what is happening. **13 - Hadith number (6576) from Sahih Bukhari narrated by Abdullah (may Allah be pleased with him):**

The Prophet ﷺ said: "I will precede you to the pond. Some men from among you will be brought to me, but they will be taken away from me. I will say: 'O Lord, my companions!' It will be said: 'You do not know what they introduced after you.'"

This means that they left your path and the path of Allah and began to follow their own desires, making up lies about you and Allah!

14 - In another narration, Hadith number (6584):

The Prophet ﷺ said: "I will say: 'They are from me.' It will be said: 'You do not know what they introduced after you.' I will say: 'Be gone, be gone, those who changed after me.'"

This is a sample of the hadiths that contradict each other and contradict the Quran. My aim is to demonstrate to the reader that what I am presenting is correct, and I will not wrong anyone by the will of Allah. I will follow a specific arrangement where Hadith A says one thing, and then Hadith B contradicts what is stated in Hadith A, and so on.

15 / A - Hadith number (5233) from Sahih Bukhari:

Narrated by Ibn Abbas, the Prophet ﷺ said: "A man should not be alone with a woman unless there is a mahram (a close relative) with her." A man stood up and said: "O Messenger of Allah, my wife has gone for Hajj and I have registered for a military expedition." The Prophet ﷺ said: "Return and perform Hajj with your wife." There is nothing in this hadith that contradicts Islamic law and religion up to this point.

16 / B - Hadith number (5234):

(Note the hadith number following the previous one; I wanted to point out that Bukhari seems to have a hidden message trying to alert us to what is happening in religion.)

From Sahih Bukhari, narrated by Anas bin Malik:

16 - A - Hadith number (144) from Sahih Bukhari narrated by Abu Ayyub al-Ansari:

The Prophet ﷺ said: "When one of you goes to relieve himself, he should not face the qibla nor turn his back to it; instead, he should face east or west."

16 - B - Hadith number (148) from Sahih Bukhari narrated by Abdullah bin Omar:

I climbed onto the roof of Hafsa's house for a need, and I saw the Prophet ﷺ relieving himself with his back to the qibla and facing the direction of Syria.

This implies that the Prophet ﷺ instructed people one way but practiced differently. Is this considered a Sunnah or a noble tradition?

17 - A - Hadith number (169) from Sahih Muslim narrated by Ibn Umar:

The Prophet ﷺ said: "Indeed, Allah is not one-eyed. The false messiah (Antichrist) is one-eyed with the right eye being defective."

17 - B - Hadith number (2934) from Sahih Muslim narrated by Hudhayfah:

The Prophet ﷺ said: "The false messiah (Antichrist) is one-eyed with the left eye being defective. He has a lot of hair and with him is paradise and hell."

The narrator's mention of "one-eyed" in different contexts suggests contradictions regarding the description of the false messiah (Antichrist).

21 - A - Hadith number (561) from Sahih Muslim narrated by Ibn Umar:

The Prophet ﷺ forbade eating the meat of domesticated donkeys.

22 - B - Hadith number (987) from Sahih Muslim narrated by Abu Huraira:

In a very long hadith that I will summarize here, it was asked, "O Messenger of Allah, what about donkeys?" The Prophet ﷺ replied: "There has been no revelation to me regarding donkeys. The matter of prohibition is not for me, but only for Allah. In Islam, only pork is clearly prohibited, as stated in the Quran."

23 - A - Hadith number (1932) from Sahih Muslim narrated by Abu Thalabah al-Khushni:

The Prophet ﷺ forbade eating every animal with fangs.

24 - B - Hadith number (1932) from Sahih Muslim:

In a series of narrations, Abu Thalabah said: "The Prophet ﷺ forbade eating every animal with fangs." Ishaq and Ibn Abi Umar added: "We had not heard of this until we came to Sham (Syria)." This indicates that it was a new addition to the teachings.

This is accurate because the prohibition is associated with Jewish dietary laws, not mentioned in the Quran. The Quran only mentions prohibitions for Jews in the verse: "And for those who were Jews, We prohibited every animal with claws..." (Surah Al-An'am, 146). This verse clearly shows that the prohibition was for Jews only and includes animals with claws, which extends to predatory birds and animals.

25 - A - Hadith number (1935) from Sahih Muslim narrated by Jabir:

The Prophet ﷺ sent us with Abu Ubaida in charge to intercept a caravan for Quraysh. We were provided with a bag of dates, the only provision we had. Abu Ubaida would give us one date at a time. We used to chew it like a child chews food and then drink water with it. This was enough for us from morning until night. We also collected leaves from a plant called "Salm" and soaked them in water to eat. One day, we came

across a huge sand dune on the shore of the sea. When we approached, we found a large creature called "Ambergris" (a type of whale). Abu Ubaida said it was carrion, but since we were messengers of the Prophet ﷺ and were in need, we were allowed to eat it. We stayed there for a month, feeding on it, and became well-fed. We even used its fat to fill our containers. The story also describes the large size of the creature and its bones.

There is nothing in this hadith that contradicts the Quran. Abu Ubaida acted in accordance with the Quranic allowance for consuming what is forbidden in cases of necessity and famine, as explicitly stated in the beginning of Surah Al-Ma'idah.

26 - B -

In the era of the sultans, Muslims were deprived of the Quran, which clearly outlines their faith and legal rulings through unambiguous verses. With only conflicting narrations left, Muslims began to believe that these were the true teachings of Islam. However, the true religion is clear of such confusion. For example, there is a hadith saying that water is pure and dead sea creatures are permissible. But when referring to the Quran, it clearly states:

"Forbidden to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced by necessity, neither desiring nor transgressing, there is no sin upon him. Indeed, Allah is Forgiving and Merciful." (Surah Al-Baqarah, 173)

27 - A - Hadith number (2569) from Sahih Bukhari:

Sahl رضي الله عنه reported that the Prophet ﷺ sent a message to an Ansar woman whose servant was a carpenter. He instructed her to have her servant make some steps for the pulpit. The servant cut some branches and made the pulpit. When it was finished, she sent a message to the Prophet ﷺ, who then had it brought to him and placed it where you see it.

Firstly: Hadith scholars always claim that Allah said about the Prophet ﷺ: "He does not speak from his own desire. It is not but a revelation revealed." Secondly: Is this statement you heard a divine revelation?

28 - B - Hadith number (3584) from Sahih Bukhari:

Jaber bin Abdullah reported that the Prophet ﷺ used to stand on a tree or a palm tree on Fridays. An Ansar woman (or man) asked, "O Messenger of Allah, should we make you a pulpit?" He replied, "If you wish." They made him a pulpit. On Friday, when he stood on the pulpit, the tree cried out like a child. The Prophet ﷺ went down, hugged the tree, and it quieted down. The tree had cried out because it missed hearing the remembrance of Allah near it.

In the first hadith, it mentions the tree being placed where you see it. In the second, it mentions the tree speaking. This makes us question if this is mocking us and our Prophet ﷺ, even as we applaud and admire him.

29 - A - Hadith number (5683) from Sahih Bukhari:

Asim bin Umar bin Qatada reported that he heard Jaber bin Abdullah say that the Prophet ﷺ said: "If there is any benefit in your medicines, it is in cupping, honey, or a cauterization that matches the disease. But I do not like to be cauterized."

Here, the Prophet ﷺ acknowledges that he does not like to be cauterized, which is his personal preference and does not diminish his status.

30 - B - Hadith number (5681) from Sahih Bukhari:

Ibn Abbas reported that the Prophet ﷺ said: "Healing is in three things: cupping, honey, or cauterization with fire. But I have forbidden my nation from cauterization."

In the first hadith, the Prophet ﷺ expresses his personal opinion on medical methods of his time, stating that he personally does not like cauterization. In the second hadith, this personal opinion is turned into a general medical rule, suggesting that all medical colleges should be abolished and all medical books

burned, as the Prophet ﷺ teaches us that healing is only in three things and cauterization is forbidden for Muslims. This raises concerns about the reliability and accuracy of transmitting such teachings, especially if the integrity of the transmission is compromised for various reasons.

31 - A - Hadith number (4771) from Sahih Bukhari:

Abu Huraira reported that when Allah commanded the Prophet ﷺ to warn his close relatives, he said: "O people of Quraysh, save yourselves; I cannot help you against Allah. O Banu Abd Manaf, I cannot help you against Allah. O Abbas bin Abdul Muttalib, I cannot help you against Allah. O Safiyya, the aunt of the Messenger of Allah ﷺ, I cannot help you against Allah. O Fatima, daughter of Muhammad, ask me whatever you want from my wealth, but I cannot help you against Allah." In short, I cannot intercede for you with Allah because it is not within my power, and do not believe anyone who claims that I am a shafi (intercessor) with Allah.

32 - B - Hadith number (6590) from Sahih Bukhari:

Uqba reported that the Prophet ﷺ went out one day, prayed for the people of Uhud as he would for the deceased, then went to the pulpit and said: "I am your forerunner (on the Day of Judgment) and I am a witness over you. I swear by Allah that I am looking at my reservoir (of water) now. I have been given the keys to the treasures of the earth – or the keys to the earth. I swear by Allah that I do not fear that you will commit shirk (associating partners with Allah) after me, but I fear that you will compete over it (the world)."

This hadith contradicts the previous one and contains inconsistencies with the Quran. For example, when the Prophet ﷺ says, "I am looking at my reservoir now," it implies that Allah has changed His opinion from what is stated in the Quran without informing humanity, and that the Prophet ﷺ has been given exclusive knowledge of the unseen. This contradicts the Quranic verse: "He is the Knower of the Unseen, and He does not disclose His Unseen to anyone" (Surah An-Nahl, 16:25).

Additionally, the statement "I have been given the keys to the treasures of the earth" is contradicted by the Quranic verse: "Say, 'I do not say to you that I have the treasures of Allah, nor do I know the unseen...'" (Surah Al-An'am, 6:50).

The verse:

"With Him are the keys of the unseen; none knows them except Him" (Surah Al-An'am, 6:59).

Or the verse:

"If I had known the unseen, I would have accumulated much good" (Surah Al-A'raf, 7:188).

Then the statement: "I swear by Allah that I do not fear that you will commit shirk (associating partners with Allah) after me" – how can the Prophet ﷺ be so sure, knowing what happened to the people of the Book during the time of Moses when they easily fell into idolatry after he left them for just forty days? The verse: "And most of them do not believe in Allah except while associating others with Him" (Surah Yusuf, 12:106) indicates that people can easily fall into disbelief. Thus, the second hadith contradicts the first and is inconsistent with the Quran.

33 - A - Hadith number (5774) from Sahih Bukhari:

Abu Huraira reported that the Prophet ﷺ said not to bring the sick to the healthy to avoid spreading infection from the sick to the healthy.

34 - B - Hadith number (5770) from Sahih Bukhari:

Abu Huraira reported that the Prophet ﷺ said: "There is no contagion, no bad omen, and no omen in the stars." An Arab questioned, "O Messenger of Allah, then why do camels in the sand resemble deer, but when a diseased camel mixes with them, they get the disease?"

The Prophet ﷺ was asked how the disease first affected the camel if diseases are spread by contagion. The Prophet's answer implied that diseases are not spread this way, which contradicts the earlier hadith.

It's not accurate to attribute this statement to the Prophet ﷺ, as he was not a doctor and was not given medical knowledge by Allah. This hadith is wrongly attributed to the Prophet ﷺ.

35 - B - Hadith number (5772) from Sahih Bukhari:

Abdullah bin Umar reported that the Prophet ﷺ said: "There is no contagion, no bad omen; rather, bad omens are in three things: horses, women, and houses." This claim about bad omens is not found in the Quran, which does not support such illogical statements. The Quran honors women, recognizing them as equals to men in most respects, and even gives them special roles such as motherhood and nurturing, which are vital for family life.

36 - A - Hadith number (3432) from Sahih Bukhari:

Ali bin Abi Talib reported that the Prophet ﷺ said: "The best women are Maryam (Mary) daughter of Imran and Khadijah."

37 - B - Hadith number (3411) from Sahih Bukhari:

Abu Musa reported that the Prophet ﷺ said: "Many men have reached perfection, but only two women have reached perfection: Asiya, the wife of Pharaoh, and Maryam (Mary), daughter of Imran. The superiority of Aisha over other women is like the superiority of thareed (a dish) over other foods."

This statement about perfection is problematic because only Allah is perfect. It's also inaccurate to claim the Prophet ﷺ made a comparison like this. **Translation into Simple English:**

40 - A - Hadith number (3279) from Sahih Bukhari:

Abdullah bin Omar reported: I saw the Prophet ﷺ pointing towards the east and saying: "Here is where the trial will come from, here is where the trial will come from, from where the devil's horn rises."

41 - B - Hadith number (3104):

Abdullah reported that the Prophet ﷺ, while delivering a sermon, pointed towards Aisha's residence and said: "Here is where the trial will come from, here is where the trial will come from, from where the devil's horn rises."

The narrator of the first hadith is believed to have a political agenda and falsely attributed this statement to the Prophet ﷺ. The claim is that the Prophet ﷺ was predicting that discord in Islam would originate from the east, specifically from Basra and then Kufa, involving Jews who had outwardly embraced Islam but harbored ill intentions during the time of Uthman ibn Affan. This led to events such as the murder of Uthman, the conflict between Muawiya and Ali ibn Abi Talib, and the Battle of the Camel between Aisha and Ali.

The second hadith's narrator is considered even more deceitful. He tries to interpret the hadith as indicating two types of trials, one being a female-related trial with Aisha symbolizing this, which is deemed a fabricated claim. More deeply, it can be understood as a political trial referring to Aisha's actions after Uthman's death, her alliance with her brother-in-law Al-Zubair ibn Al-Awwam and her nephew Abdullah ibn Al-Zubair, and her involvement in the Battle of the Camel against Ali ibn Abi Talib, the officially recognized caliph at that time.

The meaning of the hadith is clear and does not contradict the message of Muhammad ﷺ in the Quranic verses:

The topic of breastfeeding is very specific and limited. It pertains only to the milk of the breastfeeding woman and her children who were directly fed from her milk. Other older children or those born later have no relation to this issue at all.

As Allah says in the Quran:

"Your foster mothers who gave you suck and your sisters by nursing" (Surah An-Nisa 4:23).

This verse indicates that the relationship through breastfeeding is akin to that of a blood relationship, making it prohibited for those involved to marry each other.

There is no other verse in the Quran that addresses or defines the relationship between those who were breastfed from the same woman. This is clear and unambiguous. However, there are hundreds of hadiths in the collections of Sahih Bukhari and others that contradict the Quran, religious norms, common decency, and ethics. These hadiths should not be circulated, read, or considered part of the religion.

Here's another hadith that contradicts what we heard earlier:

45 - B - Hadith number (5239) from Sahih Bukhari: Aisha (may Allah be pleased with her) said: "My breastfeeding uncle came to visit and asked for permission to enter, but I refused to give permission until I asked the Prophet ﷺ. The Prophet ﷺ then came and I asked him about it. He said: 'He is your uncle by breastfeeding, so let him in.' I said: 'O Messenger of Allah, only the woman breastfed me, not the man.' The Prophet ﷺ replied: 'He is your uncle, so let him come in.' Aisha said: This was after we were covered by the veil.

This hadith contradicts the Quran and changes the prohibitions established by breastfeeding, making what was forbidden by birth permissible. How can we allow narrators to distort our religion in this way? Can a woman tell her husband that a man did not breastfeed her? Was it common for men to breastfeed women in Islam?

46 - B: There is another strange hadith in Islam under the topic of breastfeeding an adult, found in Sahih Muslim, Hadith number (1453). Aisha said: "Sahla bint Suhail came to the Prophet ﷺ and said: 'O Messenger of Allah, I see that Abu Hudhayfa is uncomfortable with the presence of Salim (who is a freed slave).' The Prophet ﷺ said: 'Breastfeed him.' She asked: 'How can I breastfeed him when he is a grown man?' The Prophet ﷺ smiled and said: 'I know he is a grown man.'

Is this a noble practice? Is this a revelation from the same source as the Quranic verses? Should the rule in Islam be that if a Muslim wants to let a man into his house without hesitation, he should tell his wife to breastfeed him a certain number of times so that he can enter her room freely? Is this the new religion that some want to impose on all Muslims? Have we ever asked ourselves who introduced such hadith into our faith and then told us that this is the true religion of Islam? All these hadiths are still considered authentic, but what about the millions of hadiths quoted by our religious leaders today as sayings of the Prophet Muhammad ﷺ, which are falsely attributed to him as divine revelation?

In another version of the same hadith from Sahih Muslim (Hadith 27), the Prophet ﷺ told her: 'Breastfeed him so that he becomes haram (forbidden) for you.' She returned and said: 'I have breastfed him, and the discomfort in Abu Hudhayfa's heart is gone.'

47 - A: Hadith number (5414) from Sahih Bukhari: Abu Huraira said: The Prophet ﷺ passed away without having his fill of barley bread, which shows the widespread poverty during his time. This is not something to be criticized.

48 - B: Hadith number (7298) from Sahih Bukhari: Ibn Umar said: The Prophet ﷺ had a gold ring, and people started using gold rings. The Prophet ﷺ threw away his gold ring and said: 'I will never wear it again,' and the people also threw away their gold rings. How could poor people, who cannot afford barley bread, have gold rings?

49 - A: Hadith number (5035) from Sahih Bukhari: Ibn Abbas said:

But the deceitful narrator forgot that if what was said was true, no one would laugh about it.

53 - A: Hadith number (1039) from Sahih Bukhari: Ibn Umar said that the Prophet ﷺ said:

"The keys to the unseen are five; no one knows them except Allah: No one knows what will happen tomorrow, no one knows what is in the wombs, no soul knows what it will earn tomorrow, no one knows in which land it will die, and no one knows when rain will come."

This hadith is fabricated and contradicts the Quran for the following reasons: As I have explained many times, Allah is very precise in using words and expressions in the Quran to the point of miracles. Those who are not precise in observing these details miss many things.

For example: The hadith says that no one knows what is in the wombs. But let's read the following verse:

"Indeed, Allah alone has knowledge of the Hour, and He sends down the rain, and He knows what is in the wombs." (Surah Luqman, 34).

In the first part, Allah specifies that He alone has knowledge of the Hour and separates it from the knowledge of creation. We understand this part. Then He says:

"And He sends down the rain," without saying that no one else can make it rain if they try and understand the natural laws.

In the third part, He says: "And He knows what is in the wombs," again, He does not say that no one else can know this if they try, nor does He restrict this knowledge to Himself alone as the hadith claims. The verse contradicts the hadith text. The understanding of the verse is flawed from the start, and the narrator of the hadith has added his own fabrication in saying:

"And no one knows when the rain will come." Allah has only used the word "rain" in the Quran in a context of anger towards people. When referring to blessings, He always uses the term "beneficial rain." If this were truly a divine revelation, as some scholars claim from the Sunnah, it should not contradict the Quran in the choice of words. The new revelation should be consistent with the first revelation.

54 - B: Hadith number (3332) from Sahih Bukhari: Abdullah narrated that the Prophet ﷺ, who is truthful, said: "Each of you is gathered in his mother's womb for forty days, then he becomes a clot for the same period, then a piece of flesh for the same period. After that, Allah sends an angel who writes his deeds, lifespan, sustenance, and whether he will be happy or wretched. Then the soul is breathed into him. A person may perform the deeds of the people of Hell until there is only an arm's length between him and Hell, yet what was written for him previously prevails, and he ends up doing the deeds of the people of Paradise and enters Paradise. Conversely, a person may perform the deeds of the people of Paradise until there is only an arm's length between him and Paradise, but what was written for him previously prevails, and he ends up doing the deeds of the people of Hell and enters Hell."

This hadith undermines the foundation of Islam and makes the Prophet ﷺ a full partner with Allah, suggesting that there is no hidden knowledge in the heavens and the earth that the Prophet ﷺ does not know, making him equal to Allah. This contradicts the first hadith, which states that only Allah knows the unseen. The contradiction between these two hadiths is significant. While the first hadith contradicts the Quran, its impact is minimal compared to the destructive power of the second hadith, which is like a powerful bomb compared to atomic bombs.

Before moving on to discuss the similar hadiths, which all pertain to the unseen knowledge of Allah, many Muslim scholars mistakenly believed that Allah had revealed all secrets to the Prophet ﷺ after the Isra and Mi'raj. Most did not realize that much of this information came from the distorted scriptures of the People of the Book. Allah and the Prophet ﷺ had instructed Muslims not to take knowledge from these altered books, which were once intact before being corrupted by religious leaders. Since many Muslims believe in these scriptures and consider criticism of them to be unjust, I would like to shift to an important and serious topic. I want to explore it with you before continuing with the hadiths. This will help readers understand that the books of the People of the Book have indeed been distorted and are no longer suitable for reading in homes or for educating children. There are shameful stories in these books that should not be taught as religion. For instance, if young people read that prophets and messengers committed sins such as adultery and drinking alcohol, they might think it is acceptable to behave similarly or even worse.

So, let's address this serious issue.

Chapter Four

Did the Prophet ﷺ Allow Taking from the Distorted Books of the People of the Book?

Did the Prophet ﷺ actually say the hadith attributed to him in Sahih al-Bukhari under number (3461), narrated by Abdullah ibn Amr ibn al-As, whose father was a key supporter of the Umayyad caliphate: Muawiya ibn Abi Sufyan? Muawiya is regarded by many as one of the most cunning Arabs, meaning he was very knowledgeable about his own interests and how to achieve them.

Amr ibn al-As was considered second in this field and proved his competence. He was known for his famous deceit in the Muslim historical context during the fitna (conflict) created by Muawiya over the shirt and blood of Uthman, appearing to be a matter of appearance but really aiming for power.

The hadith in question is part of a longer hadith with three segments. It was originally correct and consistent with the Quran, and it states: "Convey from me, even if it is just one verse." The additions to this hadith are critical:

1. "And narrate from the Children of Israel, and there is no harm." This allowed taking from all the distorted books of the People of the Book, such as the Torah, Talmud, Gospel, Psalms of David, and others.
2. The third part is: "Whoever deliberately lies about me should take his place in the Fire." This hadith also has a correct basis: "Whoever lies about me should take his place in the Fire." However, the addition of the word "deliberately" led to a large number of fabricators of hadith, claiming that lying for the sake of the Prophet or for what they consider his interests is not truly lying. They argued that if we are lying for the Prophet's benefit, it's not considered deliberate falsehood. Consequently, the Sultan's followers achieved significant victories by using this hadith to further the Sultan's desires and ambitions, driven by the resources they had—money, wealth, status, power, and a lack of fear or reverence for God. To reach the truth scientifically, we must avoid rhetorical and emotional persuasion tactics typically used by those with weak arguments. These tactics aim to influence the reader's heart, imagination, and affection for the Prophet, God, and religion without providing real evidence or data to support their views. Today, the followers of the Sultan in America tell their followers not to listen to the Quran because they believe it is the work of the devil, who is clever and can quickly persuade readers. Therefore, they advise not to attempt reading or listening to it at all. This method remains effective for its intended purpose.

To allow readers to make their own choice, if they are not convinced by the Sultan's followers' warnings about the danger of reading the Quran, I will present excerpts from the Torah as it exists today, without commentary. Below these, I will place corresponding excerpts from the Quran that address similar topics. The reader is free to judge for themselves whether to favor the Torah or the Quran.

Then, I will explain why the people of the book did not acknowledge or take from the Quran, even though the truth is present in the Quran and not in their claimed texts. I will reveal that those who took from these corrupted texts were Muslims who had the complete Quran. I will discuss the reasons and motivations behind this behavior, which seems illogical and unreasonable at first, especially if we approach it based on what is correct and incorrect. However, this all becomes understandable when considering the influence of self-interest, which drives most human desires and whims, rather than abstract truths. Here are some texts from the Torah and the Quran:

Before starting the research, I want to highlight an important point that many people still don't fully appreciate, even though it is true: The Quran is a divine book with not a single letter altered by humans, while other sacred texts that have been altered contain nothing true except what matches the Quran. I will give an important example of this.

Most Sunni scholars have overlooked this: If we read the story of Joseph in what we call the Torah, we notice headings like:

- Pharaoh's dreams
- Pharaoh tells his dreams to Joseph
- Joseph interprets Pharaoh's dreams
- The meeting between Jacob and Pharaoh

All of these headings refer to Pharaoh.

But when we open the Quran and read Surah Yusuf, we find no mention of Pharaoh throughout the story. Instead, Allah says:

"The king said, 'I see [in a dream] seven fat cows being eaten by seven lean ones.'" (Surah Yusuf 43) "The king said, 'Bring him to me.' But when the messenger came to him, Joseph said, 'Return to your lord and ask him what is the case of the women who cut their hands...'" (Surah Yusuf) Here's a simplified translation:

"And the king said, 'Bring him to me. I will choose him for myself.'" (Surah Yusuf 54)

And so it goes to the end of the story. The secret that the people of the book who rewrote the Torah with their narratives didn't know was that they forgot who ruled Egypt during Joseph's time—Pharaohs or Ptolemies. The Ptolemies did not call their ruler "Pharaoh," but rather "the king." This fact was overlooked by both the people of the book and Muslims. It explains why the Israelites became slaves under Pharaoh. The Pharaohs viewed the Jews as traitors who had helped the Ptolemies take control of Egypt. So, when they regained power, they enslaved the Israelites.

"And [recall] when We saved you from the people of Pharaoh, who were afflicting you with the worst torment, slaughtering your sons and sparing your women. And in that was a great trial from your Lord." (Surah Al-Baqarah 49)

Now, moving to the topic of the research:

1 - A - A Text from the Torah

According to the corrupted Torah, Isaac is the one who was to be sacrificed, whom God redeemed.

Then God tested Abraham, calling him: "O Abraham!" He replied, "Here I am." God said: "Take your son, your only son Isaac, whom you love, and go to the land of Moriah and offer him as a burnt offering on one of the mountains which I will show you." Here is a simplified translation:

When they reached the place that God had pointed out, Abraham built an altar there, arranged the wood, and then bound his son Isaac and placed him on the altar. Abraham reached for a knife to sacrifice his son.

But an angel of the Lord called to him from heaven, saying: "Abraham, Abraham!" He answered, "Here I am." The angel said: "Do not lay a hand on the boy or do anything to him, for now I know that you fear God, because you have not withheld your only son from me."

When a person commits a crime against God, like distorting His book, God makes sure there is a sign of their wrongdoing. In this passage, the phrase "Take your son, your only son" is incorrect. Isaac was not Abraham's only son, as he had Ishmael before Isaac, and this is recorded in the Torah.

B - Text from the Quran

"My Lord, grant me a righteous son." So We gave him good tidings of a boy who was forbearing. "And when he reached [the age of] working with him, [Abraham] said, 'O my son, indeed I have seen [in a dream] that I [must] sacrifice you. So see what you think.'" He replied, "O my father, do as you are commanded. You will find me, if Allah wills, patient." And when they had both submitted and he put him down upon his forehead, We called to him, "O Abraham, you have fulfilled the vision." Indeed, We thus reward the doers of good. "Indeed, this was the clear trial." And We ransomed him with a great sacrifice. "And We gave him good tidings of Isaac, a prophet from among the righteous." (Surah As-Saffat 100-107, 112)

This shows clearly that the sacrificial son was Ishmael, not Isaac, and he was indeed Abraham's only son at that time, as mentioned in the Torah. The person who changed Ishmael's name to Isaac forgot to remove the term "only." This correction aligns with the divine will and the promise that Abraham would have another son, who would also be a prophet.

A - Text from the Torah

"A man wrestled with him until the breaking of the day. And when he saw that he did not prevail against Jacob, he touched the socket of his hip; and the socket of Jacob's hip was dislocated as he wrestled with him. Then he said, 'Let me go, for the dawn has risen.' But Jacob said, 'I will not let you go unless you bless me.' So he said to him, 'What is your name?' And he said, 'Jacob.'" (Genesis 32:24-25) Here is a simplified translation:

Genesis 32:24-30

Jacob wrestled with a man until morning. When the man saw he couldn't win, he touched Jacob's hip and dislocated it. The man said, "Let me go, for dawn is coming." Jacob replied, "I won't let you go until you bless me." The man asked Jacob his name, and Jacob said, "Jacob." The man said, "Your name will no longer be Jacob but Israel, because you have struggled with God and with men and have prevailed." Jacob asked, "What is your name?" The man replied, "Why do you ask about my name?" He blessed Jacob there. Jacob named the place Peniel, which means "Face of God," because he said, "I have seen God face to face, and yet my life was spared."

Text from the Quran:

Surah Al-An'am 6:91

They did not estimate Allah His rightful estimate when they said, "Allah did not reveal anything to a human." Say, "Who then revealed the Scripture that Moses brought as light and guidance to the people? You make it into sheets, revealing some of it and concealing much. And you were taught what you did not know, neither you nor your forefathers." Say, "Allah." Then leave them in their play, bewildered.

Text from the Torah:

Exodus 22:16-17

If a man seduces a virgin who is not pledged to be married and sleeps with her, he must pay the bride-price and marry her. If her father absolutely refuses to give her to him, he must still pay the bride-price for virgins.

Text from the Quran:

Surah An-Nur 24:2

The adulterer and the adulteress, flog each one of them with a hundred lashes, and do not let pity for them withhold you from obeying Allah, if you believe in Allah and the Last Day. And let a party of believers witness their punishment.

Text from the Torah:

Exodus 33:11

The Lord spoke to Moses face to face, as one speaks to a friend. All the people saw the pillar of cloud standing at the entrance of the tent, and they all worshiped the Lord, each at the entrance to their own tent.

Text from the Quran:

Surah Al-A'raf 7:143

And [Moses] said, "My Lord, show Yourself to me that I may look at You." Allah replied, "You cannot bear to see Me. But look at the mountain; if it remains firm in its place, then you will be able to see Me." When his Lord manifested His glory to the mountain, He made it crumble to dust, and Moses fell down unconscious. When he recovered, he said, "Glory be to You! I turn to You in repentance, and I am the first to believe." Here is a simplified translation:

Text from the Torah:

Leviticus 15:19-24

When a woman has her monthly period, she will be unclean for seven days. Anyone who touches her will be unclean until evening. Everything she lies on or sits on during her period will be unclean, and anyone who touches her bed or anything she sits on must wash their clothes, bathe, and be unclean until evening. If a man has relations with her and her menstrual flow touches him, he will be unclean for seven days. Any bed he lies on will also be unclean.

Text from the Quran:

Surah Al-Baqarah 2:222

They ask you about menstruation. Say, "It is a state of impurity, so keep away from women during menstruation and do not approach them until they are pure. But when they have purified themselves, then come to them from where Allah has ordained for you. Indeed, Allah loves those who are constantly repentant and loves those who purify themselves."

Text from the Torah:

Genesis 6:1-4

When human beings began to increase in number on the earth and daughters were born to them, the sons of God saw that the daughters of humans were beautiful, and they married any of them they chose. Then the Lord said, "My Spirit will not contend with humans forever, for they are mortal; their days will be a hundred and twenty years." The Nephilim were on the earth in those days—and also afterward—when the sons of God went to the daughters of humans and had children by them. They were the heroes of old, men of renown.

Text from the Quran:

Surah Al-Ikhlās 112:1-4

In the name of Allah, the Most Compassionate, the Most Merciful. Say, "He is Allah, [Who is] One, Allah, the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent." Here is a simplified translation:

Text from the Torah:

1 Kings 22:22

The prophet Micaiah describes how a spirit came before the Lord and said, "I will deceive him." The Lord asked, "How will you do that?" The spirit answered, "I will go out and be a lying spirit in the mouths of all his prophets." The Lord said, "You will succeed in deceiving him; go and do it."

Text from the Quran:

Surah Al-Baqarah 2:97

Say, "Whoever is an enemy to Gabriel—it is he who has brought the Qur'an down upon your heart by God's permission, confirming what came before it and guidance and good tidings for the believers."

Jews consider Gabriel as a spirit of evil and Michael as a representative of the spirit of good.

Text from the Torah:

Genesis 19:30-38

Lot and his two daughters fled to a cave in the mountains. The older daughter said to the younger one, "Our father is old, and there is no one around to marry us. Let's make our father drink wine and lie with him to preserve our family line." They made their father drunk and slept with him. He did not know when she lay down or when she got up. The next day, the older daughter said to the younger one, "I slept with our father last night. Let's make him drink wine again tonight so you can sleep with him too, and we can preserve our family line." They made their father drink wine again, and the younger daughter slept with him. He did not know when she lay down or when she got up. The older daughter gave birth to a son named Moab, the father of the Moabites. The younger daughter gave birth to a son named Ben-Ammi, the father of the Ammonites. Here's a simplified translation:

Text from the Quran:

Surah Ash-Shu'ara 26:161-166

When their brother Lot said to them, "Do you not fear God? I am a trustworthy messenger to you. So fear God and obey me. I do not ask you for any reward for this; my reward is only with the Lord of the worlds. Do you approach men among the worlds? Do you not know what your Lord has created for you as mates? You are a people who exceed the limits."

Text from the Torah:

Exodus 32:1-6

When the people saw that Moses was taking a long time to come down from the mountain, they gathered around Aaron and said, "Make us gods who will go before us. As for this fellow Moses who brought us up out of Egypt, we don't know what has happened to him." Aaron said, "Take off the gold earrings that your wives, sons, and daughters are wearing, and bring them to me." So all the people took off their earrings and brought them to Aaron. He took what they handed him and made it into an idol cast in the shape of a calf. They said, "These are your gods, Israel, who brought you out of Egypt." When Aaron saw this, he built an altar in front of the calf and announced, "Tomorrow there will be a festival to the Lord." So the next day the people rose early and sacrificed burnt offerings and presented fellowship offerings. Afterward, they sat down to eat and drink and got up to indulge in revelry.

The people used to burn sacrifices and send their smoke up to the sky, thinking that God liked the smell of roasted meat. Therefore, God responds in the Quran to warn us not to fall into the same mistake:

Surah Al-Hajj 22:37

"Neither their meat nor their blood reaches Allah, but piety from you reaches Him."

Text from the Quran:

Surah Ta-Ha 20:80-99

Moses said, "Indeed, we have tested your people after you left, and the Samaritan has led them astray." So Moses returned to his people, angry and saddened. He said, "O my people, did your Lord not promise you a good promise? Did the promise take too long, or did you want to bring down the wrath of your Lord upon yourselves by breaking the promise?" They answered, "We did not break your promise intentionally. But we were made to carry the burden of the people's ornaments, and we threw them into the fire. That is when the Samaritan threw them and made for them a calf—a body with a lowing sound." They said, "This is your god and the god of Moses, but he has forgotten." Do they not see that it cannot return to them a word, nor can it help or harm them? Aaron had already told them, "O my people, you have been tested by this, and your Lord is the Most Merciful. So follow me and obey my command." They said, "We will not stop worshipping it until Moses returns to us." Moses said to Aaron, "What prevented you, when you saw them going astray, from following me? Did you disobey my command?" Aaron replied, "O son of my mother, do not seize me by my beard or my head. I feared that you would say, 'You caused division among the Children of Israel and did not observe my command.'" Moses then asked, "What is the matter with you, O Samaritan?" He replied, "I saw what they did not see. So I took a handful from the footsteps of the Messenger and threw it. Thus my soul suggested to me." Moses said, "Then go away. For you have a life-long punishment to say, 'No touch.' And indeed, you have a promise you cannot break. Look at your god which you remained devoted to. We will surely burn it and scatter its ashes into the sea. Your God is only Allah, there is no deity except Him. He encompasses all knowledge." Thus, We recite to you some of the stories of what has happened before, and We have certainly given you a reminder from Us. Here's a simplified translation:

Text from the Torah:

Jeremiah 1:5-10

The Lord said to me, "Before I formed you in the womb, I knew you; before you were born, I set you apart; I appointed you as a prophet to the nations." I said, "Alas, Sovereign Lord, I do not know how to speak; I am too young." But the Lord said to me, "Do not say, 'I am too young.' You must go to everyone I send you to and say whatever I command you. Do not be afraid of them, for I am with you and will rescue you," declares the Lord. Then the Lord reached out his hand and touched my mouth and said to me, "I have put my words in your mouth. See, today I appoint you over nations and kingdoms to uproot and tear down, to destroy and overthrow, to build and to plant." The Lord then said to me, "What do you see, Jeremiah?" I replied, "I see a branch of an almond tree." The Lord said to me, "You have seen correctly, for I am watching to see that my word is fulfilled."

From such texts, rulers use their religion to enforce it upon people, claiming it is all preordained and written, leaving people without freedom or choice in this life or the hereafter.

Text from the Quran:

Surah Al-Baqarah 2:256

"There is no compulsion in religion. The right course has become clear from the wrong."

Surah Al-Kahf 18:29

"Say, 'The truth is from your Lord.' So whoever wills, let him believe; and whoever wills, let him disbelieve."

Surah Ar-Ra'd 13:11

"Allah does not change the condition of a people until they change what is in themselves."

Surah Az-Zumar 39:15

"So worship whatever you will besides Him." Here's a simplified translation:

****All these verses indicate - from God - that He created humans free and granted them the freedom to choose for themselves as they wish. God connects changing people's circumstances to their own choices and their will to change their situations. Otherwise, God would not act.**

God also wills and chooses not to know in advance whether a person will choose the path of disbelief or faith. If God were to keep any knowledge about this matter, it would negate human free will. This is why God says in the Quran:

- "And that Allah may distinguish those who believe" (Surah Al-Imran 3:140).
- "And that Allah may distinguish those who are hypocrites" (Surah Al-Imran 3:167).
- "So that Allah may test who fears Him unseen" (Surah Al-Ma'idah 5:94).
- "Or did you think that you would enter Paradise while such [trials] have not yet come to you" (Surah Al-Ankabut 29:16). This is all about the future.

God has said: "And Allah knows whatever you conceal and whatever you reveal" (Surah An-Nahl 16:19).

Meaning (now) and what is in your hearts. God has never said in the entire Quran that He knows what will be in a person's heart moments or years into the future, because this would negate and destroy human freedom. Similarly, God did not say to the Prophet:

"I have appointed you," but rather: "Allah is the Protector over them, and you are not a manager over them" (Surah Ash-Shura 42:6).

Text from the Torah:

"Be silent, humans eat before the Lord because He has awakened from His holy dwelling."

"And because the Lord made the heavens, the earth, the sea, and everything in them in six days, then He rested on the seventh day" (Zechariah 2:13, Exodus 20:11). Here's a simple English translation:

11 - B - Text from the Quran

"Allah—there is no deity except Him, the Ever-Living, the Sustainer of existence. Neither drowsiness overtakes Him nor sleep" (Surah Al-Baqarah 2:250).

12 - A - Text from the Torah

"And the sons of foreigners will build your walls, and their kings will serve you. For in My anger I struck you, but in My favor I have had compassion on you. Your gates will always be open, day and night they will not be closed, so that the wealth of nations may be brought to you, with their kings being led in procession. For the nation and kingdom that will not serve you shall perish, and those nations shall be utterly ruined. The glory of Lebanon will come to you, the juniper, the fir, and the cypress together, to beautify the place of My sanctuary and make the place of My feet glorious.

The descendants of those who oppressed you will come to you, bowing down, and all who despised you will bow at your feet. They will call you the City of the Lord, Zion, the Holy One of Israel. Instead of being

forsaken and hated, you will be a glorious and eternal pride, a joy from generation to generation. You will nurse from the wealth of nations and will be nourished at the breasts of kings. Then you will know that I, the Lord, am your Savior and Redeemer, the Mighty One of Jacob. Instead of bronze, I will bring you gold; instead of iron, I will bring you silver; instead of wood, bronze; and instead of stones, iron. I will make your officers peace and your rulers righteousness" (Isaiah 60:10-17).

12 - B - Text from the Quran

"And [mention] when We took the covenant of the Children of Israel, [saying], 'Do not worship except Allah; and to parents do good; and to relatives, orphans, and the needy; and speak to people good words; and establish prayer and give zakah.' Then you turned away, except a few of you, and you were refusing. And [mention] when We took your covenant, [saying], 'Do not shed your own blood or evict one another from your homes.' Then you agreed while you were witnessing. But you are those who kill one another and evict a party of you from their homes, cooperating against them in sin and aggression. And if they come to you as captives, you ransom them, although their expulsion was unlawful for you. Do you believe in part of the Scripture and disbelieve in another part? Then what is the recompense for those who do that among you except disgrace in worldly life, and on the Day of Resurrection they will be returned to the severest punishment. And Allah is not unaware of what you do. Those are the ones who have bought the life of this world in exchange for the Hereafter. Their punishment will not be lightened, nor will they be aided. And We had certainly given Moses the Scripture, and We followed up after him with messengers. And We gave Jesus, the son of Mary, clear proofs and supported him with the Pure Spirit. But every time a messenger came to you with what your souls did not desire, you were arrogant. A party of you denied, and a party killed. And they said, 'Our hearts are wrapped.' Rather, Allah has cursed them for their disbelief, so little is it that they believe. And when there came to them a Book from Allah confirming what was with them (the Quran), although before they used to pray for victory over those who disbelieved, but when there came to them what they recognized, they disbelieved in it. So may the curse of Allah be upon the disbelievers" (Surah Al-Baqarah 2:81-89).

13 - A - Text from the Torah

In this text, there are accounts involving sexual misconduct and inappropriate behavior among prophets:

It happened at that time that Judah left his brothers and went to a man from Adullam named Hirah. There Judah saw the daughter of a Canaanite man named Shua, and he took her as his wife. She bore him a son, and he named him Er. She also bore another son, whom she named Onan, and then another son, whom she named Shelah. He was in Chezib when she bore him.

Judah took a wife for Er, his firstborn, whose name was Tamar. But Er, Judah's firstborn, was wicked in the sight of the Lord, so the Lord put him to death. Then Judah said to Onan, "Go in to your brother's wife and perform your duty as a brother-in-law to raise up offspring for your brother." But Onan knew that the offspring would not be his. So whenever he went in to his brother's wife, he would waste his seed on the ground so as not to give offspring to his brother. What he did was wicked in the sight of the Lord, and He put him to death also. Then Judah said to Tamar, his daughter-in-law, "Remain a widow in your father's house until my son Shelah grows up." For he feared that he too would die like his brothers. So Tamar went and lived in her father's house.

After a long time, the daughter of Shua, Judah's wife, died. When Judah was comforted, he went up to Timnah to shear his sheep, and his friend Hirah the Adullamite went with him. And it was told to Tamar, "Behold, your father-in-law is going up to Timnah to shear his sheep." So she took off her widow's garments, covered herself with a veil, and wrapped herself, and sat at the entrance to Enaim, which is on the road to Timnah. For she saw that Shelah was grown up, and she had not been given to him as a wife. When Judah saw her, he thought she was a prostitute, for she had covered her face. He turned to her by the roadside and said, "Come, let me come in to you." For he did not know that she was his daughter-in-law. She said, "What will you give me that you may come in to me?" He answered, "I will send you a young goat from the flock." She said, "Will you give me a pledge until you send it?" He said, "What pledge shall I give you?" She replied, "Your signet and your cord and the staff that is in your hand." So he gave them to her and went in to her, and she conceived by him. Then she arose and went away, and taking off her veil,

she put on the garments of her widowhood. Judah sent the young goat by his friend the Adullamite to take back the pledge from the woman's hand, but he could not find her. He asked the men of the place, "Where is the cult prostitute who was at Enaim by the roadside?" And they said, "No cult prostitute has been here." So he returned to Judah and said, "I have not found her. Also the men of the place said, 'No cult prostitute has been here.'" Judah replied, "Let her keep the things as her own, lest we be laughed at. You see, I sent this young goat, and you did not find her."

About three months later, Judah was told that Tamar, his daughter-in-law, had been unfaithful and was pregnant as a result of her immorality. Judah said, "Bring her out and let her be burned." But as Tamar was being brought out, she sent a message to her father-in-law, saying, "By the man to whom these items belong, I am pregnant." She sent him the signet ring, the cord, and the staff. When Judah recognized them, he said, "She is more righteous than I, since I did not give her to my son Shelah." He did not have relations with her again.

When she gave birth, she had twins. During the delivery, one of the babies put out his hand, and the midwife tied a scarlet thread around it, saying, "This one came out first." But when he withdrew his hand, his brother came out first, so she said, "How did you break through? This breach is upon you." Therefore, he was named Perez (which means "breach"). Afterward, his brother, who had the scarlet thread on his hand, was born and was named Zerah (which means "scarlet").

It is observed that wearing a veil and covering the face was a practice among the Jews and was used by prostitutes to conceal their identity. Therefore, Allah prohibited this practice in Islam. In the Quran, Allah says, "O Prophet, tell your wives and your daughters and the women of the believers to draw their cloaks over themselves. That is more suitable that they will be known and not be abused" (33:59). Allah did not say to conceal their faces, nor did He specifically mention the face, as the face is considered part of a person's identity, whether male or female, and is regarded as part of one's natural beauty.

13 - B - Text from the Quran

Say, "We believe in Allah and what has been revealed to us, and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the tribes, and what was given to Moses and Jesus, and what was given to the prophets from their Lord. We make no distinction between any of them, and to Him, we submit." If they believe the same as you believe, then they are rightly guided. But if they turn away, they are in opposition. Allah will be sufficient for you against them. He is All-Hearing, All-Knowing (2:136-137).

However, this does not mean we should believe in the altered scriptures that are still held by the people of the Book, as indicated by the texts we read today and what Allah said about their distortion of their scriptures. This distortion was done by their rulers who wanted to change people's correct beliefs about Allah to a form of polytheism that served the interests of the rulers and their allies. Allah says:

"Woe to those who write the scripture with their own hands and then say, 'This is from Allah,' in order to exchange it for a small price. Woe to them for what their hands have written, and woe to them for what they earn" (2:79).

Muslims only believe in what the people of the Book have mentioned in the Quran. This is the only true and correct source. Muslims who have been misled by the rulers and their followers, who have built their false authority on earth and relied on false teachings and distorted scriptures, cannot genuinely believe in these distortions. The hadith that says, "Narrate from the Children of Israel without hesitation" is falsely attributed to the Prophet and contradicts the preserved and pure teachings of the Quran. Allah would not suddenly change His guidance and allow the destruction of the true religion of Islam.

14 - A - Text from the Torah

David commits adultery and has Uriah, his lover's husband, killed.

At the time of the year when kings go to war, David sent Joab and his servants with all Israel, and they besieged Rabbah. David stayed in Jerusalem. One evening, David walked on the roof of the king's palace and saw a woman bathing. She was very beautiful. David sent someone to find out who she was and was told, "Isn't this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?" David sent messengers to

get her, and she came to him. He slept with her, and she later returned to her house. She became pregnant and sent word to David saying, "I am pregnant."

David sent word to Joab to send Uriah the Hittite. Joab sent Uriah to David. Uriah came to David, who asked about Joab, the people, and the progress of the war. David then told Uriah, "Go down to your house and wash your feet." Uriah left the king's palace, but he slept at the entrance of the palace with David's servants and did not go down to his house. David was told that Uriah did not go home. David asked Uriah why he did not go home. Uriah answered David, "The ark and Israel and Judah are living in tents, and my master Joab and his men are camped in the open country. Should I go to my house to eat and drink and lie with my wife? As surely as you live, I will not do such a thing."

David said to Uriah, "Stay here today also, and tomorrow I will send you back." So Uriah stayed in Jerusalem that day and the next. David invited him to eat and drink with him, and David made him drunk. In the evening, Uriah went out to sleep on his bed with David's servants but did not go to his house.

This text from the altered Torah suggests that David tried to make Uriah sleep with his wife twice to hide her adultery and pregnancy, but when he failed, he conspired to have Uriah killed. **In the morning, David wrote a letter to Joab and sent it by Uriah. In the letter, he instructed, "Put Uriah in the front line of the fiercest battle and then withdraw from him so he will be struck down and die." When Uriah's wife heard that her husband had died, she mourned for him. After the period of mourning was over, David sent for her, brought her to his house, and she became his wife and bore him a son. However, what David did was displeasing to the Lord.**

This woman, Bathsheba, was the mother of the prophet Solomon, as the Torah states: "David comforted Bathsheba, went to her, and slept with her. She bore a son, and he named him Solomon. The Lord loved him."

Now, one might wonder why rulers and their followers, both among the people of the book and Muslims, are so keen on corrupting religion with such additions.

This question is valid, and the answer becomes clear when we understand the goals of these rulers and their followers. Are they aiming for purity and righteousness as the righteous caliphs did? Or are they pursuing pleasures such as indulging in wine and dancing in the lap of luxury? If the rulers and their followers maintained the true texts of God, they would not be able to achieve their desires because people would see and know their wrongdoings. Hence, the role of the ruler's soldiers in any realm where the ruler holds power is to distort and corrupt the religion for their worldly interests and desires, doing whatever they want in the name of God. God is innocent of their actions, and their soldiers continue to distort texts while hiding the truth from the people, as any ruler, no matter how tyrannical, will not be feared as long as they can manipulate the constitution to their will and read it to their people morning and evening in its distorted form. The stories of previous kings and prophets, as written by the rulers' soldiers among the people of the book and past kings of the Israelites, were brought to Muslim lands to make their rulers serve as role models for the good people of the book. The Muslim rulers were pleased with this idea as long as it would fulfill their worldly desires and ambitions. They did not seek more than that.

According to the logic of the text we read, David is portrayed as a clever man who enjoys beautiful women, while Uriah the Hittite is depicted as a faithful soldier and good citizen, but compared to the clever ones, he is nothing more than a fool and naive. Such people are always exploited by the clever ones. If not, why did God create wolves and foxes, then create sheep and rabbits?

This is the logic found in the distorted texts of the Torah and the Bible. Unfortunately, these distortions became the primary source and inspiration for our hadith scholars, who after completing them, labeled them as the 'Book of Wisdom' and claimed they were all divine revelation, attributing them unjustly to the Prophet. The goals of these hadiths were the same as the distorted texts of the people of the book—serving the ruler and subduing the people while hiding the true texts, which are the Quran. Remarkably, they succeeded for over fourteen centuries, and only God knows how long they will continue to mislead people if they do not wake up from their ignorance

and return to the preserved message of God, which is ready and waiting to be opened for guidance and justice anew.

The first wedge they drove into Islam was accepting the hadith, 'Relate from the Children of Israel without hesitation.' This was not done by accident or mistake but through deliberate planning by the devils of humanity who vowed to corrupt the religion.

They fulfilled their oath and served the Muslim rulers, gaining generous rewards and living like kings in Muslim lands, while the people there suffered from poverty, ignorance, and illness.

The Muslim rulers who knew these truths were not very concerned because they were only interested in achieving their own interests, leading all Muslims into this great confusion for over fourteen centuries.

Everyone wonders: Why are things so upside down for Muslims all over the world? No one has the answer. This is because they don't know that their worshipped ruler is the one who turned things upside down from the beginning. The situation must be corrected to its proper state, as God intended from the start. People must stop being easy prey for the devils among humans and the cunning ones.

Muslims need to regain their intelligence, wisdom, and understanding to restore God's law and the Quran to judge people again with justice, light, and truth—not through violence or the sword, but through reason, understanding, knowledge, and awareness, and by calling people with wisdom and good advice. When everyone understands the truths anew, things will improve through God's actions, not by human efforts alone. God has promised that if people understand the truths and change their ignorance to knowledge, He will also change the condition of the nation from weakness to strength, from division to unity, from poverty to wealth, and from humiliation to honor. The key is to first change our own minds. Only then will our mindset shift from one of illusions and falsehoods to one of scientific understanding and the truth illuminated by God.

“Indeed, God does not change the condition of a people until they change what is in themselves” (Surah Ar-Ra'd 13:11).

****Verses from the Quran:**

“And We have certainly given some prophets preference over others, and to David We gave the Zabur (Psalms).” (Surah Al-Isra 17:55)

“Be patient over what they say and remember Our servant David, the possessor of strength. Indeed, he was one who frequently turned back to God. And We subjected the mountains to praise Us with him in the evening and the sunrise, and the birds gathered, every one of them turning to Him.” (Surah Sad 38:17-19)

“And We gave David Solomon, an excellent servant. Indeed, he was one who frequently turned back to God. When there were presented to him in the afternoon, standing horses. He said, ‘I preferred the love of good things over the remembrance of my Lord until [the horses] disappeared behind the veil.’ Then he rubbed their legs and necks.” (Surah Sad 38:30-33) **15 - B - Verses from the Quran**

“And they followed what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels in Babylon, Harut and Marut. But neither of the two angels taught anyone without saying, ‘We are a trial, so do not disbelieve.’ And from these two, people learn that by which they cause division between a man and his wife. But they do not harm anyone with it except by permission of God. And they learn what harms them and does not benefit them. And they certainly knew that whoever purchased it would have no share in the Hereafter. And wretched is that for which they sold themselves, if they only knew.” (Surah Al-Baqarah 2:102)

“And to Solomon, We subjected the wind blowing by his command, toward the land We had blessed. And We were knowing of all things.” (Surah Al-Anbiya 21:81)

“And We had certainly given knowledge to David and Solomon.” (Surah An-Naml 27:15)

“And gathered for Solomon were his soldiers of the jinn, men, and birds, and they were [all] lined up in rows.” (Surah An-Naml 27:17)

“And to Solomon the wind, blowing a month’s journey in the morning and a month’s journey in the evening.” (Surah Saba 34:12)

16 - A - Text from the Torah

Religion and conduct have different standards and measures.

“You shall not lend on interest to your brother – interest on money or interest on food, or anything that is lent for interest. To a foreigner (non-Israelite) you may lend on interest, but to your brother you shall not lend on interest, that the Lord your God may bless you in all that you set your hand to in the land which you are entering to possess.”

Another text from the Torah:

“Thus says the Lord God to Israel: ‘Behold, I will lift my hand in an oath to the nations and set up my standard for the peoples; they shall bring your sons in their arms and your daughters shall be carried on their shoulders. Kings shall be your foster fathers and their queens your nursing mothers. They shall bow down to you with their faces to the earth and lick up the dust of your feet. Then you will know that I am the Lord; those who wait for me shall not be ashamed.’” (Isaiah 49:23) **16 - B - Verses from the Quran**

“Those who consume interest (usury) cannot stand except as stand one whom the devil has driven to madness (by touch) because they say: ‘Trade is just like interest.’ But Allah has permitted trade and forbidden interest. So whoever has received an admonition from his Lord and ceases, he may have what is past, and his affair is with Allah. But whoever returns (to dealing in interest or usury) - those are the companions of the Fire; they will abide eternally therein.” (Surah Al-Baqarah 2:275)

17 - A - Text from the Torah

"The abominations of Ahola and Aholibah:

****The word of the Lord came to me, ‘Son of man, there were two women, the daughters of one mother. They committed harlotry in Egypt; they committed harlotry in their youth. Their breasts were pressed, and their virgin bosoms handled. The name of the elder was Ahola, and the name of her sister was Aholibah. They were mine and gave birth to sons and daughters...**

When Aholibah saw that, she became more corrupt in her lust than her sister, and her harlotry was more than the harlotry of her sister. She lusted after the Assyrians, commanders and rulers, warriors clothed in purple, governors and officers, all of them desirable young men. I saw that she had defiled herself. They both had the same way. She increased her harlotry, and when she saw men portrayed on the wall, the images of the Chaldeans portrayed with a blue belt around their waists, with turbans on their heads, all of them looking like the chariots of the Chaldeans, whose native land was Babylon, she became infatuated with them. She sent messengers to the Chaldeans. So the Babylonians came to her, to the bed of love, and defiled her with their immorality. She became defiled with them, and her soul was alienated from them. She uncovered her harlotry and uncovered her nakedness. Then I was alienated from her as I had been alienated from her sister. Yet she multiplied her harlotry, remembering the days of her youth when she had committed harlotry in the land of Egypt, and lusted after their lovers, whose flesh was like the flesh of donkeys and whose issue was like the issue of horses. Thus you called to remembrance the lewdness of your youth, in the degradation of Egypt, where your breasts were pressed by the Egyptians.”**

17 - B - Verses from the Quran

“And mention in the Book, Mary, when she withdrew from her family to a place towards the east. She took in seclusion from them a screen. Then We sent to her Our Spirit, and he appeared before her as a man in all respects. She said, ‘I seek refuge from you in the Most Merciful, if you are God-

fearing.' He said, 'I am only a messenger from your Lord to give you a pure boy.' She said, 'How can I have a boy while no man has touched me and I have not been unchaste?' He said, 'Thus says your Lord: "It is easy for Me, and We will make him a sign for the people and a mercy from Us. And it is a matter already decreed."' So she conceived him and withdrew with him to a remote place. And the labor pains drove her to the trunk of a palm tree. She said, 'Oh, I wish I had died before this and was in oblivion forgotten.' Then he called her from below her, 'Do not grieve! Your Lord has provided a stream at your feet. And shake the trunk of this palm tree towards you; it will drop fresh, ripe dates upon you. And eat and drink and be contented. And if you see any human, say, "I have vowed a fast to the Most Merciful, so I shall not speak today to any man."' Then she came to her people with him, carrying him. They said, 'O Mary, you have certainly done a thing unprecedented. O sister of Aaron, your father was not a man of evil, nor was your mother unchaste.' So she pointed to him. They said, 'How can we speak to one who is in the cradle a child?' [Jesus] said, 'Indeed, I am the servant of Allah. He has given me the Scripture and made me a prophet. And He has made me blessed wherever I am and has enjoined upon me prayer and zakat (charity) as long as I remain alive. And [made me] dutiful to my mother, and He has not made me a wretched tyrant. And peace is on me the day I was born and the day I die and the day I am raised alive.' That is Jesus, the son of Mary - the word of truth about which they are in dispute. It is not for Allah to take a son. Exalted is He! When He decrees a matter, He only says to it, 'Be,' and it is. [Jesus] said, 'Indeed, Allah is my Lord and your Lord, so worship Him. This is a straight path.'" (Surah Maryam 19:16-36)

A simple and direct question I pose to the dear reader: Let us review texts from the Torah and then compare them with texts from the true Book of God, which has been proven today by mathematical evidence to be unaltered in any way from what was revealed to Muhammad, both in form and wording.

Can these two texts, in their current form, be from the same source? The source of light, truth, guidance, justice, strength, honor, and dignity? Or is one of them from a source that God told us in the Quran is distorted by people, and He warned them saying: 'So woe to those who write the Scripture with their own hands, then say, 'This is from Allah,' in order to exchange it for a small price. So woe to them for what their hands have written and woe to them for what they earn.' (Surah Al-Baqarah 2:79)

Doesn't the same verse apply to those who contributed to distorting Islam by fabricating hadiths and attributing them to the Prophet, written by their own hands with inspiration from earlier writings, and then claimed that these were also revelations from God? What reassurances did people in the past and present give themselves while doing this, knowing they were lying about Almighty God? What did they say?

'And they said, 'Never will the Fire touch us except for a few days.' Say, 'Have you taken a promise from Allah? For Allah will never break His promise. Or do you say about Allah that which you do not know?' (Surah Al-Baqarah 2:80)

The second simple question after the first is:

Is it conceivable, after confirming that all the books of the People of the Book are altered, that God would allow His messenger Muhammad to also alter His religion—free from distortion and falsehood—and say: 'Relate to them from the Children of Israel and there is no harm'? Or 'Take from all their altered books whatever you wish and make it part of your religion and law'? Or did He clearly and unequivocally say: And We have sent down to you the Book with the truth, confirming what was before it of the Scripture and superseding it. So judge between them by what Allah has revealed and do not follow their desires, diverging from the truth that has come to you. For each of you, We have made a law and a method. If Allah had willed, He would have made you one community. (Surah Al-Ma'idah 5:48)

Is there any ambiguity or confusion after this verse?

Finally, when the reader freely answers these two simple questions, they will break free from the cycle of deception that has trapped Muslims for fourteen centuries, and they will understand how to escape this cycle and be free from it today. This book has been an attempt to prove with evidence and proofs that Muslims have followed the same path as those before them from the People of the Book. This was not by chance or contagion but deliberately and with malice, under their direct supervision, leading us back to associating partners with Allah and distorting His words, replacing them with contradictory words.

However, this was not done secretly or through conspiracy against Muslims but was based on a call from the leaders and those in power among the Muslims, who sought experts in distortion for services required by the leaders of the nation. They paid millions of dinars from the blood and sweat of the nation for this fabrication and the seduction of people, and the destruction of the Muslim religion.

But why? What is the secret behind the constant efforts of the human devils to associate partners with Allah? The secret is that all the interests of the rulers on earth are fulfilled after convincing people of the idea of association. If the people are aware and do not accept anything other than Allah's words and faith in Him, only the interests of the nation are achieved, and the ruler remains just an employee serving the people. This is what all the rulers have always rejected because they wanted to dominate the nation and do as they pleased.

The rulers' soldiers, as I have explained, fulfilled all their wishes within a record time, until the end of the Ottoman caliphate. However, people's mentality remained the same, and no one has attempted to bring people out of the cave they have been in for fourteen centuries until today.

Here, we must pause for a moment of reflection and ask ourselves: What is the secret behind why a group of people, called "the elite" by Allah, always opposes every divine message sent to guide humanity? This group, which is usually composed of the wealthy and influential leaders of each nation, actively seeks to distort messages, kill prophets, deny messengers, and corrupt sacred texts.

The Quran, particularly in its stories, confirms this pattern and consistently refers to this opposing group as "the elite."

What is the reason for this uniform hostility from the elite of every nation?

To understand this, you must set aside emotions and examine the issue objectively and scientifically. You need to recognize that religion and politics are essentially two names for the same concept, both aiming at the same goal: personal interest. In religion, Allah represents the interest of the community, the majority, and the public good. The elite, however, does not want to achieve that general good; instead, they seek to fulfill their own personal interests. The ruler represents the interests of the elite, which often conflict with the public good.

These dynamics occur with Allah's permission, as He allows injustice to persist if the wronged remain silent, neglect their rights, or are unaware of them. Yet, repeated readings of the Quran reveal that Allah does not engage in play or diversion; He seeks to achieve a specific goal without direct intervention. Allah wants humans, equipped with intellect and free will, to reflect, deliberate, and determine their own interests based on His divine messages, which provide examples and laws to guide them in achieving their personal and collective good in this life and the next. So what Allah desires is for humans to be proactive and self-aware in their pursuit of good. Allah has made it clear that He will not intervene until humans begin to change what needs to be changed, which includes abandoning illusions and misconceptions, and adhering to knowledge, light, truth, and the guidance found in His Book. Once this is done, difficult things become easier, and the seemingly impossible becomes achievable, allowing people to enjoy the blessings of this life and the hereafter.

This approach ensures divine justice, for which Allah sent prophets, continuously evolving human understanding over time. Allah aims to achieve the good of the community, which in turn benefits

the individual, as the individual is the fundamental building block of society. A strong individual contributes to a strong community, while a weak individual weakens the community.

The Quran outlines all the means to strengthen and benefit this fundamental unit in building civilizations and societies. The strength of the individual holds all potential, while weakness leads to the loss of power and potential, resulting in weakness, disease, stagnation, and ignorance in societies. Efforts to strengthen individuals in societies require significant awareness, especially in the intellectual leadership of the community. It also requires a denial of self and personal interests as much as possible from that group so that a strong, well-informed public base is established, one that understands all the truths of Allah without any illusions, falsehoods, or misconceptions.

****The prevailing mindset among everyone becomes one of scientific thinking that encourages hard work and excellence, with patience to achieve both worldly and spiritual benefits.**

When the majority of a nation is aware of their interests, no group or elite can exploit them. They will never accept a substitute for Allah's law, knowing that doing so would mean losing all their interests and serving the elite's and ruler's agendas.

By achieving the interests of the nation, the power of the people is demonstrated, who elect a leader to genuinely represent and serve their core interests. The leader acts merely as a servant to the people's needs and, if they deviate, they are quickly replaced by another representative. This is what Allah seeks to achieve on earth through the awareness of nations that believe in Him and do not associate partners with Him, nor replace His divine laws with man-made rules or authoritarian constitutions.

This was indeed realized and first implemented by the Prophet Muhammad, his companions, and the Muslim community. It continued throughout the period of the rightly guided Caliphs. This can only be achieved by the collective effort of the nation, prioritizing the nation's interests, and applying the principles of Islamic law—the Quran—with a progressive and scientific mindset, not with a regressive and outdated one trying to turn back time to the 7th century.** Here's the translation into simple English:

Time will not go back, just as the sun will not rise from the west. We are in the 20th century, and we must apply Islam and the Quran with the mindset and concepts of this century. This is what God wants. God made the Quran adaptable by including the concept of customary practices among people in all rules, as long as we don't exceed the limits set by God in the sacred texts.

God teaches us through stories that the powerful always seek to achieve their own interests, ignoring the interests of the community. This tendency is always present unless countered by the community's awareness to remove this threat. Any lapse or ignorance in the community provides an opportunity for the return of old rulers and their control over people. Hence, God's warning about the devil is not just about evil spirits but also about human devils who seek to dominate.

If we ignore these human devils, we will face the same eternal problem again: the rulers will control wealth, power, and influence. By impoverishing people, they will lead them back to ignorance, and from ignorance, they will distort truths and replace them with ideas that serve only the ruling class's interests. Here's the translation into simple English:

God does not want a believer to forget the class struggle on earth between them and those devils, nor does He want them to lose their awareness and vision of their faith and interests based on belief in God and His Book. This is why, in his Farewell Sermon, the Prophet Muhammad told the people: "O people, I have left among you that which, if you hold fast to it, you will never go astray, the Book of God. So follow it..."

Understanding this problem and its solution requires grasping the concept of tyranny as mentioned in the Quran, which I referred to in my book as 'the ruler' to distinguish it from other tyrants of past nations. If a Muslim understands that their lasting benefit lies in holding firmly to the Book of God alone, they will remain anchored to God's guidance. If they accept and hold onto anything else, they will be lost and misguided, transformed by the rulers and tyrants from free, capable individuals with their own will and awareness, into mere followers with no freedom or will, repeating things like "Abu Huraira said" or "Ibn Mas'ud said," without realizing they are doing exactly what the devil wants, ignoring all of God's commands in the Quran.

God, as seen from the repeated stories of peoples and nations in the Quran, does not want a naive and gullible believer who could become a victim of any devil they encounter. Instead, He desires a knowledgeable, intelligent, strong, and self-assured believer who understands their own strengths and weaknesses, knows their enemies, and recognizes human devils and their hypocrisy. In short, He wants believers like Umar ibn al-Khattab who said: "I am not deceived by trickery or flattery."

The statement means: "I am not a fox, but no fox can deceive me." In the end, the reader is free to believe what they wish and to hold whatever convictions they choose, as God will only hold a person accountable based on their ability to understand and comprehend. Those who seek guidance for themselves will surely be guided by God: "You do not guide whom you like, but God guides whom He wills" (Quran 28:56).

God has spoken the truth. After reviewing with the reader examples from the Torah and their corresponding direct revelations from the true heavenly source, one can truly feel the vast difference between the two sources. I have no doubt that those texts, before being distorted by people, were wonderful and full of truth, light, and mercy from the Lord of the worlds. Unfortunately, human interference, supported by the devil, changed and obscured the clarity of God's words, making the texts dim. In contrast, the texts of the Quran still possess their magnificence and the charm of divine expression. The text of the Quran shines with divine light and has a direct psychological impact when recited. There are many things that cannot be expressed in words or writing that you feel in those true divine texts, which you cannot feel when reading other texts, whether they are from Hadiths or other scriptures of previous communities. This gives you a fundamental sense that those texts are distant from the spirit of God, His wisdom, knowledge, and light.

Now, I will present some texts from the scriptures of previous communities, followed by texts from the Hadiths of the Prophet, so you can see that this is exactly the case:

1 - A Text from the Torah: "Do not bow down to them or worship them, for I, the Lord your God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me..."

1 - B Text from Hadith: Hadith number (2762) from Sahih Muslim: Asma bint Abu Bakr reported that the Messenger of God said: "There is nothing more jealous than Allah, the Almighty."

1 - C Text from the Quran: There is no mention of God's jealousy in the Quran.

- A Text from the Torah: (Exodus 20:5) Here is the translation into simple English:

1 - A Text from the Torah: "So the Lord God caused Adam to fall into a deep sleep, and He took one of his ribs and closed up the place with flesh. Then He made a woman from the rib and brought her to Adam."

2 - B Text from Hadith: Hadith number (1468) from Sahih Muslim series (59): Abu Huraira reported that the Messenger of God said: "The woman was created from a rib."

2 - C Text from the Quran: The Quran does not mention that the woman was created from a rib or from any other part of Adam.

3 - A Text from the Gospel: "If anyone says to you, 'Look, here is the Messiah!' or 'There he is!' do not believe it. For false messiahs and false prophets will appear and perform great signs and wonders to deceive, if possible, even the elect."

3 - B Text from Hadith: Hadith number (169) from Sahih Muslim series (100): Ibn Umar reported that the Messenger of God mentioned the Dajjal among the people and said: "Allah is not one-eyed, but the Dajjal is blind in his right eye, which looks like a floating grape." This advice is for Christians, not Muslims.

3 - C Text from the Quran: The Quran does not mention or imply that Allah is one-eyed or has physical eyes like human beings.

4 - A Text from the Torah: (Genesis 2:21-22)

4 - B Text from the Gospel: (Matthew 24:23-24) Here is the translation into simple English:

1 - A Text from the Torah: "Ibrahim was ninety-nine years old when he was circumcised in the flesh of his foreskin."

1 - B Text from Hadith: Hadith number (2370) from Sahih Muslim: Abu Huraira reported that the Messenger of God said: "Ibrahim the Prophet was circumcised at the age of eighty with a stone."

1 - C Text from the Quran: The Quran does not mention the circumcision of Ibrahim.

2 - A Text from the Torah: "So God created man in His own image, in the image of God He created him."

2 - B Text from Hadith: Hadith number (2841) from Sahih Muslim: Abu Huraira reported that the Messenger of God said: "Allah created Adam in His own image, his height being sixty cubits."

2 - C Text from the Quran: The Quran does not mention that Adam was created in the image of God, nor does it describe God's image or appearance.

3 - A Text from the Torah: "On the first day, God said: 'Let there be light.' And there was light. On the second day, God said: 'Let there be a vault to separate the waters.' On the third day, God created dry land and vegetation. On the fourth day, God created the moon and stars. On the fifth day, God created birds and fish. On the sixth day, God created animals and humans. On the seventh day, God rested from His work." Here is the translation into simple English:

1 - A Text from the Torah: "And so the heavens and the earth were completed with everything in them. On the seventh day, God finished His work and rested from all that He had done."

1 - B Text from Hadith: Hadith number (2789) from Sahih Muslim: Abu Huraira reported that the Messenger of God said: "Allah created the soil on Saturday, the mountains on Sunday, the trees on Monday, the things disliked on Tuesday, the light on Wednesday, the animals on Thursday, and Adam was created after the afternoon of Friday, at the end of creation, during the last hour between the afternoon and the night."

1 - C Text from the Quran: The Quran does not say that God's days are like our days. It mentions that one day with Allah equals a thousand years and sometimes fifty thousand years. These numbers are used to express vastness, not exact measurement. Thus, the length of a day for Allah is unknown and may be billions of years. This aligns with modern scientific theories about the stages of creation.

2 - A Text from the Gospel: "Whoever has seen me has seen the Father, and the Father is considered God by the people of the Gospel."

2 - B Text from Hadith: Hadith number (2267) from Sahih Muslim: Abu Salama reported: Abu Qatada said: The Messenger of God said: "Whoever has seen me has seen the truth, and the truth in Islam is God."

2 - C Text from the Quran: The Quran does not contain any statement from the Prophet Muhammad saying that seeing him is like seeing God.

3 - A Text from the Gospel: (1) Genesis Chapter 1 - selective - and the first verse of Chapter 2.

Here is the translation into simple English:

1 - A Text from the Torah: "There was a river flowing out of Eden to water the garden, and it divided into four rivers: the first is called Pishon, which flows around the whole land of Havilah where there is gold, and the gold of that land is good. The second river is Gihon, which flows around the whole land of Cush. The third river is named Tigris (Hiddekel), which runs east of Assyria. The fourth river is the Euphrates."

1 - B Text from Hadith: Hadith number (2839) from Sahih Muslim: Abu Huraira reported that the Messenger of God said: "The rivers Sihon, Jihon, Euphrates, and Nile are all from the rivers of Paradise."

1 - C Text from the Quran: The Quran does not mention any throne of Iblis (Satan) but only mentions the throne of Allah.

2 - A Text from the Torah: "And I know where you dwell, where the throne of Satan is."

2 - B Text from Hadith: Hadith number (2813) from Sahih Muslim: Abu Sufyan reported from Jabir that he heard the Prophet say: "The throne of Iblis is on the sea, and he sends his troops to mislead people."

2 - C Text from the Quran: The Quran does not mention any throne for Iblis; it only mentions the throne of Allah.

In summary, the Torah and Hadith offer differing accounts about the rivers and thrones, while the Quran consistently emphasizes the singular throne of Allah and does not confirm some of the details found in other texts. Here is the translation into simple English:

9 - C Text from the Quran: The Quran does not mention that the rivers Sihon, Jihon, Euphrates, Tigris, or Nile are rivers of Paradise in the sky.

10 - A Text from the Torah: When people began to multiply on the earth and had daughters, the sons of God noticed that the daughters of men were beautiful, so they took wives for themselves from among them. This is described as a covenant between God and His sons on one side, and the people and their daughters on the other side, according to the writers and storytellers of the Torah. The text then describes the emergence of giants. The Talmud also has stories about them, and Abu Huraira or the narrator using his name from the Talmud describes these giants.

10 - B Text from Hadith: Hadith number (2851): Abu Huraira reported that the Prophet Muhammad ﷺ said: "The teeth or tusks of the disbeliever are like the mountain of Uhud, and his skin is as thick as a journey of three days."

10 - C Text from the Quran: The Quran does not mention the size of people or that the disbeliever's tusks are as big as mountains. These descriptions are only found in the Talmud and the Torah.

11 - A Text from the Gospel: "I saw four angels standing at the four corners of the earth, holding back the four winds so that no wind blew on land or sea or on any tree. Then I saw another angel coming from the east, having the seal of the living God. The text describes the return of Christ as God on earth."

11 - B Text from Hadith: Hadith number (1381) from Sahih Muslim: Abu Huraira reported that the Messenger of Allah ﷺ said: "The false Christ (Dajjal) will come from the east and will approach the city until he descends behind Mount Uhud. Then the angels will turn his face away from Syria, and there he will be destroyed." The Quran does not mention the false Christ or the return of the original Christ at all; these are corruptions from the people of the book.

11 - C Text from the Quran: The Quran does not mention the false Christ (Dajjal). Here is the translation into simple English:

12 - A Text from the Gospel: "In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through Him all things were made; without Him nothing was made that has been made."

These three verses from the Gospel led to the idea of the Quran being created in Islam. They considered the Quran to be the Word of God and thus believed that anyone who says the Quran is created is an unbeliever.

If we say that the Quran has been with God since ancient times, we would be associating something with God, which is the Quran.

What do we find in the corresponding Hadith?

12 - B Text from Hadith: Hadith number (3191) from Sahih Bukhari: Imran bin Husayn reported that the Prophet Muhammad ﷺ said: "God was, and there was nothing other than Him."

12 - C Text from the Quran: The Quran does not mention this topic.

It is notable that what is found in the books of the People of the Book and in Hadiths seems to match, while the Quran contradicts all these matters and does not accept them at all.

We know that scholars of Sunnah agree that all the Hadiths found in the two Sahihs are from the words of the Prophet Muhammad ﷺ, and they also agree that all these Hadiths are divine revelations. So, if Allah asks them on the Day of Judgment why they agreed upon and falsely attributed things to God and the Prophet while knowing that all their writings were from the Torah and the Gospel, what will their answer be? Here is the translation into simple English:

I imagine they will all defend themselves by saying: "We never lied about this. As you mentioned, we took all the Hadiths from the books of the People of the Book. According to our knowledge, these are the words of the messengers of God. When we quoted from the Gospel, we said, 'The Prophet said,' and when we quoted from the Torah, we also said, 'The Prophet said.' Since we considered all these as divine revelations, knowing from the Quran that the Torah and the Gospel are revealed books from God, we never said in any Hadith, 'Muhammad bin Abdullah said,' but rather, 'The Prophet said.' The people misunderstood us, and we are not responsible for their mistakes and misunderstandings."

This is how Satan works to mislead people. He finds a way and method, exploiting any love for worldly things, fame, power, status, money, or women. All these are worldly desires that human devils use to tempt those with weak faith. God only allows those who are strong believers, wise, and aware of the tactics of human devils to come close to Him. No one can influence or change their faith, not even Satan himself.

Therefore, God says about Satan, explaining his stance: "Say, 'Have you seen this [creature] whom You have honored above me? But I will surely lead astray his descendants, except a few.' [God] said, 'Go, for whoever follows you among them is indeed your reward in full. And incite whoever you can among them with your voice, and assault them with your cavalry and your infantry, and share with them in wealth and children, and promise them.' But Satan does not promise them except delusion. Indeed, My servants are not for you over them any authority. And sufficient is your Lord as Disposer of affairs." (Quran 17:62) Here's the translation into simple English:

Thus, we find that God says to Satan: "My servants have no authority over them." These are the servants whom God seeks out, and they are the ones He saves from destruction in every message from the Most Merciful. If we examine all the stories in the Quran, we will be surprised to find that they never depict God as destroying the land's righteous people along with the wicked in collective punishments, as the corrupted Torah suggests today. This would be similar to the injustices we see from earthly rulers.

Abraham approached and said: "Will you destroy the righteous with the wicked? If there are fifty righteous people in the city, will you destroy it and not spare it for the fifty righteous who are in it? Far be it from You to destroy the righteous with the wicked. Will You judge all the earth with injustice?" (Genesis 18:23-25) Here is the translation into simple English:

This is what we find in the words of Abraham as he discusses with the angels who brought him the news of Isaac and informed him about the people of Lot. But Abraham could not have said such things, knowing and believing that God does not wrong even the smallest bit, and He will never punish those who believe in Him alongside those who disbelieve. God has informed us of the complete truth in the Quran and all the holy books before they were altered. Let's look at the Quranic stories of three nations that God destroyed, where every believer among them was saved without exception.

First: The Story of 'Aad

"And to 'Aad [We sent] their brother Hud. He said, 'O my people, worship Allah; you have no deity other than Him. You are not but inventors. O my people, I do not ask you for it any reward. My reward is only from Allah. And I am not one to drive away those who have believed. Indeed, they are going to meet their Lord. But I see you as a people who are ignorant.'" (Quran 7:65-72)

Second: The Story of Thamud

"And to Thamud [We sent] their brother Salih. He said, 'O my people, worship Allah; you have no deity other than Him. He has produced you from the earth and settled you in it. So ask forgiveness of Him and repent to Him. Indeed, my Lord is near and responsive.'" (Quran 7:73-79)

To understand that God saved the believers with these nations, let's listen to the following verse. Here is the translation into simple English:

Third: The Story of Lot

"And Lot, when he said to his people, 'Do you commit such immorality as no one has preceded you with from among the worlds? You are indeed approaching men with desire instead of women. Rather, you are a people who behave ignorantly.' But the only response of his people was to say, 'Drive them out of your city. Indeed, they are men who keep themselves pure.' So We saved him and his family, except for his wife; she was of those who remained behind. And We rained upon them a rain [of stones]. Then see how was the end of the criminals." (Quran 7:80-84)

Thus, we find God's way with disbelief and faith: God always saves those who believe and destroys the disbelievers on earth with a severe punishment from Him.

From the Quran, we learned that God destroyed the people of Noah and saved only the believers. From these believers came the people of 'Aad, who were destroyed by God, but the believers with Hud were saved. From Hud and his believing descendants came the people of Thamud, who were sent the prophet Salih. God saved the believers with Salih and destroyed the disbelievers. This is God's way with creation: He tries to develop humanity so that from their progeny, there are more strong and wise believers like the companions of the Prophet, such as Abu Bakr, Omar, Uthman, Ali, Khalid ibn al-Walid, Saad ibn Abi Waqqas, Abu Ubaidah ibn al-Jarrah, and Omar ibn Abdul Aziz, may Allah be pleased with them all, to establish the paradise of God on earth and to be a peaceful nation that hearts desire. They do not make the world their greatest concern but understand that it is a place of test and trial, not a permanent abode. God knows, even if we do not, that this day is coming on earth, as evidenced by the following:

Allah has preserved the Quran in a way that is considered miraculous today, so that not a single letter has changed, even in its writing. Most of the Quran's verses and miracles, which were unclear and difficult for the early people to understand, have become clear one by one in the twentieth century.

Allah says: "Allah has decreed, 'I will surely overcome, I and My messengers.' Indeed, Allah is Powerful and Mighty." (Quran 58:21) Here is the translation into simple English:

The battle between the believer and Satan is not over yet, and Allah knows that the final victory will belong to the believers. He sent His Messenger with guidance and the true religion to make it prevail over all other religions (Quran 48:28). This day is still in Allah's knowledge and is certain to come, as it is one of Allah's true and unwavering promises.

Allah created us with a purpose and to test us with devils and worldly desires; He did not create us just for amusement. Everything was predetermined by Him without us having any choice.

Allah says in the Quran:

"We did not create the heavens and the earth and whatever is between them in play. If We had wanted to take a diversion, We would have taken it from Us, if We were to do so. Rather, We hurl the truth against falsehood, and it destroys it, and thereupon it vanishes. And woe to you for what you describe." (Quran 21:16-18)

Allah desires a believer who stands firm against all the devils on earth, whose faith and knowledge are so strong that no devil can mislead him. This believer is certain of the Quran and aware of all the devil's tactics and methods of temptation and deception. The devils try to lure the naive and ignorant into their traps, making it impossible for them to escape. They tempt only with the pleasures of this world. May Allah make us among these strong believers who speak the truth, show mercy to each other, and are stern with the disbelievers.

We can learn about the characteristics of such believers from the Quran:

Allah addresses those who think they are believers without making an effort to be certain. Doubt is the first step in knowledge and faith. Allah says:

"O you who have believed, whoever among you should revert from his religion – Allah will bring forth in place of them a people He loves and who love Him, humble toward the believers, powerful against the disbelievers, striving in the way of Allah, and not afraid of the blame of a critic. That is the favor of Allah; He bestows it upon whom He wills. And Allah is vast and Knowing." (Quran 5:54)

These believers are always the victorious ones, while others are the losers:

"And do not weaken or grieve, for you are the superior, if you are believers." (Quran 3:139)

These believers will have their rewards in this world and the hereafter, and their success is multiplied compared to the rest of humanity. Here is a simplified translation of the text:

"Rivers flow beneath them, and they will remain there forever, living in pleasant homes in the Gardens of Eternity. They will also receive greater pleasure from Allah. This is the greatest success." (Quran 9:72)

"A believer should always hold on to the Book of Allah, not just physically but also spiritually, by not abandoning its teachings, laws, path, and boundaries, and by adhering to what is lawful and forbidden."

"This Quran guides to what is right and gives good news to those who do righteous deeds that they will have a great reward." (Quran 17:9)

"Allah never said to follow the sayings of the Prophet as being superior to His Book, the Quran. A believer will find in the Quran a cure for all the ailments of the soul, such as lying, hypocrisy, arrogance, hatred, envy, gossip, and revenge, which are traits of the devils and not of the believers."

"We send down from the Quran what is a cure and mercy for the believers." (Quran 17:82)

"The Quran is guidance and mercy for the believers, leading to what is best and giving good news to those who do good in this life, so they will inherit the Gardens of Eternity afterwards."

"O Allah, make us among them and grant us strength and patience to strive and work to achieve their ranks, and give us wisdom and determination to overcome the devils' schemes. Make us victorious, O Lord of the Worlds."

"It was indeed our duty to help the believers. Allah, the Almighty, has spoken the truth."

Chapter Five

Hadiths Related to Ambiguous Verses

"Despite Allah's clear prohibition against it, He is the One who sent down the Book to you. Some verses are clear and form the foundation of the Book, while others are ambiguous. Those whose hearts are twisted follow the ambiguous verses seeking discord and trying to interpret them. But no one knows their interpretation except Allah. Those firmly grounded in knowledge say, 'We believe in it; all of it is from our Lord.' But none take heed except those with understanding." (Quran 3:7)

Allah says in this verse— as explained in the first book—a warning from the heavens. The verse is completely clear, with no room for doubt: The Quran is made up of two different types of verses:

- **The first type: Clear verses that together form the core of the Book, as the verse makes clear.**
- **The second type: Ambiguous verses, which are sometimes referred to as (the Book).**

As mentioned in the verse:

"He sent down the Book with truth, confirming what came before it, and He sent down the Torah and the Gospel."

This means that the ambiguous verses are part of the Book that was sent down with truth, confirming what was before it. This Book contains the clear verses that form the core of the text. So why did Allah say that the ambiguous verses confirm the clear verses?

The answer to this question might have been difficult to find in any era other than the present and future ages of scientific discovery. However, in this era, with the scientific knowledge that has been uncovered about the universe—knowledge that is mentioned in the ambiguous verses of the Quran—this serves as scientific evidence that these ambiguous verses come solely from the knowledge of Allah. This is because the information in the Quran, which was puzzling to ancient scholars and challenging to interpret, only now makes sense in modern times.

Since it has been established that these verses are from Allah, the remaining verses about laws, worship, and commandments, which direct what is lawful and unlawful, do not have inherent scientific miracles. They are simply legislative and organizational instructions. The Quran is not a textbook for teaching physics, chemistry, or atomic science; it is not intended to be a science manual. Rather, the mentions of scientific knowledge in the Quran serve as reminders of truths that might not occur to people on their own. For example, there is the story of a Muslim scientist in the United States who was working in the field of atomic science and was struck by the Quranic verse:

“And of everything We have created pairs that you may remember.” (Quran 51:49)

This scientist was struck by the Quranic verse that mentions pairs in all of creation. The verse is clear; it does not refer only to living things. In his time, as was also taught in our physics and electricity classes, it was known that an atom consists of a nucleus. For example, hydrogen, the smallest atom, has a positively charged proton in its nucleus, which is counterbalanced by a negatively charged electron outside the atom. The charges are equal and opposite.

The nucleus also contains a neutron, which is electrically neutral. This three-part structure of the atom, as we studied, was thought to be complete. However, according to the Quran, there must be another component, like the electron, which is small and orbits the nucleus but is electrically neutral. This idea became a theory that needed proof. The scientist, believing in the truth of Allah’s verses, eventually discovered this particle after ten years of study and research. Whether the story is accurate or a product of people’s imagination, the important fact is that what is mentioned in the Quran has been proven correct.

People previously thought the atom was made up of three elements, but it actually consists of four main components: the proton and neutron in the nucleus, and the electron and positron in the orbits outside the nucleus. The electron is negative, while the positron is neutral and corresponds to the neutron. This shows that the ambiguous verses in the Quran confirm themselves and are not from the knowledge of Prophet Muhammad, or from other historical figures, but from the knowledge of the Creator of the universe and Lord of all worlds.

Similar ambiguous verses are confirmed by other verses, such as:

"And establish the prayer and give the zakat. Whatever good you send before yourselves, you will find it with Allah. Indeed, Allah is All-Aware of what you do." (Quran 2:110)

"O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient." (Quran 2:153)

"Indeed, Safa and Marwah are among the rites of Allah. So there is no harm for those who perform Hajj or Umrah if they walk between them. And whoever does good voluntarily, then Allah is Appreciative and Knowing." (Quran 2:158)

"O mankind, eat from whatever is on the earth, lawful and good, and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy." (Quran 2:168)

"O you who have believed, eat from the good things We have provided for you and be grateful to Allah if it is Him that you worship. He has only forbidden you dead animals, blood, the flesh of

swine, and that which has been dedicated to other than Allah. But whoever is forced by necessity, neither desiring nor transgressing, then there is no sin upon him. Indeed, Allah is Forgiving and Merciful." (Quran 2:173)

"O you who have believed, fasting is prescribed for you as it was prescribed for those before you that you may become righteous." (Quran 2:183)

These are the verses of wisdom, which address all aspects of the message related to human life on earth. They clarify inheritance rights of various kinds, the rights of women and men in all matters and relationships, such as marriage and divorce, and the proper way to govern, emphasizing that decisions should be made through consultation among Muslims rather than being imposed by any authority.

They outline the rights and duties of leaders and the people, providing a useful summary of these responsibilities. The Quran gives special importance to the family, as the success of the entire community depends on the success of the family. A weak family means a weak community, as the family is the basic building block of society. If the building block is weak, the entire structure is vulnerable to external pressures and shocks.

I have used these verses from Surah Al-Baqarah as an example of the core verses of the Quran. Next, I will explain the second type of verses in the Quran, which I referred to as the miracles of the Quran, since Allah uses the term "verse" to also mean a miracle. Now, here are some Quranic verses about the Throne:

"Then He established Himself on the Throne. He covers the night with the day, pursuing it rapidly, and the sun, the moon, and the stars are all subjected to His command." (Quran 7:54)

"Your Lord is Allah, who created the heavens and the earth in six days, then established Himself on the Throne, managing all affairs." (Quran 10:3)

"The Most Merciful [Allah] established Himself on the Throne." (Quran 20:5)

"And you will see the angels surrounding the Throne, glorifying the praise of their Lord." (Quran 39:75)

"And His Throne was upon the water, that He might test you which of you is best in deed." (Quran 11:7)

Similarly, there are verses that talk about other unseen matters known only to Allah:

"The Day the Trumpet will be blown, and you will come forth in multitudes." (Quran 78:18)

"And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will fall dead, except whom Allah wills." (Quran 39:68)

"The Day the Trumpet is blown, and We gather the criminals that Day, blue-eyed." (Quran 20:102)

"And the Trumpet will be blown, and at once they will come forth from their graves to their Lord." (Quran 36:51)

Here are other examples of verses:

"And it is He who has released the two seas, one fresh and sweet, and the other salty and bitter, and He placed between them a barrier and a partition." (Quran 25:53)

"When the earth is shaken with its final earthquake, and the earth discharges its burdens, and man says, 'What is [the matter] with it?' — that Day it will report its news." (Quran 99:1-3)

"On raised couches, reclining on them, facing each other. There will circulate among them [servant] boys especially for them, with cups, pitchers, and a glass from flowing wine. No headache will they have therefrom, nor will they be intoxicated. And fruit of what they select and the meat of fowl from

whatever they desire. And [there will be] Houris with large, lovely eyes, as if they were [delicate] eggs well-protected, as a reward for what they used to do." (Quran 56:15-24)

There are many verses in the Quran that are similar, and they make up about half of the Quranic verses. These verses cover various scientific fields, including astronomy, atomic science, geology, oceanography, archaeology, and natural sciences like physics and chemistry. They also include biology, the evolution of living organisms and plants, the formation of the universe and galaxies, and embryology.

The Quran also contains specific stories or narratives that teach history in a unique way without focusing on exact dates or names. The aim is not just to study individuals, but to understand the historical events and their causes, drawing lessons to avoid repeating past mistakes.

If we compare the historical stories in the Quran with those in the Torah or other biblical sources, we find that some of these stories have been altered. These changes were made by storytellers who might have distorted the original accounts. The Quran presents these stories without any fantasy or illusions; they are about real events and people who lived before us. The only exception is one symbolic and fictional story in Surah Al-Kahf about Prophet Musa (Moses) and the righteous man, known in biblical tradition as Khidr.

All the topics I mentioned so far are considered similar verses in the Quran, and we are instructed by Allah to either understand them as they are or leave them as they are until they become clear in the future. This has happened with many Quranic verses, where scientific discoveries have clarified their meanings over time.

The verses that are similar are sometimes referred to by Allah as "the verses of the Quran," as seen in the verse: "The month of Ramadan is that in which the Quran was revealed as guidance for people" (2:185).

If Allah had meant the verses related specifically to Muslims and believers, He would have said "guidance for the believers." As I mentioned before, Allah is very precise with His words. Since He said "guidance for people," it includes both Muslims and non-believers. This implies that the verses with hidden knowledge, the similar verses, are being referred to here.

Allah continues in the same verse: "And clear proofs of guidance and the criterion." The clear proofs in the Quran are the verses that explain the religion to the believer, outlining what is required of them in Islam. The term "criterion" (al-Furqan) also refers to the verses of laws and prohibitions, as seen in Surah Al-Furqan, specifically from verse 63 to verse 76. I have detailed these points in my book, "Warning from the Heavens."

Over the past fourteen hundred years, Muslims have transgressed boundaries and committed prohibitions warned against by Allah and the Prophet. Scholars of the Sunnah mistakenly believed that by studying the scriptures of the people of the book, they had discovered all sources of knowledge. Many thought that reading the Torah made them experts. However, much of what is in those books is outdated myths and falsehoods. Similarly, hadiths among Muslims have become filled with myths and falsehoods due to distortions by scholars, despite the Prophet's warning against such practices.

1. Hadith number (7362) from Sahih Bukhari narrated by Abu Huraira: He said, "The people of the book used to read the Torah in Hebrew and interpret it in Arabic for the Muslims. The Prophet ﷺ said: 'Do not believe or disbelieve the people of the book.' Instead, say: 'We believe in Allah and what was revealed to us and what was revealed to you.'"

(Note: I checked the Quran and found that the verse is also altered. The Quran actually says: 'We believe in what was revealed to us and what was revealed to you' (46:10). This shows that hadith books that are not trustworthy for the Prophet ﷺ will also not be trustworthy for the Lord of the worlds.)

2. Hadith number (7363) from Sahih Bukhari: Narrated by Ibn Abbas: He said, 'How can you ask the people of the book about something when your book, which was revealed to the Prophet ﷺ, is the latest and uncorrupted? They have told you that the people of the book altered and changed the book of Allah. They wrote the book with their own hands and said it was from Allah to gain a small price. Does what has come to you from knowledge not prevent you from asking them? By Allah, we have not seen a single one of them asking you about what was revealed to you.'

Despite the prohibition by Allah and the Prophet ﷺ, the Torah and Talmud were introduced into Islam through fabricated hadiths attributed to the Prophet. These hadiths were included extensively in the collections of Sahih Bukhari and Sahih Muslim. I will dedicate a separate study to this issue under the title "Israeli Traditions" in this book, focusing only on the hadiths found in the two Sahihs as previously mentioned.

As Muslims, we must understand that Gabriel (Jibril) was not a scholar by himself but rather a messenger from Allah who was tasked with delivering a message to the Prophet ﷺ on Earth. The Prophet ﷺ received and memorized this message as instructed by Allah: "We will recite to you, so you will not forget" (Surah Al-Ala, 6).

The Quran is preserved exactly as it was revealed, with no additions or omissions, despite the skeptics' claims that the scribes of revelation might have forgotten to record some verses. These skeptics, who pretended to be Islamic scholars but were actually enemies, failed to recognize that Allah had hidden a unique numerical miracle in the Quran. I have explained this in detail in my first book, "The Numerical Miracle in the Quran." This numerical miracle proves, through mathematical and scientific evidence, that the Quran does not allow any letter to be added or removed. This evidence is present in the Quran, and anyone can verify it personally. Today, electronic computers can even process Arabic text, and there are programs available that contain the complete Quran. All that remains is to learn how to use these tools, which is not as difficult as many might think.

Hundreds of thousands of men, whom all Muslims call religious scholars, have spent their lives studying books and manuscripts written by humans, including texts from the people of the Book, Greeks, and Indians translated into Arabic. They create fictional stories with no divine authority or truth, and then claim that these made-up stories are useful knowledge. They tell people to ignore all other useful sciences, claiming that only knowledge related to the afterlife is beneficial. They advise focusing on asceticism and achieving the ninety-nine levels of spiritual rank. But were we put on this earth to just live in it and build upon it, or were we meant to sit idle, chanting praises to God, while expecting non-believers to serve and provide for us? Is this what Islam is about?

****Is this really the message from God that was sent to the Prophet Muhammad? Did the Prophet and his companions, before the great tribulation, use this approach as the ideal way to understand God's message? Were it the ascetics who won battles like Qadisiyyah and Yarmouk with Khalid ibn al-Walid and Sa'ad ibn Abi Waqqas? Is this what the Quran teaches?**

I gave an example of this in my first book, *Warning from the Sky*, showing how a Muslim scholar wrote a whole book about the soul, titled *The Spirit*. Yet, he only referred to one Quranic verse about the soul:

They ask you about the soul. Say, 'The soul is by the command of my Lord. And you have been given only a little knowledge.' (17:85)

This verse does not provide detailed information about the soul. God does not say in the Quran that humans have a soul. However, books from the people of the Book, which are the sources of knowledge for many Muslim scholars, call it the soul, and our scholars mistakenly thought it was true knowledge, while it is actually just myths and fantasies taken from ancient Egyptian, Indian, Babylonian, and Assyrian writings.

Our scholars have even made the Prophet Muhammad a partner with God in many things, except divinity and creation. According to their narratives, the Prophet has complete knowledge of all unseen matters. However, all Quranic verses testify against this view:

Say, 'None in the heavens and the earth knows the unseen except Allah.' (27:65)**

****Say, "I do not say to you that I have the treasures of Allah, nor do I know the unseen..." (6:50)**

"And with Him are the keys of the unseen; none knows them except Him..." (6:59)

"If I had known the unseen, I would have gathered much wealth..." (7:188)

"To Allah belongs the knowledge of the unseen of the heavens and the earth..." (27:75)

There are many such verses in the Quran. Unfortunately, it seems that Islamic scholars have forgotten what is clear in the Quran. They have turned it into a book mainly used for reciting for the dead during ceremonies. Here is an example of what scholars have taught, found in the following hadiths:

Hadith Number (162) from Sahih Muslim: Anas bin Malik reported that the Prophet Muhammad ﷺ said:

"I was brought the Buraq, an animal white and long, larger than a donkey but smaller than a mule. It placed its hoof at the farthest point it could reach."

The name "Buraq" is not mentioned in the Quran but is found in the books of the people of the Book and is depicted on church walls as a winged white horse flying in the sky.

There is a complete description of the night journey and ascension in the Torah, in the book of Ezekiel in the Old Testament, and also in the New Testament in the book of Revelation by John the Theologian, which is the last book in Christian scripture.

The descriptions in the hadiths attributed to the Prophet about these events are slightly adjusted to fit Islam. The hadith continues:

The Prophet Muhammad ﷺ said that he rode the Buraq until he reached Al-Quds (Jerusalem). He tied it to the ring where the prophets used to tie their animals. He then entered the mosque and prayed two rak'ahs. Afterward, he came out and Gabriel (peace be upon him) brought him a container of wine and a container of milk. He chose the milk. Gabriel said, "You have chosen the natural way." Then they ascended to the heavens. Gabriel knocked at the door of heaven. They were asked, "Who are you?" Gabriel answered, "Gabriel." They asked, "Who is with you?" Gabriel said, "Muhammad." They asked, "Has he been sent for?" Gabriel replied, "He has been sent for." The door was opened, and there was Adam, who welcomed him and prayed for him.**

Hadith Number (163) from Sahih Muslim: The hadith describes a meeting with Adam (peace be upon him): It says, "This is Adam, and these are his children. Those on his right are the people of paradise, and those on his left are the people of hell. When he looks to his right, he smiles, and when he looks to his left, he weeps."

It appears that souls are waiting as if they are sheep, with those on the right going to paradise because their lottery tickets won, while those on the left are going to hell because their tickets lost. When asked why, they say, "This is God's decree."

Since the narrator of this hadith did not understand Arabic well and mistook the meaning of "blackness," he wrote "aswad" (blackness), which made no sense. So, I will refer to the original hadith from Imam Ahmad ibn Hanbal in his Musnad: He reported from al-Haytham ibn Khārijah, from Abu al-Rabi', from Yunus ibn Maysarah, from Abu Idris, from Abu Darda, from the Prophet Muhammad ﷺ:

"When Allah created Adam, He struck his right shoulder, and white offspring came out as if they were pearls. He then struck his left shoulder, and black offspring came out as if they were charcoal. He said to those on his right, 'To paradise and I do not care.' And to those on his left, 'To the fire and I do not care.'"

The hadith was adjusted to fit the Quranic verse:

"And when your Lord took from the children of Adam, from their loins, their descendants and made them testify concerning themselves, 'Am I not your Lord?' They said, 'Yes, we have testified.'" (7:172)

When asked how this aligns with the Quranic statement that "Allah does not do injustice even to the amount of a mustard seed," scholars reply, "This is God's will. God does what He wishes and executes what He desires. He is not questioned about what He does."

Unfortunately, this is the logic our esteemed scholars use to understand God and Islam. Their books and hadiths testify to this, and I am not the one making these claims, God forbid. I have explained that this logic is what the ruler intended so he could do as he pleases and not be questioned about his actions. The sources of these misconceptions all come from the books of the people of the scripture.

To illustrate this, let's look at the New Testament:

(When the Son of Man, i.e., Christ, returns in His glory with all His angels, He will sit on His glorious throne, and all nations will be gathered before Him. He will separate them from one another, as a shepherd separates sheep from goats—white sheep from black goats. He will place the sheep on His right and the goats on His left. Then the King will say to those on His right: 'Come, you who are blessed by my Father (meaning God according to the logic of Christ's followers), inherit the kingdom prepared for you since the foundation of the world...' (meaning paradise). He will then say to those on His left: 'Depart from me, you cursed, into the eternal fire prepared for the devil and his angels' (meaning hell).

This passage is from the Gospel of Matthew. We know that Jesus had twelve disciples, each with their own account, just as we have different hadiths from Abu Huraira, Ibn Abbas, Ibn Masoud, Anas, and others. We have more variations and misconceptions in our narrations than the people of the scriptures.

The story of the Isra and Mi'raj has become a real trial for Muslim scholars, as God predicted and mentioned in the Quranic verses:

"Glory be to the One who took His servant by night from the Sacred Mosque to the Farthest Mosque, whose surroundings We have blessed, to show him some of Our signs. Indeed, He is the Hearing, the Seeing." (17:1)

"And when We said to you, 'Indeed, your Lord encompasses the people.' And We did not make the vision We showed you except as a trial for the people." (17:20)

This topic has become a true trial. Muslim scholars have created fictional stories about it that even the Prophet Muhammad could not recount in his lifetime. What they wrote is not true, and calling them "scholars" is an injustice to ourselves.

Continuing with Hadith number 163 from Sahih Muslim about the Mi'raj story as described by scholars, they depict the Day of Judgment as if it's a large play orchestrated by God, since the judgment was decided even before Adam was created or made a mistake:

Hadith number 2652 from Sahih Muslim: Abu Huraira reported that the Prophet Muhammad said:

Adam and Moses argued, and Adam said to Moses: 'You are the one whom God gave knowledge of everything and chose for His message.' Moses replied, 'Yes.' Adam then asked, 'So why do you blame me for something that was decreed before I was created?'

Hadith number 2653 from Sahih Muslim: Abdullah bin Amr bin al-As said: I heard the Prophet Muhammad say: 'The decrees of creation were written before the creation of the heavens and the earth by fifty thousand years. And His Throne was upon the water.'**

Thus, we see that all of God's knowledge seems to be under the control of our esteemed scholars.

Regarding the Mi'raj story in Hadith 163: The Prophet Muhammad found in the second heaven his cousins, Jesus (Isa) and John (Yahya). In the third heaven was Joseph (Yusuf), in the fourth was Enoch (Idris), in the fifth was Aaron (Harun), in the sixth was Moses (Musa).

In Hadith 164 from Sahih Muslim: The Prophet Muhammad said that when he passed by Moses (Musa), Moses wept. When asked why, Moses said: 'My Lord, this young man (Muhammad) was sent after me, and

more of his followers will enter paradise than mine.' Moses was envious of Muhammad's followers and lamented that Muhammad's followers would surpass his own in entering paradise.

In the seventh heaven, the Prophet Muhammad saw Abraham (Ibrahim) leaning against the Bayt al-Ma'mur (a celestial house). Seventy thousand angels enter it every day and never return. Then, the Prophet was taken to Sidrat al-Muntaha (the Lote Tree of the Utmost Boundary), which is said to be where the knowledge of the angels ends, and no one has passed beyond it except the Prophet Muhammad, as explained by Al-Nawawi in his commentary on Sahih Muslim.

The tree's leaves are like elephant ears, and its fruit is like large jugs. When covered by God's command, its appearance changed. No one among God's creation can describe its beauty. So God revealed to me what He revealed, which included a command for fifty prayers. The Quran mentions five prayers, and their places are noted in the verses.

It's hard to believe that God would command something beyond people's capacity, especially when the Quran says, "God does not burden a soul beyond that it can bear." The Prophet did not argue but went back:

He went to Moses and did not know why the narrator took him back to the sixth heaven, although the seventh heaven is closer to God and contains Abraham, Muhammad's ancestor through Ishmael. Perhaps it was because Moses, being from the Children of Israel, was more familiar with negotiations.

Moses asked: "What did your Lord command your people?" The Prophet replied: "Fifty prayers." Moses said: "Go back to your Lord and ask for a reduction because your people cannot bear this." According to this logic, Moses knew better about his people than Muhammad did. Moses, having experienced the Israelites, advised the Prophet to ask for a reduction. As a result, five prayers were reduced from the original fifty to forty-five.

The Prophet continued to go back and forth between the sixth heaven and the area beyond the Sidrat al-Muntaha, where God's Throne is. Each time he asked for a reduction, God decreased the number of prayers by five, over ten trips. Eventually, the number of prayers was reduced to five a day and night.

The Prophet said: "I descended until I reached Moses and told him. He said: 'Go back to your Lord and ask for a reduction.' I replied that I had returned to my Lord until I felt shy to ask for more reductions."

When you closely examine the narration, you'll find hidden sarcasm in the words and lines about the Prophet, who is considered one of the noblest and most successful of God's creations. His achievements in his short life were so significant that even those who do not believe in him as a Prophet view him as a genius, considering his individual accomplishments on Earth.

Yet, we repeat, like parrots, what has been written by hypocrites and enemies of Islam, who present a distorted, shaky image of the Prophet. They depict him as a failure, constantly hesitating between God and Moses, who are the key negotiators in the story. The Prophet's success in convincing God to reduce the number of prayers to five shows how much he relied on Moses's cunning and intelligence to achieve this.

The idea is that God is more merciful to His servants than anyone else. If we say otherwise, it implies we believe that Muhammad is certainly not the one who would challenge God's mercy.

Is this story acceptable?

If we say yes, it means that God initially imposed upon us something beyond our capacity with fifty prayers, even though God says in the Quran, "Allah does not burden a soul beyond that it can bear" (Quran 2:286). So, this story cannot be true at all. It seems to be from a resentful person trying to distort the image of the Prophet and mock us while laughing at us.

I have explained in detail how the five daily prayers were established in the Quran and how the Prophet was allowed to specify the number of units of prayer, which the narrator of this story did not address. I also mentioned the minimum amount of zakat.

Numerous volumes have been written by Muslim scholars about the Isra and Mi'raj, each story stranger than the last. However, I have relied on Sahih Muslim for this story and have summarized it a lot because it is long and tedious.

What's strange is that our scholars pass on what is written in the books of the people of the book without considering the meanings behind the words, like the following hadith:

- Hadith number (274) from Sahih Muslim: Abdullah bin Umar reported: The Prophet mentioned the Antichrist among the people and said: "Allah, the Blessed and Exalted, is not one-eyed, whereas the Antichrist is one-eyed, with his right eye being like a floating grape."

Is this acceptable to scholars? Do we believe in Islam that the original Messiah is God, to the point where we confuse the original Messiah with the Antichrist? The Prophet is concerned about this? Thus, you gradually discover the sources of knowledge of our esteemed scholars in Islam. Here is the simplified translation:

In summary, this is about the Torah, the Talmud, the Gospels, and the Book of Daniel from the Torah. Let's continue with the story of the Mi'raj:

There is a disagreement about whether the Prophet's meeting with the prophets and praying with them happened before his ascent to the heavens, as suggested by previous contexts, or whether it happened in the heavens. Some believe that the prayers with the prophets occurred in the heavens. There is also debate about whether the choices of drinks (milk, wine, water) were made in Jerusalem or in the heavens, as confirmed by authentic hadiths. The presence of these hadiths in Sahih Bukhari and Sahih Muslim is taken as proof of their authenticity. We only refer to authentic hadiths, so do you find any evidence of their validity?

The point is, after the events in Jerusalem, the Mi'raj (ascension) was set up for the Prophet, which was a ladder to the heavens. This is the scholarly imagination, and the ascent was not on the Buraq, as some might think. The Buraq was tied at the mosque for the Prophet to return to Mecca. The Prophet ascended from one heaven to another until he passed the seventh heaven, followed by a long and tedious description which is not necessary to mention here.

Scholars also differ on whether the Isra and Mi'raj happened on the same night or on separate nights. Some claim that the Isra (night journey) happened while awake, and the Mi'raj (ascension) happened in a dream. Al-Muhallab ibn Abi Sufra, in his explanation of Bukhari, mentions a group who believed that the Isra occurred twice: once as a dream and once with both body and soul while awake. This view was also mentioned by Al-Hafiz Abu al-Qasim al-Suhayli from his teacher Abu Bakr ibn al-Arabi. Al-Suhayli said this view reconciles the hadiths, as in the hadith from Sharik about Anas, which describes seeing in the heart while the eyes sleep but the heart does not.

In the end, Anas said he awoke to find himself in the حجر (a part of the Kaaba), indicating a dream. Other evidence points to it being an awake experience. Some claim multiple Isra experiences while awake, with some saying there were four Isra experiences. Some even claimed that some of them happened in Medina. Sheikh Shihab al-Din Abu Shamah tried to reconcile these differences by suggesting three Isra experiences: once from Mecca to Jerusalem on the Buraq, once from Mecca to the heavens on the Buraq, and once from Mecca to Jerusalem and then to the heavens.

(Reference: Al-Bidaya wa al-Nihaya by Ibn Kathir, Dar al-Rayan, p. 113, Volume 3).

After reading the books of the early scholars and understanding the differences among them, it's not surprising to find a chapter in Sahih Bukhari about those who say faith is action. Unfortunately, many of our scholars did not truly understand what "action" is. Their knowledge often revolved around various illusions and imaginations that had no real basis except in their own minds.

Since the hadiths about ambiguous verses have varied and branched out, I will discuss only a few important topics as examples. Often, the sources of the hadith scholars were the corrupted books of earlier scriptures, combined with their own imaginations and interests, leading to a distortion of Islamic belief. This

made Islamic doctrine, which is based on the scientific truths in the Quran, appear as if it were based mostly on illusions. The topics I will cover are:

1. The concept of Paradise.
2. The concept of Hell.
3. The concept of images.
4. The concept of the Hour (the Day of Judgment).

5. The Concept of Paradise

Paradise is an important subject of the unseen world, and we only know about it from the information in the Quran. What we understand directly from these verses is what Allah intends for us. We do not have the right to interpret them because they are among the ambiguous verses. Unfortunately, Muslims, especially those we call scholars, have eagerly turned to the books of earlier scriptures, thinking they are sources of knowledge. They incorporated all these distortions into Islam, claiming that they were not lying intentionally but were trying to serve Islam. They believed that since Allah knows their intentions and they thought they were doing good, Allah would forgive them. This was a grave misunderstanding of Islam and a poor approach to understanding religion based on hadiths rather than the verses of the Quran.

Supported by hypocrites, they introduced all the books of earlier scriptures into Islam, believing they explained the ambiguities in the Quran without patience or attempting to understand the divine intentions behind the verse: "It is He Who has sent down to you the Book; in it are verses that are clear and precise, they are the essence of the Book, and others that are ambiguous. But those in whose hearts is deviation follow the ambiguous part, seeking to cause discord and seeking its interpretation. But no one knows its interpretation except Allah. And those who are firmly rooted in knowledge say, 'We believe in it; all is from our Lord.' And none will remember except those of understanding" (Quran 3:7).

According to this verse, those who deviate from the truth and stray from it are those with doubts in their hearts. They distort the meaning seeking to cause confusion, just as others interpret it incorrectly out of imitation and desire for their own understanding, disobeying Allah's clear commands and following the devil. Look at how the situation of Muslims has deteriorated after these individuals have filled their minds with illusions and misconceptions instead of relying on the truth and scientific facts found in the Quranic verses. For example:

- Paradise is described in the Quran as having rivers flowing underneath it, with everlasting fruit and shade (Surah Ar-Ra'd 13:35).
- Gardens of Eternity, promised by Allah to His servants in the unseen, are assured to come true (Surah Maryam 19:61).
- In Paradise, they will hear no vain talk, only peace, and will have their provision in the morning and evening (Surah Maryam 19:62).
- Paradise is revealed by the command of Allah, who knows everything that is present, past, and future (Surah Maryam 19:64).
- Those who believe and do righteous deeds will have chambers in Paradise with rivers flowing underneath them, where they will dwell forever. What an excellent reward for those who work (Surah Al-Ankabut 29:58).
- Those who fear their Lord will be led to Paradise in groups, and when they arrive, the gates will open, and they will be greeted with peace and told to enter and stay forever (Surah Az-Zumar 39:73).
- On that Day, faces will be radiant, satisfied with their efforts, and in a high place in Paradise (Surah Al-Ghashiyah 88:8-10).

All these verses and many others in the Quran are ambiguous, and we only know about them based on what Allah has revealed. What we understand from these verses is what we need to know. We should not

seek the unseen from other sources because Allah has already informed us that no one in the heavens or the earth knows the unseen except Him. The books of earlier scriptures, as you have seen and confirmed yourself, are no longer reliable due to their extensive distortions.

Therefore, we should rely on the correct knowledge that Allah has provided in the Quran and not waste our precious time searching for something that can never be fully known.

Allah did not allow Muslims to ask the Prophet about certain matters because the Prophet himself did not know more about them than the questioner. These matters were revealed without detailed explanation. Allah did not establish a school on Earth where Muhammad was a student and Gabriel was the teacher, as some hadith narrators suggest to create misconceptions. Instead, the authentic Islamic history found in the life of the Prophet and the prominent companions like Abu Bakr, Umar, Uthman, and Ali shows that they did not ask about the Quran or give opinions on it. They only asked about the traditions and rulings and provided their views on those.

The term "Quran" here refers to ambiguous verses. The traditions of Allah are His laws, limits, what is permissible and forbidden, worship practices, and the straight path, which is the field of the Islamic jurist. However, starting from the early days of Islamic rule, hadith narrators altered Islam and destroyed the scientific mindset of Muslims, replacing it with a misguided mentality that suited the interests of those in power. They ignored the objectives and goals of Allah in the Quran.

The agents of authority followed their worldly desires and abandoned Allah and the Quran. All their narrations contradicted the clear rulings of the Quran, ignoring Allah's warnings and advice against following the devil and attempting to interpret ambiguous Quranic verses. They relied on the advice of hypocrites from among the People of the Book who had pretended to embrace Islam while concealing their true intentions. These individuals, with their distorted books, interpreted and explained things to suit the ruler's goals. These interpretations served the ruler's interests and aims, aiming to eliminate human freedoms and make people submissive to the ruler's will under the guise of jihad. They spoke of paradise and its verses using hadiths, not based on the Quran but on sources of illusion and distortion from the corrupted books of earlier scriptures, which became their sources of inspiration. Here's a simple English translation:

1 - Hadith Number (196), Series Number (331) from Sahih Muslim: Anas bin Malik reported that the Messenger of Allah ﷺ said:

"I will have the most followers among the prophets on the Day of Judgment. I will be the first to knock on the gate of Paradise."

And if we ask them about the source of the knowledge this hadith is based on, they would not have a correct answer at all. Here's a simple English translation:

2 - The following hadith from the same book, Series Number (332): Also reported by Anas, who said: The Prophet ﷺ said:

"I will be the first to intercede in Paradise. No prophet has been believed in as much as I have been, and among the prophets, there is not one whose people have believed in him except for one person."

This narrator or reporter presents the Prophet Muhammad ﷺ as if he were a poet boasting among poets before his people. We should ask this narrator: How did you know that the Prophet would be the first to intercede in Paradise? Knowing that Allah tells us the opposite, saying:

"You have no protector or intercessor other than Allah. Will you not remember?" (Surah As-Sajdah, 32:14).

In other words, we have no protector or intercessor except Allah.

In fact, Allah questions us and the narrator, saying:

"And the messengers of our Lord came with the truth. Is there any intercessor who could intercede for us?" (Surah Al-A'raf, 7:53).

Or have they taken intercessors besides Allah? (Surah Az-Zumar, 39:43).

All the narrators, after leaving Allah and His Book and following the devils of mankind from the hypocrites, began to rely on those sources, forgetting the Book of Allah. Therefore, Allah warns them in that verse, saying: "Will you not remember?"

If we remember, the pre-Islamic people in Mecca and its surroundings practiced polytheism by seeking intercession through idols, believing that they were drawing closer to Allah through them for intercession. This is explained in the Quran. How can we, as Muslims, fall into the same old polytheism by making Muhammad the intercessor instead of the old idol of Hubal, and the saints and righteous people instead of the old idols of Mecca? Do you think that Allah, who rejected polytheism with Hubal or others, will accept us making Muhammad or anyone else a partner with Him? All of this is polytheism that Allah will never accept—whether it's with Muhammad, saints, or righteous people.

- Hadith Number (335) from Sahih Muslim, following Hadith Number (197): Abu Huraira reported that the Messenger of Allah ﷺ said:

"Every prophet has a supplication, and I wanted to keep my supplication as intercession for my nation on the Day of Judgment."

First, the idea and approach that the Prophet has only one supplication and one blessing, and nothing else, is not part of Islam or the Quran. Second, this way of thinking comes from the distorted Torah. I gave an example with Isaac, who prayed for his son Jacob but refused to pray for his son Esau, instead cursing him with God's anger, as the Torah claimed that his prayers were finished. You can find more details in this book.

However, Abu Huraira, whose name was used by hypocrites to bring the distorted Torah into Islam, is mentioned in another hadith that contradicts this view. In Hadith Number (2491) from Sahih Muslim, Abu Huraira reported: I used to call my mother to Islam while she was a polytheist. One day, she spoke ill of the Prophet ﷺ, so I went to the Prophet ﷺ, crying, and said: "O Messenger of Allah, I was calling my mother to Islam, but she refused and spoke ill of you. Please pray that Allah guides my mother." The Prophet ﷺ prayed: "O Allah, guide the mother of Abu Huraira." I left, delighted with the Prophet's prayer, but when I returned and reached the door, I heard my mother moving inside and the sound of water. She had bathed and dressed quickly, opened the door, and said: "O Abu Huraira! I bear witness that there is no deity but Allah and that Muhammad is His servant and messenger." The narration is long, but what is important is that the Prophet's prayer, according to Abu Huraira's report, was answered. Thus, his mother became a believer due to that prayer, not by her own will or choice. Abu Huraira had many similar prayers from the Prophet ﷺ, all answered by Allah, such as:

- For example, in Hadith Number (2492) from Sahih Muslim, Abu Huraira learned that the secret to his strong memory was spreading his garment while listening to the Prophet ﷺ. Whenever he heard the Prophet speak, he would spread his garment and hold it close to his heart so he wouldn't forget anything he heard.

He said: "You claim that Abu Huraira talks a lot about the Messenger of Allah ﷺ, but by Allah, I was a poor man serving the Prophet ﷺ to fill my stomach. The emigrants were occupied with trading in the markets, and the Ansar were occupied with managing their wealth. So the Prophet ﷺ said: During the absence of the emigrants and the Ansar who were busy with worldly matters..." Here's a simple English translation:

When the Prophet ﷺ spoke, he said: "Whoever spreads his garment will not forget anything he hears from me," so I spread my garment until he finished his speech, then I gathered it up, and I did not forget anything I heard from him.

The real issue is not the hadith itself, but that 90% of people still believe such things today without reading the Quran or knowing anything about it.

In Hadith Number (2524) from Sahih Muslim, Abu Huraira reported: The Prophet ﷺ prayed: "O Allah, guide the tribe of Daws and bring them to faith." In another version, the prayer was: "Guide them to be believers." The tribe of Daws is Abu Huraira's tribe from Yemen.

There is another hadith similar to: "Okaasha preceded you in the prayer." This refers to another hadith where Abu Huraira was told: "Okaasha preceded you in the prayer."

Story of Okaasha:

In Hadith Number (216) from Sahih Muslim, Abu Huraira reported that the Prophet ﷺ said: "Seventy thousand from my Ummah will enter Paradise without any reckoning." A man said: "O Messenger of Allah, pray to Allah to make me one of them." The Prophet ﷺ prayed: "O Allah, make him one of them." Then another person said: "O Messenger of Allah, pray to Allah to make me one of them." The Prophet ﷺ replied: "Okaasha has preceded you in this matter," meaning there was no further chance for additional prayers or requests. The matter was settled.

This logic or method is not the Quranic logic or method that Muhammad ﷺ brought to guide all people. It is also not how the Prophet ﷺ understood the verses of Allah at all. If we look at the history of the Prophet's life, we see that he struggled greatly for thirteen years against the polytheists in Mecca, enduring unbearable hardships from his own people and family.

Do we forget how the people of Ta'if treated him when he went to them? They sent their ignorant ones to insult and injure him. He took refuge in a vineyard and sat under a vine, expressing his pain and complaint to his Lord, saying:

"O Allah, I complain to You of my weakness and my low status among people. O Most Merciful of the merciful, You are the Lord of the weak. To whom do You entrust me? To a distant person who scowls at me, or to an enemy who has authority over me? If You are not angry with me, I do not care, but Your protection is better for me. I seek refuge in the light of Your face, by which all darkness is illuminated, and which sets right all matters of this world and the Hereafter, from Your anger or displeasure. To You alone, I turn until You are pleased. There is no power or strength except through You." If we understand religion the way the storyteller suggests, nothing will ever happen. If it were that easy, and all we had to do was sit and pray, the Prophet would have just sat and said, "O God, guide Abu Lahab, guide my uncle Abu Talib, guide Quraysh," before even praying for the mother of Abu Huraira and his people. In Islam, helping those close to you comes first. But God knew best when He told His Messenger:

"You do not guide whom you love, but God guides whom He wills" (Quran 28:56).

If the phrase "whom He wills" referred to God deciding everything, as many believe today due to misconceptions spread by certain people in power, then there would have been no need for God to send prophets to guide people. But God chose to make humans different from all other creatures. He even made angels bow to them and honored them by giving them the freedom to choose their own path.

Humans are free to believe or not, without any force from anyone, including God. As the Quran says: "Whoever wishes to believe, let them believe; and whoever wishes to disbelieve, let them disbelieve" (Quran 18:29).

So, we see that "whom He wills" actually refers to humans, not God.

This idea troubled rulers who wanted to dominate and act however they wanted on Earth without following God's guidance or His Quran. These rulers distracted people from the Quran and gave them alternative teachings that made them like sheep, with no opinion or will of their own. The rulers are gone, but people have become used to following misleading paths. They don't realize that by returning to the Quran, they would regain their lost dignity and honor.

Instead, people accept humiliation, harming themselves by not understanding the merciful truths of God.

They do not realize that these so-called noble or sacred hadiths were specifically designed to re-enslave them after Allah had freed them through Islam and faith in the Quran. As I have explained many times, the ruler did not want to acknowledge any freedom that Allah had granted to people. Instead, he wanted to keep them as obedient slaves, to be raised or killed at his will. The ruler alone had control, especially if people believed in and followed him.

This issue—the ruler's desire to control—is something Muslims have struggled to understand from the time of the first ruler until today. Allah has blinded their eyes after they abandoned the truth and divine light for misleading hadiths that offer no guidance, light, or truth.

The truth is that Allah created you as free beings with the ability to choose, and the Quran supports this. But people will argue that they were not given any choice from Allah; everything is predetermined and written for them even before they were born. They cite sayings of Abu Huraira and Ibn Abbas, forgetting to mention what Allah says in His holy book.

When they make mistakes and refer to the sayings of Abu Huraira and Ibn Abbas again, they do not realize they are dismissing the entire message of Allah and supporting rulers who unjustly enslaved their ancestors for hundreds of years. These rulers created these hadiths, which people still mistakenly regard as sacred. They paid large sums of money to hadith scholars to make the ruler appear as the sole authority and deity on earth, leading people to follow and worship him either willingly or through force. Thus, they created thousands of hadiths commanding obedience to the ruler, as seen in: Here is a simple English translation:

Hadith 7143 from Sahih Bukhari: Ibn Abbas reported that the Prophet said:

"Whoever sees something he dislikes in his leader should be patient, for anyone who separates from the community by even a small distance and then dies will die the death of ignorance."

In this context, the "community" refers to following the established tradition (sunnah), and the "sunnah" is led by the ruler.

Hadith 7144 from Sahih Bukhari: Abdullah reported that the Prophet said:

"Listening and obeying is required for a Muslim in what he likes and dislikes, as long as he is not commanded to commit a sin. If commanded to sin, there is no listening or obedience."

Do you think that devils are foolish? Certainly, they are clever at doing evil and following their desires. So, do you think they will command obvious sins? Using the hadiths available to them, they can easily make the truth seem false and issue fatwas for the ruler according to his wishes, without leaving any clear sin. Otherwise, what is the role of the ruler's soldiers if not to fill every gap as needed?

There is a whole volume titled "Hadi al-Arwah ila Bilad al-Afrah" by Ibn Qayyim al-Jawziyyah, published by Dar al-Huda, Riyadh, 1994. It focuses solely on paradise and its descriptions, which are often found in the Torah and the Bible, and rarely on what is mentioned in the Muslim's book, the Quran. I previously mentioned that Imam Ibn Qayyim al-Jawziyyah was considered a reformer of his time, but he was also contemporary with a period of significant backwardness in Islamic thought. The sources of light around them were not sufficient for clear vision, and they fell into the misconception that the hadiths attributed to the Prophet in the millions were mostly authentic. They tried to sift through these hadiths, believing that their efforts would purify the accumulated evils and hypocrisies. They did not doubt them, thinking that the consensus of the scholars could not be wrong, believing that a consensus of wrongdoers would become infallible if agreed upon. This was one of their greatest mistakes because, had they thought carefully, they would have discovered that only Allah is infallible from error.

To prevent confusion and speculation in the religion of Islam, Allah forbade the Prophet and the early believers from asking about Quranic verses that were not yet meant to be interpreted. Instead, they were instructed to leave the sacred text as it was, without adding interpretations or explanations that could lead to confusion. Every statement would fall into the realm of doubt and speculation if it was not certain. This is similar to understanding the Earth's geology scientifically, such as knowing that continents float like massive aircraft carriers on a molten layer beneath the Earth's crust. Just as a captain anchors a ship with moorings, Allah anchored the continents with mountains, which penetrate three times their height into the molten layer. This prevents massive earthquakes and allows for the stability of civilization on Earth. During the Prophet's time, neither he nor his companions, nor anyone living then, had the ability to understand the geological functions of mountains mentioned in the Quran because it was beyond their scientific knowledge. That is why Allah said: 'You will surely know its message after a time' (Surah Sad 38:88).

There are many verses in the Quran like this, covering various topics, and they follow the same principle. However, most Muslims lacked patience and could not wait, instead they questioned their Lord, much like children do when they are told not to do something by their parents. They spoke based on assumptions and doubts. Today, as the truth has emerged, it stands as evidence of the validity of Allah's verses in the Quran, while the sayings of the hadith narrators reveal their misconceptions and fantasies. Therefore, all the interpretations and explanations that Muslims relied upon, based on the books of earlier people and fabricated hadiths attributed falsely to the Prophet, are now gradually being exposed as contradictory to the original revelation from Allah, which remains pure. This has cleared the Prophet of all false accusations, as he could not claim anything that was not part of the original revelation, the Quran. Unfortunately, many of those we call hadith scholars contributed to this great sin and will surely be held accountable for their actions and fabrications. Allah says: 'Woe to those who write the book with their own hands and then say, 'This is from Allah,' in order to exchange it for a small price. Woe to them for what their hands have written and woe to them for what they earn' (Surah Al-Baqarah 2:79). This issue has occurred in all religions because Satan is present in every community, not just one. Thus, most of the distortions caused by Satan openly contradict the Book of Allah. Here's a simple English translation:

******Many Muslims and believers witnessed these events happening before their eyes but couldn't openly criticize them, as it often went against the will of the authorities. Some believed that the two scholars, Bukhari and Muslim, who collected hadiths including contradictions, were trying to send a secret message to Muslims. Unfortunately, the authorities used their books as a tool for issuing rulings, finding whatever judgments they wanted, so the ruler was no longer bound by any law or system other than his personal desires.

There are other ways to express this, such as the following hadith:

- Hadith number (2669) from Sahih Muslim reported by Abu Sa'id al-Khudri, where the Prophet ﷺ said: 'You will follow the ways of those before you, handspan by handspan, and arm's length by arm's length, so much so that if they enter a lizard's hole, you will follow them.' We asked, 'The Jews and Christians?' He replied, 'Who else?'

So who could they be if not the Jews and Christians?

I will mention just a few chapter titles from the book of Imam Ibn Qayyim al-Jawziyya to give readers an idea of how far misconceptions and doubts have spread. In times of Islamic decline, our religious leaders relied on hadiths attributed to the Prophet and on the distorted books of previous people. These are often contradictory to genuine knowledge and the Book of Allah. The book has seventy chapters, and I will just list a few titles to give an idea without delving into the details of each chapter.

- Chapter one: On the existence of Paradise now.
- Chapter two: On the difference of opinion regarding Adam's Paradise being the Eternal Paradise.
- Chapter nine: On the number of gates of Paradise.
- Chapter twelve: On the description of its gates.

Most of these chapters are adapted from the distorted books of previous peoples, with necessary additions for obscurity.******

******Here is an example of the description of the gates of Paradise as found in the books of previous peoples. It describes the gates of Jerusalem and takes me in the spirit to the top of a high mountain, where I see the holy city of Jerusalem coming down from heaven from God. It has the glory of God and shines like precious stones, as if made of crystalline jasper. It has a massive, high wall and twelve gates guarded by twelve angels, with the names of the twelve tribes of Israel written on them. There are three gates to the east, three gates to the north, three gates to the south, and three gates to the west. The city's wall rests on twelve foundations, each inscribed with the names of the twelve apostles of the Lamb. The city itself is built of pure gold, transparent like clear glass. Its wall is made of jasper and stands on twelve foundations adorned with precious stones: the first foundation is jasper, the second sapphire, the third chalcedony, the

fourth emerald, the fifth sardonyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, and the twelfth amethyst.

The twelve gates are twelve pearls, each gate being a single pearl, and the city square is pure gold like transparent glass. The city does not need the sun or moon for light because the glory of God illuminates it. (New Testament - Revelation of John, Chapter 21, Verses 10-14, selected passages.)

This is an example of the source of knowledge that our scholars relied on when they wrote their books. They became renowned scientists with such knowledge and later claimed that there was no science in the Quran, only knowledge according to them.**

**Continuing with the book's chapters:

- Chapter 12: On the distance between each gate.
- Chapter 13: On the location of Paradise and where it is.
- Chapter 14: On the key to Paradise.
- Chapter 17: On the levels of Paradise.
- Chapter 22: On the gatekeepers and guardians of Paradise.
- Chapter 25: On the first person to knock on the gate of Paradise.
- Chapter 26: On the first nations to enter Paradise.
- Chapter 30: On the fact that most of the people of Paradise will be from the followers of Muhammad.**
- Chapter 32: On those who will enter Paradise without reckoning.
- Chapter 34: On the soil, mud, pebbles, and vegetation of Paradise.
- Chapter 36: On the palaces, chambers, and tents of Paradise.
- Chapter 39: On the inhabitants of Paradise, including their appearance, height, width, and the size of their teeth.
- Chapter 44: On the trees, gardens, and shades of Paradise.
- Chapter 45: On the fruits of Paradise, their varieties, and characteristics.
- Chapter 47: On the rivers, springs, types, and courses of Paradise.

To verify that the sources are as described, listen to this hadith: Osman bin Said al-Darmi narrated from Said bin Saq, who narrated from Muslima bin Ali about Muqatil, from Hayyan, from Ikrima, from Ibn Abbas, from the Prophet ﷺ, who said:

"Allah sent down five rivers from Paradise: Sayhun (the river of India), Jayhun (the river of Balkh), Tigris, Euphrates (the rivers of Iraq), and the Nile (the river of Egypt)."

Muslims overlooked that these rivers described by the Jews for their Paradise do not refer to the heavenly Paradise, as they do not believe in it but rather believe that Paradise is only this world. So, we adopted their ideas and applied them to the heavenly Paradise. If asked where the sources of Muhammad's knowledge on these topics come from, should we say he learned them from the Torah?

- Chapter 48: On the food, drink, and their distribution for the inhabitants of Paradise.
- Chapter 50: On their clothing, jewelry, handkerchiefs, bedding, and cushions.
- Chapter 53: On the women and maidens of Paradise, their types, descriptions, and their visible and hidden attributes and beauty.
- Chapter 54: On the material from which the maidens of Paradise are created and their characteristics and recognition of their spouses today.**

****Chapter 55: On the marriages and sexual pleasures of the people of Paradise, and their purity from impurities.**

Chapter 56: On whether there will be pregnancy and childbirth in Paradise, and the arguments of both sides.

Chapter 58: On the mounts, horses, and vehicles of the people of Paradise.

Chapter 60: On the market of Paradise and what God has prepared for its inhabitants.

Chapter 65: On the vision of Paradise dwellers seeing their Lord, the Blessed and Exalted, with their eyes. As an example, I will mention the source of the vision of God. Note that I could give examples from the books of the People of the Book for the other chapters as well, because all these topics are not from the Quran. The Lord considers these matters as part of the unseen that no creature has knowledge of, and they are all based on the fantasies and distortions of the People of the Book:

Then the angel showed me the river of the water of life, clear as crystal, flowing from the throne of God and the Lamb (in the New Testament, the Lamb always symbolizes Christ), running through the city square. On either side of the river was the tree of life, which bears twelve crops of fruit, yielding its fruit every month, and the leaves of the tree are for the healing of the nations. There will be no more curse. The throne of God and the Lamb will be in the city, and His servants will serve Him; they will see His face, and there will be no more night. They will not need the light of a lamp or the sun, for the Lord God will give them light, and they will reign forever and ever.

Chapter 65: On the vision of the people of Paradise seeing their Lord, the Blessed and Exalted, directly, as one sees the full moon, and how He will appear to them, smiling at them.

Here you see that thousands of hadiths are narrated from the Prophet in our religion, and what the Prophet Muhammad says is often information borrowed from the books of the People of the Book, which contradict the information in the Quran. We Muslims claim, without knowing, that Muhammad became Jewish after leaving the Quranic faith. Do you believe this? This is indeed what we say with all these narrations about the Prophet, unjustly against him and against ourselves, while we continue to call ourselves Muslims!**

****And Allah, the Almighty, has become, in the imagination and delusions of Muslims, just as He is depicted in the distorted books of the People of the Book. Enter any large church in the world and look at the dome, walls, and ceilings. You will see an image of God as a man in his fifties, with gray hair, strong muscles, sitting on His throne in the sky, surrounded by angels, the close ones, and saints.**

And although we Muslims do not depict God in our mosques, we share the same images we have taken from the hadiths wrongfully attributed to the Prophet. Imam Ahmad ibn Hanbal said: ... from Abu Huraira, who reported that the Prophet said, "Allah created Adam in His image, his height being sixty cubits."

And God said, "Let us make man in our image, after our likeness" (Genesis 1:26).

So man was created in the image of God" (Genesis 1:27).

People of Paradise will enter as pure, clean, and white. Notice that here, God is depicted with racial distinctions: only white people enter Paradise, while black people are always from the people of Hell. This is only found in the sources of the People of the Book and not in Islam. I wanted to mention this so the reader can be sure that the sources are always from the books of the People of the Book and not from the Quran. Then Abu Huraira continues the hadith from the Prophet:

"People of Paradise will be white, with curly hair, kohl-eyed, and of thirty-three years of age."

The reader should know that Jesus (peace be upon him) was thirty-three years old when Allah took him, according to the sources of the People of the Book. And from a hadith of Abu Sa'id al-Khudri, the Prophet said: "Those who die from the people of Paradise, whether young or old, will be returned to the age of thirty-three in Paradise and will not age beyond that."

- Also, from the two Sahihs, from Abu Huraira: Here's the translation into simple English:

****The first group to enter Paradise...** Likewise, Allah described their women as being of the same age, meaning they are all young, with no old women or middle-aged ones. The wisdom behind specifying their age and appearance is clear: it is more satisfying and complete for enjoyment, as it represents the peak of youthful strength and pleasure. This perfection in age and appearance ensures maximum enjoyment, with each person experiencing up to a hundred virgins in a day, as will be discussed later, if God wills. The balance between height and build is important; if one exceeds the other, it would disrupt harmony. The ideal proportion ensures beauty and perfection, which is known only to God.

The most important phrase in all of this is the last two words: "God knows best."

10 - Under the chapter about the material from which the houris (heavenly maidens) are created, there are hadiths attributed to the Prophet saying that houris are made from saffron. It is narrated that a heavenly maiden in Paradise was not born from Adam and Eve but was created from saffron. This is reported by two companions, Ibn Abbas and Anas, and two followers, Abu Muslima and Mujahid. In any case, they are created in Paradise and not born of parents. God knows best.

As you can see, even scholars, not being certain of their knowledge, end their statements with "God knows best." This is correct, but making false claims about God and the Prophet is not acceptable, whether from the ignorant or the learned. When it comes from scholars, it is even more serious.

In the forty-first chapter about the gifts for the people of Paradise upon entering:

13 - Hadith number (315) from Sahih Muslim, narrated by Thawban: I was standing with the Prophet when a Jewish scholar came to him. The scholar asked the Prophet if he could benefit from something he was told. The Prophet said, "Can I tell you something if it will benefit you? Listen with your ears." Then the Prophet struck the ground with a stick he had and said, "Ask." The Jew asked, "Where will the people be on the Day when the earth will be replaced with another earth and the heavens with other heavens?" The Prophet replied, "They will be in darkness under the bridge."

The Jew then asked, "Who will be the first to cross the bridge?" The Prophet said, "The poor emigrants."

The Jew then asked, "What will be the gift for them when they enter Paradise?" The Prophet replied, "A piece of the liver of a fish."

The Jew asked, "What will be their food afterward?" The Prophet said, "They will be given the meat of a heavenly bull that grazes on its edges."

He said: "What is their drink?"

The Prophet replied: "From a spring called Salsabeel."

The man said, "You are right." He then asked: "I came to ask you about something that no one on earth knows except a prophet or one or two people. Will it benefit you if I tell you?" The Prophet replied, "Listen with your ears." The man asked about conception: "The man's semen is white, and the woman's semen is yellow. When they come together, if the woman's semen overpowers the man's semen, the child will be male by God's will. If the man's semen overpowers the woman's, the child will be female by God's will."

The Jew said, "You have spoken the truth. You are indeed a prophet," and then he left.

The Prophet ﷺ said: "This man asked me about something I had no knowledge of until God revealed it to me."

When we hear hadiths like this, we often rejoice and clap out of ignorance and naivety because of the accumulation of such hadiths in our minds. If we only read the Quran, we would know that all that the hypocrites have said about the Prophet ﷺ in this regard is from the hidden knowledge of God, which no human, jinn, or angel knows. It is not embarrassing at all to say, "God knows best" if asked such questions. We should not consider the myths written in the books of the people of the Book as knowledge. What has anyone gained by attributing such falsehoods to the noble Prophet?

Today, modern science has discovered that gender is determined by the man's semen only, and that the woman's semen does not determine it but rather provides the egg awaiting fertilization by the man.

Should we say that the Prophet ﷺ lied today? Or should we say that the Prophet was not actually involved in this conversation with the deluded man? And who fabricated this hadith? It was done by one of the hypocrites to mock us and our naivety, to laugh at us and our scholars. Did you notice when the narrator described the Prophet ﷺ? He said, "He was sitting, scratching the ground with a stick in his hand." This immediately reminded me of an image of Christ in the Gospel of John.

In the morning, Jesus went to the temple and all the people gathered around him. He sat down to teach them. The scribes and Pharisees brought a woman caught in adultery and placed her in the center. They said to him: "Teacher, this woman was caught in the act of adultery. Moses commanded us to stone such women. What do you say?" They said this to test him so that they might have something to accuse him of. But Jesus bent down and wrote on the ground with his finger. When they kept questioning him, he straightened up and said, "Let him who is without sin cast the first stone." Then he bent down again and continued writing on the ground. (John 8:3-8)

****In Chapter 48, there is a hadith from Abdullah ibn Mas'ud where the Prophet ﷺ said: "You would see a bird in Paradise and desire it, and it would fall roasted before you." There is also a hadith from Abu Sa'id al-Khudri: "On the Day of Judgment, the earth will be like a single piece of bread made by the Almighty." Such imaginations are often called knowledge, and those who claim to possess it are called scholars.**

When we challenge them as Allah says: "Say, 'Produce your proof if you are among the truthful.'" (Quran 2:111)

They bring their chain of narrations and claim that all these men are angels who cannot lie about Allah and His Messenger, supported by the testimony of all the soldiers of the ruler.

Hadith No. 2826 from Sahih Muslim: Abu Huraira reported that the Prophet ﷺ said: "In Paradise, there is a tree under whose shade a rider would travel for a hundred years."

Which verse in the Quran informs us about such unseen matters? Hadith No. 2834 from Sahih Muslim (Hadith Series No. 15): Abu Huraira reported that the Prophet ﷺ said:**

The first group to enter Paradise will look like the full moon. Those who come after them will shine as brightly as the stars in the sky. They will not need to urinate, defecate, or blow their noses, and they will not need to bathe. Their combs will be made of gold, their sweat will smell of musk, and their censers will be made of aloe. Their wives will be the maidens of Paradise, and they will have the same character as one man, resembling their father Adam, who was sixty cubits tall and made in the image of Allah.

Abu Huraira reported that the Prophet ﷺ was asked if people in Paradise would have sexual relations with their wives. He answered yes, and that the pleasure would never end and would be pure and enjoyable. Another narration from Abu Huraira mentions that in Paradise, a man would enjoy relations with his wife, and if he leaves her, she would return to her virgin state.

Regarding the verse, "Indeed, the companions of Paradise today are in joyful occupation" (Quran 83:25), Abdullah ibn Mas'ud explained that this verse refers to the enjoyment of the virgins. Abu Huraira also asked if men in Paradise would have relations with their wives, to which the Prophet ﷺ replied that a man could have relations with a hundred maidens in a day.

Abdullah ibn Mas'ud reported that the Prophet ﷺ said that light in Paradise would shine from the smile of a maiden who is pleased to see her husband.

Ibn Abbas mentioned that there is a river in Paradise called Al-Baydakh, with pavilions made of ruby beneath which are young maidens. The people of Paradise will go to see these maidens, and if a man is pleased with one, she will follow him.

In the Musnad of Imam Ahmad ibn Hanbal, it is reported from Mu'adh ibn Jabal that the Prophet ﷺ said: A woman who harms her husband in this world will be scolded by her maidens in Paradise,

who will say, "Do not harm him, may Allah kill you, for he is only a guest with you and will soon come to us." According to the Mursal of Ikrimah, the maidens of Paradise are more numerous than you can count and will pray for their husbands, asking Allah to support them in their faith and to guide their hearts to obedience.

Because of the many Hadiths focusing on sexual matters and desires, the general Muslim perspective often views women merely as sexual objects. They do not see women as having their own humanity, other qualities, or as companions or friends. Instead, what is emphasized is endless pleasure and the idea of having relations with numerous virgins.

Is this really the Islam of the Quran? Did Allah send His Messenger with this message for the world? Is this the true guidance and light in the clear Book?

We are on the wrong path, following misguided teachings and the ways of Satan. Ignorance is not an excuse. We need to learn and return to the true teachings of the Quran and the religion of Allah, leaving behind all that misguides us. We should use our reason and the Quran to distinguish between good and evil, truth and falsehood. Only then will we earn respect and not be mocked by hypocrites.

If we fail to act, we risk losing both this world and the hereafter. Have we gained the world but are left alone feeling like we're in hell?

Regarding Hell:

- "For them in Hell will be a bed and above them coverings. Thus do We recompense the wrongdoers." (Surah Al-A'raf 7:41)
- "Enter the gates of Hell to abide eternally therein. Wretched is the residence of the arrogant." (Surah An-Nahl 16:29)
- "And We will present Hell that Day to the disbelievers in display, and We will leave some of them that Day to surge in one another, and the Horn will be blown, and We will gather them together in a single assembly." (Surah Al-Kahf 18:99)

1. "The Day when the fire will be placed in the sight of those who disbelieved, and they will remember what they did and the fire will be made clear to them." (Surah Al-Fajr 89:23)

2. "So fear the Fire, whose fuel is people and stones." (Surah Al-Baqarah 2:24)

3. "Indeed, the hypocrites will be in the lowest depths of the Fire." (Surah An-Nisa 4:145)

4. "He said, 'I am better than him. You created me from fire and created him from clay.'" (Surah Al-A'raf 7:12)

5. "And the jinn We created before from scorching fire." (Surah Al-Hijr 15:27)

6. "For those who disbelieve, garments of fire will be cut out for them." (Surah Al-Hajj 22:19)

7. "Its oil almost glowing, even if untouched by fire." (Surah An-Nur 24:35)

8. "And indeed, it is the truth of the dispute of the inhabitants of the Fire." (Surah Sad 38:64)

9. "And above them are shades of fire and below them are shades." (Surah Az-Zumar 39:16)

10. "He will send upon you a flame of fire and brass, and you will not be able to defend yourselves." (Surah Ar-Rahman 55:35)

11. "And mention the companions of the trench, the fire full of fuel." (Surah Al-Buruj 85:10)

12. "And what can make you know what is the burning Fire?" (Surah Al-Humazah 104:6)

13. "Indeed, We have prepared for the disbelievers chains and shackles and a Blaze." (Surah Al-Insan 76:4)

Hadith about the Vision of Allah on the Day of Judgment:

1. In a Hadith reported by Abu Huraira, people asked the Prophet Muhammad (peace be upon him) if they would see their Lord on the Day of Judgment. The Prophet replied that they would see Allah just as clearly as they see the full moon on a clear night or the sun without clouds.
2. On the Day of Judgment, people will follow what they used to worship. Those who worshiped the sun will follow the sun, those who worshiped the moon will follow the moon, and those who worshiped idols will follow the idols. The Prophet said that Allah would appear to people in a form they do not recognize initially, but then will appear in a form they know, and they will recognize Him.
3. The Prophet mentioned that only the Prophets will speak on that day.
4. This concept is also mentioned in the Bible (Matthew 13:5), where false prophets will come claiming to be the Lord and mislead many. The Prophet Muhammad's statement about Allah appearing in a different form addresses this issue, clarifying that the Muslim perspective does not have a fixed image of Allah like those in the Bible.
5. The Prophet Muhammad (peace be upon him) stated that the path across Hell (the Sirat) will be set, and he and his followers will be the first to cross it. On that day, only the Prophets will speak.

The Straight Path in the Quran:

The term "Sirat" in the Quran refers to the path that a person follows. If this path leads to goodness and the person adheres to God's commandments, it is called the "Straight Path" (Sirat al-Mustaqim).

1. **"And this is My path, which is straight, so follow it. And do not follow other paths, for they will separate you from His way."** (Surah Al-An'am 6:153)

The Straight Path represents following the Ten Commandments in all of God's messages, which are essentially Islam. God does not have multiple religions for people; rather, the multiplicity of religions arises from human distortions. Not following these commandments leads to major sins, which are also counted as ten.

2. **The Straight Path is the way that our Lord has shown us to follow in this world and before the Day of Judgment. After that day, we will no longer have the choice to follow any path; our deeds will determine our fate based on the good we have done and avoiding major sins.**
3. **God has a balance and a system of justice where no one will be wronged. God's reckoning is swift, so there is no need to wait in long queues. He has the ability to judge everyone simultaneously as if He is judging just one person.**

God's Judgment and the Path to Paradise or Hell:

1. **"Your creation and your resurrection are like a single soul. Indeed, God is Hearing and Seeing."** (Surah Al-Mu'minun 23:28)

After the judgment, those who followed the Straight Path will go to Paradise as promised by their Lord. However, those who followed the paths of Satan will only have the path to Hell. **"Gather those who did wrong, along with their partners and whatever they used to worship besides Allah, and lead them to the path of Hell."** (Surah As-Saffat 37:23)

2. **According to our beloved Hadiths, the situation is quite different from what is described in the Quran. For example, in the Hadith narrated by Abu Huraira (Hadith No. 182), the prophets will call for peace. In Hell, there are hooks like thorns used to torture the damned. These hooks resemble the thorns of the sadr tree used to pierce meat. If you've seen these thorns, you'll understand. The fire will consume everything except the marks of prostration on the foreheads of the believers.**
3. **After God has finished judging everyone and decides to show mercy, He will command the angels to remove those from Hell who did not associate partners with Him, based on their saying "There is no god but Allah." They will be recognized by the marks of prostration on their foreheads.**

4. People will come out of Hell, their faces blackened, and will be given the water of life. Although the water of life is mentioned in the New Testament, it is not found in the Quran.

5. The angel showed me the river of the water of life, clear as crystal, flowing from the throne of God and the Lamb (Christ). (Revelation 22:1-2)

6. When God has finished judging, He will let the last person to enter Paradise stand by the gate. This person will request to be shown the entrance to Paradise. Despite already having made oaths and promises, they will continue to ask for more. Each time they ask for something, God will remind them of the promises they made. Eventually, God will grant their request to enter Paradise.

7. The process will involve repeated questioning and making oaths, with the individual continually asking for more until they are finally admitted into Paradise. God will always remind them of their previous promises.

"Woe to you, O son of Adam, how deceived you are!"

The person will keep calling upon God until God laughs. The writer of this divine comedy is originally one of the hypocrites among the People of the Book, who used to mock all of us. He imagined himself as the ruler of the Muslims on his throne, surrounded by his close followers and companions, and he entertained himself with one of his servants to pass the time.

****1. When God laughs, He will say: "Enter Paradise." When the person enters Paradise, God will say: "Wish for anything." The person will ask for more and more until God reminds him of everything he could wish for. Once the person's wishes are exhausted, God will say: "That is yours, and as much again."**

2. This is like the tales of Abu Nuwas and Harun al-Rashid in "One Thousand and One Nights" or like the stories in "The Unique Necklace" by Ibn Abd Rabbah of Andalusia.

3. Is this Hadith you read now a revelation from heaven? From the same source as the Quran?

4. According to what is mentioned in Sahih Muslim, this Hadith was transmitted orally without being written down. It says: "Narrated to me by Zuhair bin Sarab, who narrated from Ya'qub bin Ibrahim, who narrated from his father, from Ibn Shihab, from 'Ata bin Yazid al-Laythi, from Abu Huraira, that some people asked the Prophet." The Prophet then told them the Hadith you read, which includes phrases that cannot be understood without referring to authoritative Arabic dictionaries.

"Thorns of the saadan plant": A hooked metal used to hang meat.

"Emtahashu": They were burned and blackened from the fire.

"Hamail al-sayl": Seeds that grow on the sides of floods.

"Qashabani": It burned me, hurt me, and destroyed me.

"Dhakauha": Its flames and intense burning.

"Infahqat": It opened and expanded.

1. It is impossible for this Hadith to be transmitted from one person to another except through writing. It is not only fabricated against the Prophet but also against all the transmitters, who are innocent of it. To confirm that this Hadith is from the Torah, Imam Muslim provided the evidence:

2. In Hadith (313) from Sahih Muslim, narrated by al-Sha'bi, it is said that Al-Mughira bin Shu'ba mentioned on the pulpit that Moses (peace be upon him) asked Allah about the lowest-ranking person in Paradise, and the Hadith was similar. This Hadith was for Prophet Moses, not Prophet Muhammad.

3. Another narration in Sahih Muslim (Hadith 191) from Ibn Jurayj, reported by Jabir, says that on the bridge of Hell, there are hooks and thorns that take whom Allah wills, without account or balance, to punish them in Hell.

Hadith 2844 from Sahih Muslim, narrated by Abu Huraira: We were with the Prophet when we heard a crash. The Prophet asked, "Do you know what that was?" We said, "Allah and His Messenger know best." He said, "That was a stone thrown into Hell seventy years ago, and it has been falling until it reached the bottom." The Muslims then said, "The Messenger of Allah has spoken the truth." Note that the phrase "Allah and His Messenger know best" is considered to involve associating partners with Allah, as it places the Prophet as a partner in knowledge with Allah. In the Bible, a strong angel throws a great stone into the sea (Revelation 18:21). Judgment is based on deeds, and death and Hades are thrown into the lake of fire (Revelation 20:13-14). This is another indication that Abu Huraira's source might be the Torah, which describes Heaven and Hell as being on Earth. In contrast, the Quran describes Heaven and Hell as existing in a different realm beyond this temporary world: "a paradise as wide as the heavens and the earth."

Hadith 2851 from Sahih Muslim, narrated by Abu Huraira: The Prophet said, "The teeth of the disbeliever are like Mount Uhud, and the thickness of his skin is the distance a traveler covers in three days." Another narration also from Abu Huraira mentions that the distance between the shoulders of a disbeliever in Hell is the distance a rider covers in three days.

A Muslim who reads these descriptions might find them surprising, as they are not found in the Quran and seem to come from myths and falsehoods.

Abu Huraira's source for these descriptions appears to be from the Talmud, which recounts the story of Og ibn Anqab, who was said to be one of the giants who married human women. According to the Talmud, he was described as being forty miles tall.

Regarding the blowing of the trumpet:

- **Surah Al-An'am (6:73):** "The Day the trumpet is blown..."
- **Surah Al-Kahf (18:99):** "And the trumpet will be blown, and We will gather them together in one place..."
- **Surah Ta-Ha (20:102):** "The Day the trumpet is blown, and We gather the criminals on that Day, blue-eyed..."
- **Surah Al-Mu'minun (23:101):** "And the Day the trumpet is blown, no kinship will there be among them that Day, nor will they ask about one another..."
- **Surah An-Naml (27:87):** "And the Day the trumpet is blown, and those who are in the heavens and on the earth will be terrified..."
- **Surah Ya-Sin (36:51):** "And the trumpet is blown, and immediately from the graves to their Lord they will hasten..."
- **Surah Az-Zumar (39:68):** "And the trumpet is blown, and whoever is in the heavens and whoever is on the earth will fall dead except whom Allah wills. Then it will be blown again, and at once they will stand awaiting..."

On the Day when the trumpet is blown, the earth and the mountains will be lifted and crushed into a single blow. On that Day, the event will occur. The sky will be split open and weakened, and the angels will be on its edges, and the throne of your Lord will be carried above them by eight [angels].

Surah An-Naba (78:18-26): "The Day the trumpet is blown, and you will come forth in multitudes. And the sky will be opened and will become gateways. And the mountains will be set in motion and become a mirage. Indeed, Hell has been lying in wait. For the transgressors a place of return. In it they will remain for ages. They will not taste therein any coolness or drink except scalding water and filthy wound discharge. A fitting recompense."

If we recite these verses carefully and calmly, we will understand what "the trumpet" refers to and what Allah means by it. These are descriptions of events on the Day of Judgment, which Allah keeps hidden from us. We have no right to interpret these verses in any way beyond what has been revealed, as we have learned before.

However, those who have corrupted our religion and removed the Quran from the lives of Muslims have done the greatest injustice, and we have accepted it as a nation. This injustice has plagued humanity throughout history, even though the Quran remains alive and close to us, yet we haven't opened it to see the light within. I still find it hard to believe how this truth happened—how we accepted all this falsehood and delusion as coming from Allah, believed in it, followed it, and did not follow what Allah said in His book, the Quran.

For fourteen hundred years, the Book of light and truth has been in our hands, yet we have not seen that light or truth. Instead, we have chased after delusions and falsehoods through all those long centuries, during which we have endured Allah's severe punishment and anger. Despite having the Book of blessings and goodness beside us, we never thought to open it to see the guidance, justice, order, and knowledge it contains.

- Hadith number (2955) from Sahih Muslim narrated by Abu Huraira: The Prophet said, "There will be forty (days, months, or years) between the two blasts of the trumpet. Then Allah will send down water from the sky, and people will grow like plants. The Prophet said that nothing of the human body will remain except for one bone, which is the tailbone (the coccyx), from which creation will be restored on the Day of Judgment."
- Hadith number (2860) from Sahih Muslim narrated by Ibn Abbas: He heard the Prophet say, "You will meet Allah barefoot, naked, and uncircumcised."

In another hadith that seems to contradict this:

- Hadith number (2861) from Sahih Muslim narrated by Abu Huraira: The Prophet said, "People will be gathered on the Day of Judgment in three groups: those who are eager and fearful, and two people on one camel, three on one camel, four on one camel, and ten on one camel. The rest will be in Hell, spending the night and day in the fire, having already entered Hell before the judgment."

Most of these Hadiths, including those about the Night Journey and Ascension (Isra and Mi'raj) of Muslims, are borrowed from two main sources: one is the ancient text "Book of Ezekiel" (Torah), and the other is "Book of Revelation" (New Testament). In "Book of Revelation," we see signs that are attributed to the Prophet Muhammad (peace be upon him) in our Hadiths.

Similarly, instead of blowing into the "Trumpet" (Sur), we see references to the "Horn" (trumpet):

"When the fifth angel blows the trumpet, I saw a star fall and was given the key to the abyss. When it opened the door, smoke came out like from a huge furnace. It will torment them for five months without killing them, and the pain will be like the sting of a scorpion. And when the fourth angel blew the trumpet, a third of the moon and stars were affected, resulting in a third of the darkness."

Don't you see that as we delve deeper into the Hadiths of Bukhari and Muslim, we move further away from the Quran, Allah's attributes, and the unique features of Islam? Instead, we immerse ourselves in matters that are neither from the Torah nor the Gospel, and are not closer to Allah, truth, light, justice, or any goodness. How can we expect good from falsehood? It is the strangest thing that we accept all these things as religion while abandoning and distancing ourselves from the Quran.

Further references to these oddities in Sahih Muslim:

Hadith number 2861: Narrated by Abu Huraira, the Prophet (peace be upon him) said: "On the Day of Judgment, sweat will reach down to seventy arm's length deep into the earth and will reach people's mouths or ears." Abu Huraira expressed doubt about which part.

Hadith number 2864: Narrated by Miqdad ibn al-Aswad, I heard the Prophet (peace be upon him) say: "On the Day of Judgment, the sun will be close to the people, only one mile away." Doesn't the narrator of this Hadith know that Allah had destroyed the sun and moon with the first trumpet blast, as stated in the Quran?

So which sun is being referred to on the Day of Judgment?

God says, "And He made the sun and the moon subservient, each running for a specified term" (Quran 13:2). Therefore, in all the verses about the Day of Judgment, God never mentions the sun and moon, because simply, there will be no sun or moon.

Suleiman ibn Amir said: "By God, I don't know what is meant by 'mile'—whether it's the distance on earth or the distance for applying kohl (a type of eyeliner)?" This explanation is from Imam Muslim. It means that people will sweat according to their deeds; some will have sweat up to their ankles, some up to their knees, some up to their waist, and some will have sweat up to their mouths.

6. Hadith number 2866 from Sahih Muslim, narrated by Ibn Umar, states that the Prophet (peace be upon him) said: "When one of you dies, his place is shown to him in the morning and evening. If he is from the people of Paradise, it will be shown as a place in Paradise. If he is from the people of Hell, it will be shown as a place in Hell. It is said, 'This is your place until Allah resurrects you on the Day of Judgment.'"

According to all the previous statements and Hadiths, which clearly show the deceit and falsehood of the hypocrites against Allah, His Messenger, and the Muslims in general, there is no Day of Judgment or scale of justice; everything is over. It's as if things in the sky are being managed justly as they are on earth, with a ruler executing judgment without question. Is all of Allah's word in the Quran just lies and false promises? Is Allah, exalted and far from such a thing, creating the universe and providing good and evil only to deceive His creation? Shouldn't we question the truth and validity of what Ibn Mas'ud, Abu Huraira, and others have said? Where are we compared to the words of Allah in the Quran that we have abandoned?

The Quran says: "And the Book will be placed, and you will see the criminals fearful of what is in it. They will say, 'Woe to us! What is this Book that leaves nothing small or large except that it has enumerated it?' And they will find what they did present before them, and your Lord does not do injustice to anyone" (Quran 18:49).

When we understand the meaning of this noble verse, we will know the source of knowledge and the Prophet's news through the following verses:

"Then it will be said to those who wronged, 'Taste the eternal punishment. Are you not rewarded except for what you used to earn?'" (Quran 36:54).

"They ask you if it is true. Say, 'Yes, by my Lord. It is the truth, and you cannot escape.'" (Quran 10:53).

"And We place the scales of justice for the Day of Judgment, so no soul will be wronged in anything. Even if it is the weight of a mustard seed, We will bring it forth, and sufficient are We as account takers" (Quran 21:47).

So, should we, as Muslims, consider these Quranic verses to be canceled just because of a fabricated Hadith that says: "When one of you dies, his place is shown to him in the morning and evening. If he is from the people of Paradise, it will be shown as a place in Paradise. If he is from the people of Hell, it will be shown as a place in Hell"? Why would Allah then establish the scales of justice for the Day of Judgment? What is the purpose of holding a servant accountable if everything is already decided and judged before the person is even born? Even while still in Adam's loins, as the Quran says:

"And when your Lord took from the children of Adam, from their loins, their descendants and made them testify of themselves, saying, 'Am I not your Lord?' They said, 'Yes, we have testified'" (Quran 7:172).

The meaning of this verse is clear: Allah created all people from Adam's time to the present with the innate belief in God. This natural disposition exists even among primitive tribes in Australia, who, despite knowing nothing, instinctively turn to the sky and call upon an unseen force, a recognition of its existence that is inherent rather than learned. The Prophet (peace be upon him) explained the precise meaning of this innate disposition in a Hadith, which, if authentic, does not contradict the Quranic verses:

Hadith number 2658: Abu Huraira reported that the Prophet (peace be upon him) said: "No child is born except on the natural disposition (of belief). His parents then make him a Jew, a Christian, or a Magian."

Abu Huraira then said: "Read if you wish: 'The nature of Allah upon which He has created mankind. There is no changing the creation of Allah'" (Quran 30:30).

It is now clear what we have done to ourselves by abandoning the truth in the Quran and chasing after illusions and falsehoods, which contradict what Allah revealed to His Prophet. If we do not return to the Quran, we are condemning ourselves and future generations to eternal punishment and exposing ourselves to Allah's anger and wrath. Let us change what is within ourselves so we can enjoy the blessings of Allah in this world, live with dignity, strength, and wealth by the grace of Allah, and be among the successful ones in the Hereafter, with Allah's will and pleasure.

Topic of Judgment Day or the Day of Resurrection

Before discussing the Hadiths prepared by the hypocrites on this topic, I want to present a Quranic verse that was revealed in response to a question from the people of the Book. This question was directed at Prophet Muhammad (peace be upon him), who did not know the answer. Allah then revealed the answer through revelation, as always, because all knowledge of Muhammad (peace be upon him) is solely from Allah, with no partners:

"They ask you about the Hour: 'When will be its appointed time?' Say: 'The knowledge thereof is with my Lord alone. None but He can reveal as to when it will occur. Heavy is its weight in the heavens and the earth. It will not come upon you except suddenly.' They ask you as if you have knowledge of it. Say: 'The knowledge thereof is with Allah alone, but most people do not know.'" (Quran 7:187)

In the second part of the verse, Allah says:

"People ask you about the Hour as if you have complete knowledge of it, even though they do not know that you only have the knowledge that Allah has given you." And I have tried to clarify what "how close it is" means here.

"And what can make you know? Perhaps the Hour is near." (Quran 33:63)

"The Hour has drawn near, and the moon has been split." (Quran 54:1)

As I mentioned earlier, the story of the Prophet's (peace be upon him) night journey (Mi'raj) was a test and trial for people, especially for those who made up Hadiths based on it. They used stories from the Book of Ezekiel in the Torah and the Book of Revelation in the Bible to create narratives that reached thousands of volumes, with each story more strange than the last, and all contradicting each other.

The verse:

"The Hour has drawn near, and the moon has been split." (Quran 54:1)

Also became a source of trial, and false and deceitful Hadiths were fabricated and attributed to the Prophet (peace be upon him).

Style of Using the Past Tense in the Quran

The use of the past tense by Allah in the verse "The moon has been split" is not unusual for those familiar with the Quran's rhetorical style. Allah, who created humans and knows how they think and perceive things, understands that mentioning something in the past tense gives it a sense of certainty and removes any doubt or speculation. In contrast, future events can be subject to doubt and uncertainty. To instill certainty in the human mind, Allah often uses the past tense for many matters. Here are some examples:

1. **"And it was called out: 'This is the Paradise which you have inherited for what you used to do.'" (Quran 7:43)**

Although Paradise and Hell are future events, Allah uses the past tense to describe them.

2. **"And the people of Paradise will call out to the people of Hell: 'Pour upon us water...'" (Quran 7:46)**

The past tense here suggests that this communication between the people of Paradise and Hell has already occurred.

3. **"And Paradise will be brought near to the righteous, not far."** (Quran 50:31)

"And every soul will come, with it a driver and a witness." (Quran 50:21)

The past tense is used to describe these future events as if they have already happened.

4. **"And that Paradise which you have inherited for what you used to do. There will be much fruit in it from which you will eat."** (Quran 43:73)

"Indeed, the criminals will be in the punishment of Hell, abiding therein forever." (Quran 43:74-75)

These verses use the past tense to describe the outcome of future events.

5. Present Tense Example:

"This is what you are promised for every penitent, keeper of promises." (Quran 50:32)

"And you were in ignorance of this, but We have removed your veil, and today your sight is sharp." (Quran 50:22)

Here, the present tense is used to give the events a more immediate and impactful description.

6. Combining Past and Present Tense:

"Throw into Hell every obstinate disbeliever." (Quran 50:24)

Using both past and present tenses together emphasizes the significance of the events in the Quranic depiction.

Understanding Allah's Use of Tense and Concepts in the Quran

Allah uses the present tense to convey commands, which only applies to the current time. This is part of the Quran's miraculous eloquence and divine expression, and it appears throughout many chapters of the Quran.

Just like the previous verses, the verse **"The Hour has come near, and the moon has split"** (Quran 54:1) shows this technique.

For Allah, "near" is not the same as it is for humans. Humans have a limited lifespan on Earth, and a year seems like a long time to them, but it's different for the Creator of the universe. Allah explains this in the verse:

"And with your Lord, a day is like a thousand years of what you count." (Quran 22:47)

The term "near" in this context doesn't refer to a specific period of time. Allah uses comparisons and examples, like the term (كألف سنة), to illustrate the concept. If Allah had said this without (كاف), it would imply that one day for Allah equals a thousand years for us. Scientists today have discovered that the Earth's age spans billions of years, which proves that Allah's concept of a day is far beyond human understanding. This contrasts with the belief of some scriptural people who claim the universe is only seven thousand years old, which is false and distorted.

Allah never says anything in the Quran that is against the truth or contradictory, except for those who misunderstand its clear verses. Allah does not have concepts or deceptions; He speaks only truths. When Allah mentions the sun (شمس), it refers to the real sun in the universe. When He says the moon split, it truly did split, unlike the illusions in the story of Moses. This miracle led people to believe and bow down before Pharaoh.

If the Moon Had Actually Split

If the moon had really split, it would have had a direct impact on Earth and its inhabitants by changing the gravitational balance between them. This would affect the tides of the seas and cause sudden movements on Earth, leading to very violent earthquakes. These could have caused destruction greater than Noah's flood and would have been the biggest event in Earth's history.

We imagine this event happening in the 7th century CE, during the time of the Persian and Roman Empires, which had historians. If such an event had really occurred, they would have recorded it. The fact that there are no historical records of it is another indication that this was likely just a misunderstanding or fabrication by some narrators who falsely attributed it to Allah and the Prophet.

Additionally, some narrators predicted the end of the world within a hundred years, based on various hadiths. For example:

1. Hadith Number (2952) from Sahih Muslim, narrated by Aisha: Bedouins would ask the Prophet Muhammad about the Hour, and he would look at the youngest person among them and say that if they lived, they would not reach old age before it happened. According to this hadith, the Hour could be expected to occur within 50-60 years.

Another Narration:

In another narration, it is said: "If this boy lives, he might not reach old age before the Hour comes."

Do you need more evidence that the Prophet could not have been the source of these hadiths? The Quran clearly states:

"They ask you about the Hour: When will it come to pass? Say: Its knowledge is with my Lord alone. None but He can reveal its time. It weighs heavily in the heavens and the earth. It will only come to you suddenly. They ask you as if you are well-informed about it." (Surah Al-A'raf: 187)

In Sahih Muslim, there is a chapter titled: "The Hour Will Not Come Until a Hundred Years Pass and There Is Still a Living Soul on Earth." Seeing the truth does not require special knowledge or extraordinary intelligence. Allah, in His primary revelation, tells us openly that only He knows the time of the Hour, and no one else can reveal it. Yet, we Muslims both affirm and deny the Quranic verses, claiming that the Prophet knows, despite him saying: "The Hour will not come within a hundred years with a living soul on Earth today."

And You See:

You can see that it has been over fourteen hundred years since these statements were made, and the moon remains intact, and people are still living on Earth. So who is telling the truth? Is it the revelation from Allah written in the Quran, or is it the false claims made by hypocrites and envious people? If you know that these claims are false, why do you continue to hold onto and venerate them, worship other gods alongside Allah, and commit shirk (associating partners with Allah)? Why not return to the religion of Muhammad by following his message and the Quran, which you have abandoned until today?

Sometimes, among the hadiths, we find that some align with the truth while others are fabrications against Allah and His Messenger. For example:

Hadith 2:

Hadith number (2538) in Sahih Muslim: Ibn Jurayj reported: Abu Al-Zubayr told me that he heard Jabir ibn Abdullah say: The Prophet said, "Before you ask me about the Hour, know that only Allah knows it." This is correct, as the author (Sahih Muslim) states. And I swear by Allah! There is no living soul on Earth that will live to a hundred years old and then die in a month—indicating that the subject was limited to a hundred years.

But the narrators, who faced embarrassment after a hundred years had passed with nothing happening, started fabricating other hadiths to escape the predicament they had created for themselves.

To expose their lies, another narration says:

The same hadith chain—(220): No living soul will reach a hundred years.

Saalim said: We discussed this with him; it means every soul created by that time.

They tried to turn this into a miracle for the Prophet, claiming that if any living soul was created by the time the Prophet said this hadith, it would die before reaching a hundred years.

In Summary:

The topics of Heaven (Jannah), Hell (Jahannam), the blowing of the trumpet (Nafkh fi al-Sur), and the Day of Judgment are known to us only through what our Lord has revealed in His Holy Book, the Quran, which is the only divine revelation given to the Prophet Muhammad (peace be upon him) by Gabriel. I have explained how worldly interests and those with grudges led people back to old forms of shirk (polytheism) through intercession and additional forms of shirk, as detailed in their respective places. They managed, due to general ignorance and the lack of widespread means of knowledge, to take the Quran out of people's hands and even nullify its verses by misleading them into thinking that the Quran's words have hidden meanings that ordinary people cannot understand without the interpretation of learned scholars. This allowed them to teach people what they wanted and disregard what they did not, leading people—whom Allah had freed and restored their will—back into error through hadiths claimed to be divine revelation and sayings of the Prophet Muhammad, supposedly transmitted by angels who could never lie. The gullible accepted these claims and returned to being led like sheep.

This, in brief, is the history of what has happened from fourteen hundred years ago until today.

Since I have committed to showing the reader, whom I respect for their intelligence and thinking, that I do not want to leave any gaps or aspects unaddressed, if we open Sahih al-Bukhari and study it hadith by hadith—which amounts to a little over seven thousand hadiths—we find that every hidden matter of Allah has supposedly been revealed on paper through hadiths attributed to the Prophet Muhammad. Unfortunately, these are not Allah's hidden matters but are instead fabricated, false, and illusory.

****The person who believes in the Quran's accuracy and divine authority, rather than as a human reference, also believes that the Prophet Muhammad (peace be upon him) is truthful and trustworthy, having never lied to Allah. This is evidenced by the numerical miracles in the Quran, which demonstrate both mathematically and scientifically that the Prophet conveyed the Quran verbatim, including its writing method. For example, he instructed that "رحمن" (Ar-Rahman) should be written without an "alif," and "إسحق" (Ishaq) should also be written without an "alif," and that "بكة" should be written with a "baa" even though it refers to "Makkah." The precise script of the Quran in the mushaf is also a form of divine revelation. Without this, we would not be able to establish the numerical miracles related to the letters, words, verses, and chapters of the Quran.**

Once a person accepts this, there is no room to believe in the contrary information found in Sahih al-Bukhari, much of which contradicts the Quran in detail. Allah and the Prophet insist that only Allah knows the unseen in the universe, while hadith narrators with malicious intentions assert the opposite. I urge the reader to choose with their intellect: either align with Allah and the Prophet or with the opposing side. There is no middle ground on this issue—either it is the truth or falsehood, with no compromise.

Therefore, to summarize, I will select a chapter from the Quran at random, such as Surah An-Naml, and write some verses that contain information and knowledge from Allah that we should not interpret but understand as they are, only seeking meanings of difficult words from dictionaries if needed:

"These are the verses of the Quran and the clear Book." (Surah An-Naml: 1)

****At the beginning of the verse, there are two letters, "Taa" and "Seen." Then our Lord says:**

"These are the verses of the Quran and the clear Book."

This means that these letters are miracles of the Quran and a clear Book. As explained earlier, the term "Quran" can refer to the whole book or just a part of it, similar to how we use terms like "Egypt" to refer to the whole country or "Sham" to refer to the entire region. Here, "the clear Book" refers to the book that

clarifies the rights, worship, law, and path for believers. The miracle indicated by the letters was only understood in the 20th century, which I detailed in my first book, "Warning from the Sky."

In another verse:

"And Solomon gathered his soldiers from the jinn, humans, and birds." (Surah An-Naml: 17)

This verse teaches us that among Solomon's army were jinn and birds.

We should not rely on untrustworthy sources or books from previous religious traditions, knowing that they were altered by deceitful people who were paid for their crimes and falsehoods against Allah. We should not reinterpret or understand them in a misleading way.

Until they came upon a valley of ants, an ant said, "O ants, enter your homes so that Solomon and his soldiers do not crush you without realizing it." (Surah An-Naml: 18)

From this verse, we learn that Allah addresses the ants with "O ants," using a masculine plural form, as is common in Arabic when addressing a group of people including both males and females. However, when Allah addresses the bees, He uses the feminine form:

"And your Lord inspired the bee: 'Take for yourself among the mountains, houses.'" (Surah An-Nahl: 68)

This change in style shows that Allah refers to the bees in the feminine form. When we consider the importance of work as an act of worship and essential for life on earth, we see that work is fundamental to the existence of societies. Both bees and ants form societies, and their existence is based on work. We also learn that male bees do not participate in work, which is why Allah regards them as non-essential.

Continuing with similar verses:

- "And he inspected the birds and said, 'What is it that I do not see the hoopoe? Or is he among the absentees? I will surely punish him with a severe punishment or slaughter him, unless he brings me a clear reason.'" (Surah An-Naml: 21)
- "He said, 'O assembly [of jinn], which of you will bring me her throne before they come to me in submission?'" (Surah An-Naml: 38)
- "An ifrit (strong demon) from the jinn said, 'I will bring it to you before you rise from your place, and indeed, I am for this task trustworthy.'" (Surah An-Naml: 39)
- "One with knowledge of the Scripture said, 'I will bring it to you before your glance returns to you.' And when Solomon saw it placed firmly before him, he said, 'This is by the grace of my Lord, to test me whether I give thanks or act with ingratitude. And whoever gives thanks, he gives thanks for [the benefit of] himself; and whoever is ungrateful - indeed, my Lord is Free of need and Generous.'" (Surah An-Naml: 40)

From these two verses, we can conclude:

The jinn, who possess autonomous power granted by Allah, can use this power to bring the throne of Bilqis (the Queen of Sheba) with remarkable speed. Meanwhile, a person with knowledge of the book can achieve great things without revealing that they are from the jinn. This emphasizes the importance of knowledge, showing that many things that seem clear in modern times were not understood by people during the time of the Prophet ﷺ. The verse says: "I will bring it to you before your glance returns to you" (meaning before you blink).

"He who made the earth stable and made rivers flow in it, and placed mountains on it, and set a barrier between the two seas" (Surah Ar-Ra'd, 61).

From the precise wording of Allah's words, we understand that "ja'al" (made) refers to the creation of new additions.

This means Allah made the earth stable when it was not stable before, created rivers that did not exist before, and formed mountains that were not there before. Scientists have discovered that these mountains

formed during the cooling of the earth's surface and its movements, and they have played a role in stabilizing continents and reducing earthquakes. Allah also set a barrier between the two seas.

"We have brought forth from the earth a beast for them to speak to them that people did not believe in Our signs" (Surah An-Naml, 82).

"And you see the mountains, thinking them to be solid, while they pass like clouds; this is the creation of Allah who has perfected everything. He is aware of what you do" (Surah An-Naml, 88). Here is the simplified translation:

This suggests that the rocks forming mountains are made of atoms with orbits. If we could look inside them, we would see that they are composed of worlds and suns, where the nuclei are like the central stars, and the electrons and positrons are like the planets orbiting around the nucleus. These electrons are very far from the nucleus, similar to the distance between the Earth and the Sun. If we were to remove the distances between the nucleus and the electron orbits and combine them into a single mass, the Earth would be reduced to the size of a tennis ball.

Given this, describing mountains as being like clouds is not entirely accurate, even though our limited vision cannot see through them. They are as fluffy as combed wool. Thus, it tells us that after death, we will be able to see the truth, as mentioned in:

"We have removed your covering, so your sight today is sharp" (Surah Qaf, 22). Here is the translation into simple English:

When a person is alive, their vision is covered, so they cannot see the complete truth. However, after death, God says, "So today your sight is sharp," meaning it will be clear and able to penetrate objects.

Thus, God confirms this truth by saying:

"And the mountains will be like wool, fluffed up" (Surah Al-Qariah).

This is something that cannot be seen with human eyes, because the covering has not yet been removed, as mentioned in the first verse. As for the creature that will come out of the earth and speak to people, we have no further knowledge about it beyond what is stated in the Quran.

Despite this, scholars of Hadith have written extensively about these matters, basing their writings on distorted sources from earlier scriptures, despite God's and the Prophet's warnings against them. God has asked people to be patient, and with time, these miracles described in the Quran will become apparent and understood gradually.

"Say, 'Praise be to God; He will show you His signs, and you will recognize them. And your Lord is not unaware of what you do'" (Surah An-Naml, 93).

In the second part of the verse, God informs people of His knowledge of what they do and what the devils might inspire them to distort the religion. They will attribute all their lies to the Prophet Muhammad and later to God, making it seem like divine revelation.

If we read the Quran, we would see that it is the Quran that should correct itself. Instead of correcting their distorted books based on our accurate scripture, they have corrupted our true book using their distorted texts. This happened due to our negligence and injustice towards ourselves as Muslims. We are to blame for this before blaming anyone else.

"Whoever says 'There is no god but Allah' with certainty in his heart, give him the good news of Paradise." Imagine this malicious image that some people try to paint about the Prophet. He, peace be upon him, sends a messenger with a pair of his sandals to inform those who declare that there is no god but Allah with certainty in their hearts that they will enter Paradise. When the messenger is asked by someone, "What is your evidence for the truth of this claim, Abu Huraira?" Abu Huraira replies, "These are the sandals of the Prophet as proof."

Before we continue with this hadith, the picture is clear: it's a mockery and disrespect towards Allah, the religion, the Prophet, and even the rightly-guided caliphs. Now, let's follow the text of the hadith:

... The first person I met was Umar, who asked, "What are these sandals, Abu Huraira?" I replied, "These are the sandals of the Prophet. He sent me with them to tell anyone who declares 'There is no god but Allah' with certainty in their heart that they will enter Paradise." Umar struck me between the shoulders, and I fell to the ground. Umar then told me to go back to the Prophet, so I returned to him, crying. Umar followed me, and the Prophet asked, "What is the matter, Abu Huraira?" I said, "I met Umar and told him what you sent me with, and he struck me between the shoulders." The Prophet asked Umar, "What made you do that?" Umar replied, "O Messenger of Allah, did you really send Abu Huraira with your sandals to tell people that anyone who declares 'There is no god but Allah' with certainty in their heart will enter Paradise?" The Prophet said, "Yes." Umar said, "Do not do this, as I fear people might become complacent and rely on it. Let them continue to work." The Prophet then said, "Let them be."

The hadith ends and the attempt by those who wish to tarnish the Prophet's image with such stories fails. Yet, out of our naivety, we still recount such hadith as divine revelation and refer to them as noble prophetic traditions.

Hadith Number 3887 from Sahih Bukhari is the famous Hadith of the Night Journey (Isra and Mi'raj). It's quite lengthy, but the key point we need to understand is the final portrayal that some try to use to depict the Prophet negatively. The hadith describes that after the Prophet ascended through the seven heavens, he met various prophets in each heaven, starting with Adam in the first heaven and ending with Ibrahim (Abraham) in the seventh. He then met Allah at Sidrat al-Muntaha, where Allah initially commanded the Prophet and his followers to perform fifty prayers daily. Here's the continuation of the hadith:

... Then, fifty prayers were prescribed for me each day. When I passed by Musa (Moses) in the sixth heaven, I did not choose to discuss this with Ibrahim (Abraham) but preferred Musa for reasons known only to the narrator of this hadith. Musa asked, "What were you commanded?" I replied, "I was commanded to pray fifty times a day." Musa said, "Your people cannot handle fifty prayers a day. I have tested people before you and dealt with the Children of Israel severely. Go back to your Lord and ask for a reduction for your people." I returned and ten prayers were removed. I went back to Musa, and he said the same thing. I returned and ten more were removed. I went back to Musa, who again advised me to ask for a reduction. I returned and was left with ten prayers, then went back to Musa, who again suggested asking for further reduction. I returned and was then commanded to perform five prayers daily. When I went back to Musa, he asked what I had been commanded, and I said, "Five prayers daily." Musa replied, "Your people cannot handle even five prayers a day. I have tried people before and dealt with them severely. Go back to your Lord and ask for a further reduction." I said, "I have asked my Lord until I am ashamed to ask further, but I am satisfied and submit." As I passed beyond, a caller announced: "I have fulfilled My obligation and lightened the burden on My servants."

Does this portrayal reflect the Prophet as someone who doesn't know what to say or what he wants? Is this the image of the Prophet who is unaware of what his followers can endure? Is this the true depiction of Prophet Muhammad in Islam? Doesn't this image contradict the portrayal of the Prophet in the Holy Quran, where Allah describes him as:

"And indeed, you are of a great moral character." — Surah Al-Qalam

Allah also describes him with other qualities, such as:

"There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; anxious over you. For the believers, [he is] kind and merciful." — Surah At-Tawbah 128

And Allah says:

"If you had been harsh and hard-hearted, they would have dispersed from around you." — Surah Al-Imran 159

These qualities of the Prophet did not please the hypocrites, haters, and envious people, so they replaced them with different images. Without verifying the truth of their fabrications and lies, we applaud them and

repeat their statements like parrots, saying: "The Prophet spoke the truth." Unfortunately, there are many hadiths in this context that we mistakenly consider authentic, as found in the Sahih collections.

Hadith No. 2603 from Sahih Muslim:

Anas bin Malik reported that there was an orphan girl under the care of Umm Sulaym, who was Anas's mother. The orphan girl returned to Umm Sulaym crying. Umm Sulaym asked her, "Why are you crying, my dear?" The girl replied, "The Prophet of Allah prayed that I would never grow older. So now I will never grow older." Umm Sulaym hurriedly went to meet the Prophet, her head covering disheveled. She told him, "O Prophet of Allah, did you pray that my orphan would never grow older?" The Prophet asked, "What is this about, Umm Sulaym?" She said, "You prayed that she would never grow older and never grow up." The Prophet laughed and said, "O Umm Sulaym, don't you know that I have a condition with my Lord? I said to Him, 'I am only a human being. I am pleased as a human is pleased, and I get angry as a human gets angry. So if I curse or pray against anyone from my nation, let it be a means of purification, charity, and drawing closer to Him on the Day of Judgment.'"

Another Example:

Hadith No. 2600 from Sahih Muslim:

This hadith illustrates a contradiction in our religion, where there is no distinction between what is permissible and what is forbidden, or between truth and falsehood, or between faith and disbelief. In Islam, some people who curse and insult are still considered to receive blessings. We, due to our ignorance, have not realized that behind such hadiths are hypocrites who aim to tarnish the image of the Prophet to serve their own authority. When someone is punished or insulted, even if they are innocent, the authority's supporters use these hadiths to justify the punishment, claiming it is a great favor. Aisha reported that two men came to the Prophet and spoke to him in a way that made him angry, so he cursed and insulted them. When they left, she asked, "O Prophet of Allah, did they receive any blessings despite your cursing and insulting them?" He replied, "Do you not know what I have agreed with my Lord? I said, 'O Allah, I am only a human being. If I curse or insult any Muslim, let it be a means of purification and reward for him.'"

We notice that the wording of the first hadith matches the wording of the second hadith. This should not be the case, as the first hadith is narrated by Anas bin Malik and the second by Aisha. Each person has their own style of narration. This similarity suggests that the same person fabricated both hadiths, including the chain of narrators.

There is another narration of this hadith, numbered 2602 in Sahih Muslim. How can we believe that the Prophet (peace be upon him) would curse and insult those he loved while being kind to those he disliked? How can we believe that the Prophet would contradict Allah's command in the Quran:

"Therefore, do not oppress the orphan. And do not drive away the beggar." (Surah Ad-Duha, 9-10).

Some try to portray the Prophet as a harsh ruler, eager for bloodshed, as in the following hadith:

Hadith No. 3018 from Sahih Bukhari: Anas bin Malik reported that a group of eight men from 'Ukl came to the Prophet and fell ill in Medina. They asked him for a guide. The Prophet suggested they join the herd of camels and drink its milk and urine. They recovered, gained weight, and then killed the shepherd, stole the camels, and turned apostate. The Prophet was informed, and he sent people to search for them. By the end of the day, they were captured, and their hands and feet were cut off. Hot nails were used to blind them, and they were left in a desolate place to die of thirst.

Bukhari, due to the importance of this hadith, included it in his collection in fourteen places, with the following numbers:

4, 4193, 4610, 5685, 5686, 5727, 192, 3018, 1001, 233, 6899, 6802, 6803, 6804, 6805.

If we refer to our divine constitution, we find the punishment for such crimes clearly stated. But how can we open the Quran when we have pledged to the ruler's soldiers never to do so, after they gave us the second revelation containing the hadiths we became attached to? Allah says:

"The recompense of those who wage war against Allah and His Messenger and strive to spread corruption on the earth is only that they be killed or crucified, or that their hands and feet be cut off from opposite sides, or that they be expelled from the land. That is their disgrace in this world, and for them in the Hereafter is a great punishment." (Surah Al-Ma'idah, 33).

The truth is clear in the Quran, while the hadith narrator allowed drinking camel urine in the name of the Prophet and combined all the punishments mentioned in the Quran. He altered the text by changing "or" to "and" between each punishment, distorting it in a way that contradicts Allah and the Prophet. He went further by recommending cutting off all four limbs instead of just cutting them off from opposite sides, making the person completely incapacitated, and he added death by thirst, whereas the Quran only specifies death as the highest punishment and exile as the lesser punishment. A Muslim judge should choose from these punishments as appropriate, unlike the severe punishments preferred by the ruler in the hadith.

Due to space constraints, I must shorten the explanation, though there are many similar hadiths, all of which are distortions and falsehoods against Allah and the Prophet. We remain complacent, failing to return to the Quran and verify the truths, even though these hadiths clearly contradict the Quran. We have become attached to the flattering words of narrators, who turn people away from Islam, as seen in the following hadiths, which they present as good practices for Muslims to follow.

Hadith No. 188 from Sahih Bukhari: Abu Musa said: The Prophet (peace be upon him) called for a cup of water, washed his hands and face in it, and then rinsed his mouth. He then told them to drink from it and pour it on their faces and necks.

Previous Hadith No. 187 from Sahih Bukhari: Adam reported: Shuba narrated from al-Hakam, who heard Abu Juhayfa say: The Prophet (peace be upon him) came to us in the heat of the day. He was brought some water for ablution, and people began to take some of the water used for his ablution and rub it on themselves. The Prophet prayed two units of the noon prayer and two units of the afternoon prayer with a spear in front of him.

To add to the discomfort, there is this additional hadith:

Additional Hadith: Jareer bin Abdullah instructed his family to perform ablution with the leftover water from his ablution. Is this a noble Sunnah, and should every Muslim force their family to perform ablution in this way, as Jareer bin Abdullah did?!! The following hadith further mocks us, our Prophet, and our religion:

Hadith No. 4151 from Sahih Bukhari: Al-Bara' bin Azib reported that he was with the Prophet (peace be upon him) on the Day of Hudaibiyyah, with a thousand four hundred or more people. They camped by a well, and they drew water from it. The Prophet then came to the well, sat on its edge, and said: "Bring me a bucket of this water." He took it, spat in it, prayed, and then said: "Leave it for a while so that they can drink and water their animals." In Hadith No. 5150 from Sahih Bukhari, it says: He came to us, sat on the edge of the well, called for a vessel of water, performed ablution, rinsed his mouth, prayed, and then poured the water into the well.

They mocked us, our Prophet, and our religion, while we applaud and call it a miracle. If Allah wanted to make it a miracle, wouldn't it be enough for the Prophet to pray directly, as Jesus (peace be upon him) did, and have Allah send a table spread from the sky? Why did the Prophet have to spit in the water to make it a miracle? If such a miracle had occurred, why did Allah mention all the miracles of Moses and Jesus in the Quran but not mention any miracle of the Prophet except the Quran? Are they claiming to be more truthful than Allah? I seek forgiveness from Allah for all sins and turn to Him in repentance.

As I mentioned at the beginning of this discussion, the hypocrites and envious people used devilish methods against Jesus (peace be upon him) and his message, and they did the same with Prophet Muhammad (peace be upon him) and his message. **Chapter Seven**

Hadiths that Contradict the Noble Character of the Prophet ﷺ

The Prophet (peace be upon him) was not the type of person who would boast in front of people, inflating his importance and listing his virtues and honors over other prophets and people. Instead, he was naturally humble without being submissive and forgiving without weakness.

- **Hadith No. 3532 from Sahih Bukhari:** Muhammad bin Jubair reported from his father that the Prophet (peace be upon him) said: "I have five names: I am Muhammad, I am Ahmad, I am Al-Mahi (the one who erases disbelief), I am Al-Hashir (the one who will gather people at my feet), and I am Al-Aqab." This hadith attempts to depict the Prophet (peace be upon him) in a distorted manner, sitting among his companions and making claims similar to the tyrants who deified themselves, like Pharaoh. The phrase "the one who gathers people at my feet" and the implication of people being gathered in an inferior way do not align with the noble character of the Prophet as described by Allah in the Quran: "And indeed, you are of a great moral character" or "If you had been rude and harsh-hearted, they would have dispersed from around you."

However, the followers of the ruling powers created such hadiths to make their people accustomed to them. They claimed that these were the attributes of their rulers and said that their actions were in line with the Prophet's teachings and thus in accordance with the divine guidance.

The following hadith is similar to the first:

- **Hadith No. 335 from Sahih Bukhari:** Jabir bin Abdullah reported that the Prophet (peace be upon him) said: "I was given five things that no one before me was given: I was granted victory through terror for a month's distance, the earth was made a place of prayer and purification for me, so wherever a man from my ummah catches the prayer time, he should pray, and the spoils of war were made lawful for me, which were not allowed for anyone before me. I was given intercession, and while the Prophet was sent specifically to his people, I was sent to all of humanity." Here's a simpler version of the text you shared:

The Prophet Muhammad said: "No one before me was given what I have been given, like the ability to intercede on behalf of people, and while other prophets were sent to their specific people, I was sent to all people."

It is not enough for some parts of this statement to be true to prove that the Prophet Muhammad is the one who made this claim. The tone here is one of pride and boasting, which the Prophet was known to avoid. Such attitudes were more common among oppressive rulers. This statement seems to have been created to justify the behavior of leaders who boast, making people think they are following the Prophet's example. This is why we find similar statements in Islamic teachings.

Many similar statements show pride and arrogance, qualities that are discouraged in Islam. The Prophet Muhammad set an example for believers by avoiding such behavior and taught them not to fall into it. He disliked hearing Muslims say "I," because it often implied boasting.

In one Hadith (Hadith No. 2155 in Sahih Muslim), it is mentioned that the Prophet disliked when a person said "I" to announce themselves. When someone came to the Prophet and said "I" to introduce themselves, the Prophet repeated "I, I," showing his dislike for such behavior.

In another Hadith (Hadith No. 196/330 in Sahih Muslim), the Prophet Muhammad said: "I will be the first to intercede in Paradise, and I will have the most followers among the prophets."

Another Hadith (Hadith No. 196/331 in Sahih Muslim) also mentions that the Prophet said: "I will have the most followers among the prophets on the Day of Judgment, and I will be the first to knock on the door of Paradise."

This version is simplified for easier understanding.

- **Hadith No. 196/332 from Sahih Muslim:** Anas reported that the Prophet ﷺ said: "I will be the first to intercede on the Day of Judgment, and among my followers, only one person will not believe in me. No prophet has been believed in as much as I have been believed in. And among the prophets, there is no one who has been as fully believed in as I am."

- **Hadith No. 197/333 from Sahih Muslim:** Anas also reported that the Prophet ﷺ said: "I will go to the gate of Heaven on the Day of Judgment and ask for it to be opened. The gatekeeper will ask, 'Who are you?' I will reply, 'I am Muhammad.' The gatekeeper will then say, 'I have been ordered not to open the gate for anyone before you.'"

When asking Muslims where they got this knowledge about the unseen matters of Allah, they might say it comes from the second revelation given to the Prophet. They repeat these names from the chain of narrators without knowing or having evidence, and many of these narrators are unfairly criticized, just as the Prophet Muhammad was.

- **Hadith No. 190 from Sahih Muslim:** Abu Dharr reported that the Prophet ﷺ said: "I know who will be the last person to enter Heaven and the last person to leave Hell. How is this known when it is still unknown to Allah alone?"
- **Hadith No. 2011/178 from Sahih Muslim:** Abu Asid reported that the Prophet ﷺ said: "The best homes among the Ansar are those of Banu al-Najjar, Banu Abd al-Ashhal, Banu al-Harith ibn al-Khazraj, and Banu Sa'ida. If I were to favor anyone, I would have favored my own clan." This shows how the Sultan and his followers revived pre-Islamic tribal customs of boasting about lineage and clan after the Quran had been revealed, where preference in women was based on tribe rather than the measure set by Allah in the Quran.
- **Hadith No. 2527 from Sahih Muslim:** Abu Huraira reported that the Prophet ﷺ said: "The best women who have ever ridden camels are the women of Quraysh, for they are the most compassionate to orphans and the best in their care for their husbands." This reflects how certain hadiths were crafted to bring back old pre-Islamic traditions that align with the desires and preferences of the rulers.
- **Hadith No. 2447 from Sahih Muslim:** Anas bin Malik reported that he heard the Prophet ﷺ say: "The virtue of Aisha over other women is like the virtue of thareed (a type of stew) over other types of food." It was known from the Prophet's life that thareed was among his favorite foods. However, is it reasonable for the Prophet to stand before his companions and say: "The best food is thareed, and the best women are Aisha?" Would this statement not cause others to view her favorably, even with little faith or hypocrisy? Is this how one of the greatest men and prophets would present himself?
- **Hadith No. 523 from Sahih Muslim:** Abu Huraira reported that the Prophet ﷺ said: "I was distinguished from the other prophets by six things." Then the Prophet listed his unique qualities and achievements.
- **Translation:**
- **Surah Al-Isra (17:37):** "And do not walk on the earth arrogantly. Indeed, you will never split the earth [in pride], nor will you reach the mountains in height."
- **Surah Luqman (31:18):** "And do not turn your face away from people in contempt, nor walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful."

The following hadith seems to contradict all previous ones.

Hadith No. 91 - Serial No. 149 from Sahih Muslim: Abdullah bin Mas'ud reported that the Prophet ﷺ said: "No one with an atom's weight of pride in his heart will enter Paradise."

Many hadiths describe the Prophet ﷺ as using foul language, cursing, and hitting women, even though these traits are completely contrary to the Prophet's true nature and character. It is not a flaw to love the Prophet ﷺ, who guided believers to the right path and saved them from worldly evils.

- **Hadith No. 5255 from Sahih Bukhari:** Abu Asid reported: "We went out with the Prophet ﷺ until we reached a place called Al-Shawt. We sat between two walls, and the Prophet ﷺ said: 'Sit here.' Then he entered, and a captive woman named Umayma was brought to him and placed in a house in the palm grove of Umayma, the daughter of Nu'man bin Sharahbil, with her nurse. When the Prophet ﷺ entered, he said: 'Offer yourself to me.' She replied: 'Does a queen offer herself to a mere mortal?' The Prophet ﷺ then touched her, a gesture indicating he was calming her, and she said: 'I seek refuge with Allah'

from you.' The Prophet ﷺ said: 'You have sought refuge with one who is sought for protection.' Then he came out and said: 'O Abu Asid, clothe her and return her to her people.'"

Firstly, the narrator describes the Prophet entering the woman's quarters to marry her directly after her capture, which contradicts Islamic law, which prohibits marrying a woman before her waiting period is over and confirming whether she is pregnant.

Secondly, how did the narrator hear the conversation between the Prophet ﷺ and the woman if the Prophet was in the queen's palace, according to the narration?

Third: The Prophet ﷺ was a man who only got angry for the sake of Allah, not for personal reasons. If he ever struck a woman, it was not due to his nature or character. Such traits do not fit the Prophet ﷺ; they are characteristics of a ruler who is driven by personal desires and has established a new tradition for himself while holding onto the Quran.

Here, authentic hadiths are provided as evidence, as even true statements are preserved amidst a heap of lies:

Hadith No. 6126 from Sahih Bukhari, narrated by Aisha (may Allah be pleased with her): "The Prophet ﷺ always chose the easier of two options, as long as it was not a sin. If it was a sin, he would avoid it the most. The Prophet ﷺ never took revenge for himself, but would do so only when Allah's sanctity was violated."

If this hadith is correct, it truly aligns with the Prophet's ﷺ qualities and is neither contradictory to his character nor to the Quranic verses.

Hadith No. 1007 from Sahih Bukhari, narrated by Abdullah: "When the Prophet ﷺ saw support from people, he said: 'O Allah, send a famine like the seven-year famine of Joseph.' He prayed for a famine on his people, which consumed everything, even making people eat carrion. Anyone who looked at the sky saw smoke from hunger. Abu Sufyan came to the Prophet ﷺ and said: 'O Muhammad, you command obedience to Allah and kindness to relatives, yet your people are perishing.' Allah said: 'Wait for the day when the sky will bring a visible smoke, covering the people. That will be a day of great punishment.'" (Surah Ad-Dukhan, 44:10-11).

This is one of the most strange hadiths used to falsely accuse Allah and the Prophet ﷺ. It seems that Bukhari and Muslim preserved this hadith for historical record. It shows how the ruler's forces created false hadiths as accusations against Allah and the Prophet ﷺ, even though they knew they were lying, to please the ruler and satisfy their own hearts, which were plotting against Islam and Muslims. They portrayed Abu Sufyan, a former leader of the pagans, as more compassionate and caring towards people and their families than the Prophet ﷺ. They brought him to the Prophet ﷺ to remind him of Allah's obedience, the Quran's teachings, and kindness to relatives and the poor. Despite the difficult circumstances described in this hadith, the Prophet ﷺ never prayed for Allah's wrath against his enemies, no matter how much oppression he faced. Instead, he practiced patience, as seen when he was rejected in Ta'if. He presented his complaints to Allah alone and did not intend to curse his enemies, so how could he curse his own family and relatives? Allah has described him as compassionate and kind, not Abu Sufyan. Allah says: "There has come to you a Messenger from yourselves. Grievous to him is what you suffer; anxious over you. For the believers, he is kind and merciful." (Surah At-Tawbah, 9:128) **Translation into simple English:**

If the Prophet ﷺ had been as harsh-hearted as the ruler's soldiers try to describe him, he would not have entered Mecca as a conqueror without shedding a drop of blood. His heart was not filled with a desire for revenge or seeking worldly gains. Instead, he declared that anyone who entered their home would be safe, anyone who entered the Kaaba would be safe, and anyone who stayed in their home would be safe. He even extended safety to those who entered Abu Sufyan's house, as a way to please the ruler and get what he wanted from the ruler's treasures of gold and silver.

Hadith No. 5935 from Sahih Bukhari, narrated by Asma bint Abu Bakr: A woman came to the Prophet ﷺ and said: "I married my daughter, but she developed a condition causing her hair to fall out. Her husband is

urging me to find a solution. Should I have her hair replaced with artificial hair to restore her beauty so that her husband is not discouraged?"

If the Prophet ﷺ had truly faced this situation, given his knowledge of all the Quranic verses, he would not have found anything in the Quran that prohibits responding positively to this woman's request. She was not asking for something forbidden or against Allah's limits. However, the ruler's soldiers, who distorted everything, also distorted this situation in the hadith.

The Prophet ﷺ is attributed with saying that those who practice such cosmetic procedures are condemned, which is a severe misinterpretation of his character.

Do you really believe that your noble Prophet ﷺ had such harsh and rude manners, and that his only speech was filled with cursing and insults?

Hadith No. 5924 from Sahih Bukhari, narrated by Sahl bin Saad: A man peeked through a hole in the Prophet's ﷺ house while the Prophet ﷺ was combing his hair. The Prophet ﷺ said: "If I had known you were looking, I would have put a thorn in your eye, because eyes are meant for seeing." The Prophet ﷺ did not display such harshness, especially towards ordinary people and the ignorant. The evidence of this can be found in the hadith where the truth has been concealed:

Hadith No. 220 from Sahih Bukhari, narrated by Abu Huraira: A Bedouin urinated in the mosque, and the people began to beat him and curse him. The Prophet ﷺ said: "Leave him alone, and pour water over the urine, for you have been sent to make things easy, not to be harsh."

It is important for Muslims to distinguish between truth and falsehood. However, the truth in hadith has become rare because the ruler and his soldiers did not like it.

Hadith No. 7346 from Sahih Bukhari, narrated by Ibn Umar: After the Fajr prayer, when the Prophet ﷺ raised his head from bowing, he said: "O Allah, our Lord, to You be praise in the Hereafter," and then said: "O Allah, curse so-and-so and so-and-so." Allah Almighty said: "You have no control over this; they may repent or be punished because they are unjust" (Surah Aal-e-Imran, 128). The ruler's soldiers often used authentic hadiths, with indisputable chains of narrators, then altered the text of the hadith, either by changing it, completely omitting parts, or adding whatever they wished, as seen in this hadith. Abdullah bin Umar was a noble companion and the son of Caliph Umar bin al-Khattab, a significant figure in Islamic history who played a crucial role in establishing the true foundations of Islam. In this hadith, the Prophet ﷺ said in the Fajr prayer: "O Allah, our Lord, to You be praise in the Hereafter."

Then a soldier of the ruler added to it, expecting a big reward for his work, by inserting the phrase "O Allah, curse so-and-so and so-and-so" without naming names. The goal was to create evidence that the Prophet ﷺ had cursed someone in Islam, in a place dedicated only for the worship of Allah, not for cursing and insults, so that this could be followed by others who wished to curse and insult their political opponents. But Allah warns His Prophet ﷺ that He has His own laws and principles that must be followed, so no one is unjustly treated. This is confirmed in the final words of the verse:

"For they are wrongdoers"

And wrongdoers, according to Allah, do not deserve forgiveness or faith. This is supported by clear and explicit verses in the Quran:

- "And Allah does not guide the wrongdoing people" (Surah Aal-e-Imran, 86).
- "Indeed, Allah does not guide the wrongdoing people" (Surah Al-Ma'idah, 51).
- "And the curse of Allah is upon the wrongdoers" (Surah Hud, 18).
- "Indeed, the wrongdoers will have a painful punishment" (Surah Ibrahim, 22).
- "And We have prepared for the wrongdoers a painful punishment" (Surah Al-Furqan, 37).
- "The wrongdoers will have no close friend nor any intercessor who is obeyed" (Surah Ghafir, 18).

After reading all these verses, and reaching the last one, we must understand that Allah does not accept intercessions, because doing so would be unjust to His servants. This is in accordance with His justice and judgment in the heavens. But the verse implies that there is no close friend or intercessor for the wrongdoers on earth, according to Allah's law if it is applied by the people. On the Day of Judgment, the Lord of the worlds has rejected the principle of intercession entirely, as He has previously declared to everyone: "Indeed, Allah does not do injustice even as much as an atom's weight" (Surah An-Nisa, 40).

Anyone who does not understand the Quranic verses in this way has not yet grasped the Quran and its verses.

Meanwhile, we find that the hadith completely reverses the issue and makes the Prophet ﷺ, who used to pray for Allah's forgiveness, instead curse people and ask Allah to curse them. **Translation into simple English:**

You all remember the incident involving the Prophet ﷺ after the death of the hypocrite leader Abdullah bin Ubayy.

- In Hadith Number (2774) from Sahih Muslim, Abdullah bin Umar reported: When Abdullah bin Ubayy died, his son Abdullah bin Abdullah came to the Prophet ﷺ and asked him to give him his shirt to shroud his father. The Prophet ﷺ gave it to him. Then he asked the Prophet ﷺ to pray for his father. The Prophet ﷺ stood to pray for him, but Umar stopped him, saying: "O Prophet ﷺ, will you pray for him when Allah has forbidden you from praying for him?" The Prophet ﷺ replied: "Allah gave me the choice: to ask for forgiveness for them or not, even if I ask forgiveness for them seventy times. I will ask more than seventy times." Umar said: "He is a hypocrite." So, the Prophet ﷺ prayed for him. Then Allah revealed:

"Never pray for any of them who dies, nor stand by his grave" (Surah At-Tawbah, 84).

There are some truths in this hadith, but the accusations are clear to a discerning and knowledgeable eye familiar with the methods of hypocrites. The aim is to portray Umar as a strong character who does not respect the Prophet ﷺ. However, the Prophet Muhammad ﷺ was not someone his companions could attack or pull by his garment. He was a messenger receiving revelation from his Lord and tasked with a message for all humanity. The Prophet ﷺ was an extraordinary figure with countless virtues, but always within the realm of human possibility, without exaggeration. The Prophet ﷺ might have intended to pray for him, but there is no indication in the Quran that he actually did so. Instead, Allah revealed to him before the prayer to prevent it from becoming a practice. This is clear evidence from Allah. Allah did not ask, "Why did you pray for a hypocrite?" or "Why did you stand by his grave?" Allah does not shy away from the truth. This was previously shown when Allah forbade him from drinking honey due to a plot by some of his wives, as mentioned in the well-known story.

"O Prophet, why do you forbid what Allah has made lawful for you, seeking to please your wives? Allah is Forgiving and Merciful" (Surah At-Tahrim, 1).

Notice that Allah did not say: "O Prophet, do not forbid what Allah has made lawful for you," but rather: "O Prophet, why do you forbid what Allah has made lawful for you?" **Translation into simple English:**

The difference is clear. If the Prophet ﷺ had prayed for a hypocrite, Allah would have said: "O Prophet, why did you pray for a hypocrite?" The same hadith is reported in Sahih Bukhari as Number (4670). However, the previous hadith wrongfully claims that the Prophet ﷺ, during the morning prayer, asked Allah to curse some people without specifying names, so that it becomes a practice for the Sultan and his loyal followers to curse and denounce whomever they wish. Other hadiths have tried to portray the Prophet ﷺ as someone who favors his relatives and in-laws, giving them undeserved benefits just because of their relationship, to establish a practice that would support the Sultan's relatives and associates. This false interpretation has been used to justify certain laws in Islamic jurisprudence, allowing the Sultan to favor his family and tribe over others.

Hadith Number (3130) from Sahih Bukhari: Ibn Umar (may Allah be pleased with him) said: The reason Uthman ibn Affan was absent from the Battle of Badr was because his wife, the daughter of the Prophet ﷺ,

was sick. The Prophet ﷺ said to him: "You have the reward of a person who attended Badr, and your share of the spoils is secured, as if you were present at the battle." Notice how the devil's influence is evident in this, as it suggests that Uthman, being the Prophet's son-in-law, was given preferential treatment. However, if we study the life of the Prophet ﷺ, we find that he never favored anyone unfairly. He always spoke the truth, even if it was against himself. He said: "If Fatimah, the daughter of Muhammad, stole, I would cut off her hand." He was obedient to Allah and only spoke about what he knew from the Quran, and he never claimed to know what was not revealed to him.

Hadith Number (1243) from Sahih Bukhari: An Ansari woman praised one of the emigrants who lived with them after the migration and shared their homes. His name was Abu al-Saib, and when he died, she said in the presence of the Prophet ﷺ: "I testify that Allah has honored you, Abu al-Saib." The Prophet ﷺ replied: "How do you know that Allah honored him?" She said: "O Prophet of Allah, who else would Allah honor?" He said: "He has received certainty, and I hope for good for him. But by Allah, I do not know – even as the Messenger of Allah – what will happen to me." The woman said: "By Allah, I will never praise anyone after him." The characteristics of the Prophet ﷺ were never as the Sultan and his followers falsely depict them in those fabricated hadiths. They do this to mislead themselves, the Prophet ﷺ, and the Muslims, with the aim of making those attributes, along with new commands and prohibitions, into a binding tradition in the Sultan's law under the guise of Islam and faith. The Prophet of Islam, the Prophet of peace, and the messenger of God in the religion of freedom for all people, brought a faith that is suitable for all times and places, extending until the Day of Judgment. He encouraged people to uphold high moral standards and taught that slavery was a stage in human history and societal norms that must eventually end everywhere. Islam was pioneering in making people embrace this new norm without coercion because God, who evolves human beings over time, knows the direction of historical progress.

Islam took the first step by making the freeing of a slave or servant a form of atonement for many sins. God knew that with the cessation of fighting and wars after the era of the Prophet and his companions, and with Islam returning to spreading the faith through peaceful means, wisdom, and good counsel, there would be no new source of slaves. Thus, Muslims would be the first to end the practice of slavery and enter an era of human rights and freedom.

However, after the great schism, the sultans turned Islam upside down and reverted things to their previous state, maintaining only the names without the spirit or substance. Sadly, Islam was among the last to adopt this new norm, with remnants of slavery persisting today because they have not yet rid themselves of the teachings of the Sultan's religion to return to the true religion of the Quran, without the influence of other books among Muslims.

Therefore, it should not be surprising when a soldier of the Sultan brings a hadith that contradicts the entire essence of Islam and the Prophet's character, which favors the qualities of free people, free from all forms of slavery except servitude to God alone. Those who are servants of God cannot be owned by any other creature. Yet, the Sultan, who desires to have thousands of slaves, has his soldiers create hadiths that please him, even if it angers God, as they are rewarded with money for their deceit and falsehood against the Prophet.

For example, Hadith No. (2548) from Sahih Bukhari: Abu Huraira reported that the Prophet ﷺ said: "A good and faithful servant has two rewards. By Him in Whose Hand my life is, if it were not for jihad in the cause of Allah and pilgrimage, I would have loved to die as a slave." In other words, the Prophet ﷺ disliked what was done and preferred that he had married a young virgin.

These are the hadiths that the sultans favor and offer rewards and gifts to fabricate them so that they become established traditions. They focus on the practice of marrying virgins as a primary concern in their earthly paradise. They even imported these ideas from the scriptures of earlier religious communities, as their sultans had already led Muslims in such distortions, making marriage to divorced women forbidden in their religion:

"Whoever marries a divorced woman commits adultery." (Gospel of Matthew, Chapter 19, Verse). In the recommendations for priests in the Book of Leviticus in the Torah, it says: "He should marry a virgin, not a widow, a divorced woman, or a defiled prostitute, but a virgin from his own people, so that he does not

defile his offspring among his people, for I am the Lord who sanctifies him." (Old Testament - Leviticus - Chapter 21, Verses 13-15).

Thus, you see that I was not mistaken when I said that the sources of the sultan's religion are all remnants of the distortions of earlier rulers and their corruptions, which I provided examples of before discussing the hadiths. This helps you understand the sources I was searching for and talking about.

Now, if we return to our neglected Quran since the first sultan came to power in Islam, what do we find?

Allah says, addressing His Messenger: "Perhaps my Lord, if He divorces you, will give Him in exchange wives better than you, submissive, believing, devout, penitent, worshipful, traveling, both old and young." (Surah At-Tahrim).

We find that Allah has preferred the widows over the virgins, giving them a chance for marriage before the virgins because the opportunity for a virgin's marriage is always available.

If we return to the life of the Prophet ﷺ, do we see that he followed the divine tradition mentioned in the Quran, or did he follow a specific tradition for himself as claimed by the sultan and his soldiers? We find that his first marriage was to Khadijah (RA) when he was twenty-five, and he did not marry anyone else until she passed away when he was nearly fifty. After her death, he married widows, and in his entire life, he married only one virgin, Aisha (RA). This means that the Prophet ﷺ was following the divine teachings and the Quran, and he did not have a special tradition of his own.

Now we understand that all the traditions mentioned in these hadiths are those fabricated by the sultan to give them a divine status, and then he pressured his soldiers to accept them as revelations from heaven, just like the Quran. This was done to create a specific religion for himself, which he falsely named Islam. However, I will prove in this book that it is the sultan's religion, filled with his personal desires and worldly ambitions, which consistently contradict the Quran.

The principle behind creating and fabricating hadiths is the sultan's need. For example, if a soldier took a captive woman who pleased the sultan and he wanted her for himself, to prevent people from criticizing their ruler, his soldiers would provide fabricated hadiths to justify this at critical moments. For instance:

Hadith number 1365 from Sahih Muslim: Anas reported that the Prophet ﷺ fought in the battle of Khaybar. In a long story, we get to the point where he said:

"We captured it by force and gathered the captives. Dihyah came and said: 'O Messenger of Allah, give me a captive from the spoils.' The Prophet ﷺ said: 'Go and take a captive.' He took Safiyyah bint Huyay. A man then came to the Prophet ﷺ and said: 'O Messenger of Allah, you gave Dihyah Safiyyah bint Huyay, the leader of Qurayzah and Nadir. She is only suitable for you.' The Prophet ﷺ then called for her, and when he looked at her, he said: 'Take another captive from the spoils,' and he freed her and married her."

The story implies that the Prophet ﷺ was impressed by her beauty and desired her for himself. What matters to us is that the sultan's soldier established a tradition and a rule for the sultan that he could use whenever he wanted, under the pretext that the Prophet ﷺ endorsed this prophetic tradition. It is of little concern to them that this practice was not in line with the Prophet's character. He was not seeking spoils, treasures, or beautiful captives in his conquests. He was a messenger carrying out his Lord's commands and working to strengthen Islam, establishing a solid foundation for it in the Arabian Peninsula with its capital in Medina. This foundation allowed his successors to stand firm, especially after removing internal enemies, who were a greater threat than external attackers.

Indeed, the caliph Abu Bakr succeeded in overcoming the first major trial in Islam, the rebellion against zakat. I have demonstrated that this was not apostasy, providing necessary evidence and arguments. Following that, the defensive wars led by Umar ibn al-Khattab were not intended to spread the faith but were purely defensive actions. The Persians and Romans had discovered the sudden emergence of military power from Arabia, which they had previously ridiculed, believing it impossible for even two tribes from there to unite. They prepared armies to eliminate this emerging power. The Prophet ﷺ knew that the best defense was a strong offense and taught this strategy to his companions. Every sentence in this hadith has been considered a binding law in our current Islam for over fourteen hundred years. All that is in this

hadith is a fabrication against what is in the Quran, and therefore, a fabrication against both God and the Prophet.

Muslims are unaware of the dangers of the hadiths they hear from imams in mosques, repeating them like parrots after the preacher's declaration, "The Prophet of Allah spoke the truth." They do not realize that the Prophet is innocent of these fabrications, with evidence provided by the preserved and unaltered Quran, which contradicts all these distorted texts. People do not know that the sultan, his scholars, and the guardian of women are the ones who enacted these hadiths as laws, considering them as established and turning them into rights for those in power. As a result, women are treated as property of the sultan, who is seen as the guardian of all women after the Prophet. The guardianship then extends to her father, uncle, or other male relatives, who treat her as property rather than as a person with human rights.

Thus, after this hadith and other similar ones, the sultan's law reduced women to property of men, stripping them of their human dignity and equality with men. The statement attributed to a woman in the hadith, "O Messenger of Allah, I come to offer myself to you," has been translated in Islamic law to mean: "O people, I, as a woman in Islam, acknowledge and admit that I have surrendered my freedom, identity, dignity, and existence to the man represented by the sultan, guardian, or husband." The fabricator of the hadith tries to associate the issue with the Prophet Muhammad, and thus with the Quran, by referring to a single verse that says:

"And a believing woman, if she offers herself to the Prophet."

This verse is specific to the Prophet Muhammad and has nothing to do with other believers or Muslims. Therefore, Allah addresses him in this verse by his prophetic role, not his messengership role, which involves conveying messages to the people. This verse does not relate to the general followers, and it is about organizing the Prophet's personal relationships with his wives. The verse that governs the Prophet's personal life is:

"O Prophet, indeed We have made lawful to you your wives to whom you have given their due compensation, and those your right hand possesses from what Allah has given you, and the daughters of your uncle, and the daughters of your aunt, and the daughters of your cousin, and the daughters of your paternal aunt who migrated with you, and a believing woman if she gives herself to the Prophet if the Prophet wishes to marry her, a privilege for you alone, excluding the other believers."

In this verse, the offer of a woman to herself is exclusively for the Prophet and does not extend beyond him, meaning he can either accept it or decline, and that is the end of the matter.

Humanly speaking, a woman who makes such an offer is motivated by her sincere love for the Prophet. She wants to be dedicated to him because of her affection. Women are naturally shy about such matters, and if they do take such a step, they would not do so openly in the Prophet's public gatherings among his companions. Instead, they would seek a private opportunity to speak with him, as the matter is personal and private. The method proposed by the Sultan's soldier here makes it seem like the woman is entering a slave market to sell herself. She presents herself to a trader who then looks her over, showing his disapproval, and then the woman sits among the men, all of whom evaluate her as if buying her. One of them might even say, "If you don't want her, Prophet, I will take her." Eventually, it turns out that the only man who showed interest is financially destitute, without even a ring to his name. The trader then tries to persuade the Prophet to accept her at any cost.

If we examine the dialogue, it becomes clear that the woman loses all her rights and self-worth as soon as she says, "O Prophet, I come to offer myself to you." No one asks her opinion because the Sultan who financed this hadith made it a permanent law governing women, ensuring they had no rights or voice.

The final proof of this is the last statement attributed to the Prophet, which is completely unjustified: "Go, you have become my property by what you have from the Quran," indicating that she became his property, not his wife. This situation is more about buying and selling rather than marriage.

Thus, we apply the laws of the devil and then claim to be Muslims. What kind of Islam is this, if not the Sultan's own religion? Where is the religion of Allah in the Quran? Can't you see?

Forgive me for saying "trader" instead of "Prophet" because I firmly believe that the great Prophet is completely innocent of this story.

I was not surprised after reading the hadith of the woman who offered herself to the Prophet when I later found a special chapter in Sahih Bukhari titled:

"The Sultan is the Guardian According to the Prophet's Saying, 'Marry her with what you have from the Quran,'" because the Sultan did not spend thousands of dinars just to make these hadiths part of evening discussions, but to turn them into laws and practices that govern people in legal matters and transactions. This created a religion that all Muslims under his rule were expected to follow, and those who disbelieved in these hadiths were considered heretics and could be killed according to the Sultan's law, not Allah's law in the Quran. The Quran does not force anyone to Islam but says, "Let whoever wills believe and whoever wills disbelieve; your reckoning is with Allah." The Prophet was not made an agent over people or the guardians of affairs after him. This is only true in the religion of the Merciful, but we are discussing the religion of the Sultan.

Hadith Number (6550) from Sahih Bukhari: Anas reported that Haritha was killed at the Battle of Badr while still a youth. His mother came to the Prophet Muhammad and said: "O Prophet, you know how much Haritha meant to me. If he is in paradise, I will be patient and seek reward, but if not, what should I do?" The Prophet replied:

"What's the matter with you? Are you unaware? There are many gardens in paradise, and he is in the highest garden of all."

Question: Can the Prophet really speak to a grieving mother like this, saying "What's the matter with you? Are you unaware?" Or is this a way of speaking typical of the Sultan's practices with women in general?

Hadith Number (304) from Sahih Bukhari: Abu Sa'id al-Khudri reported that the Prophet Muhammad went out on the day of Eid al-Fitr or Eid al-Adha to the prayer place and passed by the women, saying: "Imagine the Prophet on the morning of Eid, meeting the women who had come for the Eid prayer to celebrate the happy occasion, and then he speaks to them in his sermon saying, 'O women, give charity, for I have seen that you are the majority of the inhabitants of Hell.'"

The women asked: "Why, O Prophet?" He replied: "You often curse and are ungrateful to your husbands. I have not seen anyone with a deficiency in intellect and religion who can remove the determination of a wise man as you do."

The women were shocked and asked: "What is the deficiency in our religion and intellect, O Prophet?"

He said:

Isn't a woman's testimony worth half of a man's testimony?

They replied (Yes).

He said:

That is due to her lack of intellect. Isn't it true that when a woman menstruates, she doesn't pray or fast?

They replied: (Yes).

He said: So this is due to her lack of faith.

Did no woman ask: "What is our fault in all this, O Messenger of Allah?" Isn't Allah the one who says in the Quran:

"Allah does not burden a soul beyond that it can bear" (Surah Al-Baqarah, 286)?

Isn't Allah also the one who says in the Quran:

"Nobody bears the burden of another" (Surah Fatir, 18)?

And if Allah created us as women, what fault is that of ours? But this was the will of the Sultan to set new legal rules falsely attributed to the Prophet. The Sultan and his men used such hadiths to justify their actions, claiming to follow the Prophet's Sunnah. The strangest thing is that more than ninety-nine percent of Muslims still believe in such distorted hadiths that tarnish the reputation, ethics, and behavior of the Prophet, which only someone who is envious, hateful, or hypocritical could invent.

The Prophet ﷺ said:

He has told you the truth. Is it enough for a spy, caught in the act with evidence against him, to confess his crime in court? And how could he not confess when he is proven guilty? But does his confession alone suffice to absolve him? This is a matter that concerns all Muslims, not just the Prophet ﷺ.

Then Umar said: "Let me, O Messenger of Allah, strike his neck."

The Prophet ﷺ replied: "He witnessed the Battle of Badr. And what do you know? Perhaps Allah looked at the people of Badr and said, 'Do whatever you want, for I have forgiven you.'" Umar said: "And the verse was revealed: 'O you who have believed, do not take My enemy and your enemy as allies...'" (Surah Al-Mumtahina, 60:1). Umar was unsure if the verse was part of the hadith or his own words.

The aim of the hadith in criticizing the Prophet ﷺ and Ali (may Allah be pleased with him) is clear, as the narrator tries to mislead believers regarding the Prophet's compassion and forgiveness.

Indeed, the Prophet ﷺ was forgiving about personal rights he could handle himself. However, he was strict and severe, especially when it came to matters concerning Allah's laws and limits. Betrayal, for example, is one of the major sins in Islam where neither Allah nor the Prophet ﷺ shows leniency. We have heard the Prophet ﷺ say regarding theft: "If Fatimah bint Muhammad were to steal, I would cut off her hand."

Hadith Number 6804 from Sahih Bukhari, narrated by Anas (may Allah be pleased with him): A group from 'Ukl came to the Prophet ﷺ and stayed in the area called Sufah. They were not accustomed to the climate of Medina, so they said, "O Messenger of Allah, provide us with some camels." The Prophet ﷺ said, "I can only suggest that you go to the camels of the Messenger of Allah." They went to the camels, drank their milk and urine until they became healthy and fat. They then killed the shepherd and took the camels. The Prophet ﷺ was informed of this, and he sent out a search party after them. By the end of the day, they were brought back. The Prophet ﷺ ordered that heated iron nails be used to blind them, and their hands and feet were cut off. They were left in a desolate place to suffer from thirst until they died. The term "kahl" means to blind, and "khassam" means not to kill them immediately but to let them endure a prolonged punishment.

Abu Qilabah said, "They stole, killed, and waged war against Allah and His Messenger."

This hadith, fabricated by the soldiers of the ruler, not only contradicts the Prophet's ﷺ character but also contradicts Islamic teachings. Islam does not support piling on punishments but rather advises taking the most severe punishment in a strict manner. In this example, the most severe crime committed was killing the shepherd, so the punishment should be equivalent to that crime, which is killing, the harshest punishment in Islam.

The description in the hadith that the Prophet used nails heated by fire to gouge out people's eyes is not supported by Islam or the Quran. It is not one of the punishments allowed by Allah in Islam. It might even be a distortion from earlier sources and not from Allah. Additionally, the hadith mentions cutting off hands and feet, which is also not an Islamic punishment in the manner described (cutting off all four limbs). Islam only permits cutting off limbs in specific cases, such as the right hand and left foot or vice versa, and does not allow torture in the manner described in this hadith.

The Quran clearly addresses this issue in Surah Al-Ma'idah (5:33):

"The recompense of those who wage war against Allah and His Messenger and strive upon earth [to cause] corruption and mischief is none other than that they be killed or crucified or have their hands and feet cut off from opposite sides or be exiled from the land. That is for them a disgrace in this world, and for them in the Hereafter is a great punishment."

It is clear from this verse that Allah does not combine all these punishments together but presents them as alternatives (using "or"). This means that a judge can choose the most appropriate punishment based on the severity of the crime, but cannot apply all these punishments simultaneously. However, the verse does not align with the desires of rulers seeking bloody revenge, leading to fabricated hadiths that served their interests. Some Muslims mistakenly believe this unethical and contradictory hadith is correct just because it is found in Sahih Bukhari and Muslim. Bukhari and Muslim may have included such hadiths in their collections to draw attention to contradictions with the Quran and the Prophet's ethics, as they could not freely express their opinions under tyrannical rule.

(Note: Another version of this hadith is found in Sahih Bukhari, Hadith number 3018.)

Chapter Eight

Why Did They Distort the Image of the Prophet Through Fabricated Hadiths and Then Claim Honor and Sanctity for Them?

The rulers aimed to portray the Prophet in a way that resembled their own image of power. They wanted Muslims to equate their beloved Prophet with their current ruler. This was not an easy task, as it required significant distortion while still maintaining the Prophet's image as beloved by the people. The people's love for their Prophet led them to accept all the fabricated hadiths created by the rulers' forces without realizing that these hadiths were issued by the rulers to deceive them, take away their rights, and control them with the sword and oppressors, while stifling freedoms.

This calls for a search for the true image of the ruler: an absolute ruler with unchecked authority, who receives wealth from all directions. With this wealth comes hundreds of captives from newly conquered lands, all in the name of jihad declared to spread Islam, while in reality, it serves worldly goals, not divine ones. The ruler, knowing that his title is "Successor of the Prophet," should emulate the Prophet. However, true emulation of the Prophet according to the authentic Quran would not satisfy his desires. Therefore, a new image of the Prophet and new teachings not found in the Quran were created to help the ruler achieve his goals. The task of distorting the Prophet's image and introducing new teachings was entrusted to the ruler's forces.

To avoid the impression that this book is like others, making accusations without evidence, I have committed to a scientific research approach, ensuring that I only state facts supported by solid evidence. I will begin this research with the hadiths that the ruler's forces used to distort the Prophet's image, starting with the following hadith:

1. Hadith Number (268) from Sahih Bukhari about Anas bin Malik:

The Prophet used to visit his wives during the day and night, all eleven of them. I asked Anas if the Prophet could handle this, meaning whether the Prophet had the stamina to do this. Anas replied that people used to say he was given the strength of thirty men.

Is this image in the hadith, attributed to the esteemed companion Anas bin Malik and recorded in Sahih Bukhari, accurate? Is it true that the Prophet had no other concern or work except sexual activity, with a desire for women equal to thirty men, and that he went from one wife to another without fatigue, rest, or boredom, day and night, throughout all seasons? Was this meant to portray the Prophet as a divine miracle in sexual strength, or is this image a distortion by the rulers and their forces, who had only one interest and created this distorted image of the Prophet as a model to follow?

2. Hadith Number (691) from Sahih Bukhari about Abu Huraira:

The Prophet said: "Doesn't one of you fear that when he raises his head before the Imam, Allah will make his head like the head of a donkey or his face like that of a donkey?"

Allah praised the Prophet, saying:

"And indeed, you are of a great moral character."

And He guided the Prophet on the method of calling to His way with the following verse:

"Invite to the way of your Lord with wisdom and good instruction."

Where is the great moral character in this hadith? Where is the obedience to Allah in this directive for calling people, as this hadith does not reflect the wisdom and good instruction that Allah commands?

In Brief:

This hadith cannot be attributed to the Prophet or the esteemed companion Abu Huraira. It is likely from someone who harbors hatred against Islam, Muslims, and the Prophet, seeking to distort the religion with such hadiths that outwardly seem religious but inwardly contain deep-seated hatred towards Islam. We, as Muslims, need to wake from our long slumber and shake off the dust and dirt that has accumulated over centuries of complacency.

Hadith Number (4808) from Sahih Bukhari:

Ishaq bin Ibrahim reported from Abu Huraira that the Prophet said: "A demon from the jinn attacked me last night to disrupt my prayer, but Allah granted me control over it. I wanted to tie it to one of the mosque's pillars so everyone could see it, but I remembered the prayer of my brother Solomon: 'My Lord, give me a kingdom such as shall not belong to anyone after me.' So I let it go, defeated."

Why does the Prophet recall Solomon's prayer and not the Quranic verse describing jinn and demons:

"Indeed, he and his tribe see you from where you do not see them." (Surah Al-A'raf 7:27)

Did the Prophet forget the Quranic verses, as the rulers and their forces have long forgotten them? If the Prophet knew that neither he nor those around him could see the jinn, how could he claim otherwise, contradicting the knowledge in Allah's Book?

Hadith Number (7466) from Sahih Bukhari:

Abu Huraira reported that the Prophet said: "The example of a believer is like that of a plant. The wind bends it this way and that, but when the wind stops, it stands upright again. Similarly, a believer is softened by afflictions. The example of a disbeliever is like a cedar tree, firm and unbending until Allah decides to break it."

First:

The meaning intended by the hadith serves the interests of the ruler, not the believer or Islam. The believer is patient with afflictions, but the notion of bending and softening in this hadith implies hypocrisy and flattery towards the ruler, who was a major source of trouble. Evidence that the Prophet did not say this hadith is found within the text of the hadith itself:

When a person wants to give an example, they usually choose one from their own life and the lives of those around them to make the example relevant and meaningful. Allah has set an example in this regard by using imagery and examples from the daily lives of people living in the Arabian Desert, where the message was revealed. This included clear night skies, bright stars, camels in the desert, and clouds during the rainy season.

Do they not look at the camels, how they are created? (Surah Al-Ghashiyah 88:17)

And at the sky, how it is raised? (Surah Al-Ghashiyah 88:18)

And at the mountains, how they are firmly set? (Surah Al-Ghashiyah 88:19)

And at the earth, how it is spread out? (Surah Al-Ghashiyah 88:20)

And the sun and the moon and the stars are subjected to His command. (Surah Al-A'raf 7:54)

And by the stars, they are guided. (Surah An-Nahl 16:16)

These are all natural phenomena familiar to the inhabitants of the Arabian Desert. That's why the Quran does not include examples like: "Do they not look at the penguin, how it is created?" or "Do they not look at

the polar bear, how it is created?" or "Do they not look at the seal, how it is created?" Why? Because these animals did not exist in the Arabian Peninsula, and people were unaware of them during the time of the revelation.

When we revisit the hadith text:

"And the example of the disbeliever is like that of the cedar tree, firm and upright until Allah breaks it when He wills."

Cedar trees are a type of tree known only in the Levant, particularly in Lebanon. The people of the Arabian Peninsula and desert were not familiar with cedar trees as they were not part of their knowledge. So, how could the Prophet use an example of something unknown to him and his companions? The author of this hadith was likely from the Levant or lived during the Umayyad period when the capital was Damascus in the Levant.

Hadith Number (3860) from Sahih Bukhari:

This hadith is rejected both in form and content. It narrates that Abu Huraira was carrying a container for ablution and personal needs with the Prophet. When asked who he was, he responded, "I am Abu Huraira." The Prophet then asked him to bring stones for cleaning, specifically requesting not to bring bones or dung, as he needed small stones to clean himself after using the bathroom. However, the narrator forgot that Abu Huraira had water for ablution, which could serve both purposes. The question arises: Why ask for stones when he had water available?

When Abu Huraira brought the stones, he later learned that bones and dung were considered food for jinn, and the Prophet had prayed that the jinn would find food on such things. This raises questions about the source of this knowledge if not from the Quran or divine revelation, especially since the Prophet did not read books before. It suggests that these hadiths were invented by those with malicious intent to distort the religion, which remains pure and unaltered only through Allah's preservation of the Quran.

Hadith Number (3303) from Sahih Bukhari:

The Prophet said: "When you hear the crowing of roosters, ask Allah for His grace, for the rooster has seen an angel. And when you hear the braying of donkeys, seek refuge with Allah from the devil, for the donkey has seen a devil." Is there a discriminatory distinction between Allah's creatures based on this?

Hadith Number (3292) from Sahih Bukhari:

The Prophet said: "A good dream is from Allah, and a bad dream is from the devil. If one of you has a bad dream, let him spit to his left and seek refuge with Allah from its evil, for it will not harm him."

Hadith Number (3295) from Sahih Bukhari:

The Prophet said: "When any of you wakes up from sleep and performs ablution, let him snuff up water three times, for the devil spends the night in his nostrils." Is this hadith considered divine revelation like the verses of the Quran, or is it different?

Hadith Number (3280) from Sahih Bukhari:

The Prophet said: "When night falls, restrain your children, for the devils spread at that time. When a portion of the night has passed, release them and close your doors, mention the name of Allah, and extinguish your lamps. Mention the name of Allah, cover your water containers, mention the name of Allah, and cover your vessels. Even if you only expose them a little, mention the name of Allah."

Hadith Number (3849) from Sahih Bukhari:

This hadith recounts a pre-Islamic incident where monkeys were seen committing adultery, and other monkeys stoned them as punishment. Is this a divine ordinance or just a historical account?

Hadith Number (3285) from Sahih Bukhari:

The Prophet said: "When the call to prayer is made, the devil turns away with a fart, and when it is over, he returns. When the prayer begins, he turns away again, and when it ends, he returns to distract the worshipper, causing him to forget if he has prayed three or four units, so he should perform two prostrations of forgetfulness."

Is this hadith from the same divine source as the Quran, or is it from another source? There is no clear resemblance or alignment between these two forms of revelation.

Hadith Number (3289) from Sahih Bukhari:

The Prophet said: "Yawning is from the devil. When any of you yawns, try to suppress it as much as possible, for if someone says 'Ha,' the devil laughs."

Hadith Number (3286) from Sahih Bukhari:

The Prophet said: "Every child of Adam is touched by the devil at birth, except for Jesus, who was touched through the placenta."

Hadith Number (3291) from Sahih Bukhari:

Aisha asked the Prophet about looking around during prayer, and he replied: "It is a theft that the devil steals from one's prayer."

Hadith Number (3274) from Sahih Bukhari:

The Prophet said: "If something passes in front of you while you are praying, prevent it. If it refuses to move, fight it, for it is a devil." This hadith suggests that if someone walks in front of a person praying, they should be prevented from doing so, and if they refuse, the worshipper should fight them because they are considered a devil. This raises questions about whether this is truly a teaching of peace or if it encourages conflict.

Hadith Number (1144) from Sahih Bukhari:

The Prophet said: "A man was mentioned in the presence of the Prophet who had slept until morning without performing the prayer. The Prophet said: 'The devil urinated in his ear.'"

Hadith Number (509) from Sahih Bukhari:

Abu Sa'id al-Khudri was praying on a Friday and used something to cover himself from people's view. A young man from the Banu Abi Mu'ayt tried to pass in front of him. Abu Sa'id pushed him away, and when the young man tried again, he was pushed away more forcefully, leading to a confrontation. The young man complained to Marwan about Abu Sa'id, and Abu Sa'id then came to Marwan to explain the situation.

Hadith Number (456) from Sahih Bukhari:

The Prophet said: "If anyone is praying to something that hides him from the people and someone wants to pass in front of him, he should push them away. If they refuse, he should fight them, for they are a devil."

The person who fabricated this hadith seems to wish for Muslims to fight and disagree over trivial matters in mosques. It is implausible that a distinguished companion like Abu Sa'id al-Khudri would falsely attribute such a hadith to the Prophet, as it shows clear disrespect and misrepresentation of Islam and the Prophet. It appears that those in power might have altered hadiths to fit their agenda, but God will reveal the falsehoods and alterations.

Hadith Number (138) from Sahih Bukhari:

The hadith discusses how the Prophet, after sleeping and snoring, prayed without renewing his ablution. It recounts an incident where Abdullah ibn Abbas, a child at the time, witnessed the Prophet pray without a new ablution after waking up. It mentions that ibn Abbas slept on the same pillow as the Prophet and his aunt, reflecting on the Prophet's practice of light ablution.

These translations aim to clarify the content of the hadiths and their context. If you have more questions or need further details, feel free to ask! **Hadith Number (457):**

This hadith mentions a child, Abdullah ibn Abbas, who slept at his aunt Maimuna's house and on the same pillow as the Prophet. It questions how a child of that age could differentiate between a full ablution and a light one. It also mentions a variant where the Prophet is said to have prayed thirteen rak'ahs and how ibn Abbas could distinguish that the Prophet prayed the Witr prayer in the last rak'ah. The concern is that scholars and followers accept such hadiths, and based on them, certain rulings are made, like the possibility for a ruler to pray without ablution if they have slept and snored, based on this hadith narrated by a child.

Hadith Number (349):

This hadith describes an event where the Prophet's chest was opened and washed with Zamzam water, then filled with wisdom and faith. The narrative continues with the Prophet's ascension to the heavens. The account of the Prophet seeing a figure on the right and left, with the figure on the right making him laugh and the one on the left making him cry, raises questions about the authenticity and coherence of such descriptions. The critique here is whether such detailed descriptions, involving supernatural elements, should be considered as divine revelation equivalent to the verses of the Quran.

These hadiths are critiqued for their content and context. The questions raised often involve whether such narratives align with the teachings of the Quran and the historical understanding of the Prophet's life. You've provided an analysis comparing hadiths with biblical and other scriptural sources. Here's a summary of your points:

1. Hadith from Musnad Ahmad:

- **Content:** This hadith describes God creating Adam and, when striking his right shoulder, producing white offspring like pearls, and striking his left shoulder, producing black offspring like coal. The offspring from the right were destined for paradise, while those from the left were destined for hell.
- **Critique:** This hadith is questioned for its content and language, which might be seen as inconsistent with the broader teachings of Islam.

2. Biblical Source:

- **Content:** The description in the Bible from the Gospel of Matthew (Chapter 25, Verses 31-41) describes the separation of people into sheep (on the right) and goats (on the left), with the former being blessed and entering the kingdom, and the latter being cursed and sent to eternal punishment.
- **Comparison:** The narrative shares similarities with the hadith regarding the division of people based on their fate, leading to questions about the originality of such descriptions and whether they draw from earlier sources like the Bible.

3. Sources of Isra and Mi'raj:

- **Content:** The account of Isra and Mi'raj (the night journey and ascension) is suggested to have parallels with the Book of Ezekiel from the Old Testament and the Book of Revelation from the New Testament.
- **Critique:** This raises questions about the sources of such stories and their similarities with non-Islamic texts.

Analysis: Your critique seems focused on whether certain hadiths and Islamic traditions may have similarities with or origins in earlier biblical or scriptural accounts. This line of questioning is significant in the study of religious texts and traditions, as it helps understand the development and origins of religious beliefs and narratives.

Chapter Nine

Prophecies by the Prophet about the Future - (Prophecies about the Unseen by God)

In the scriptures of the People of the Book, their prophets speak about the unseen future, and the term "prophet" in their context refers to someone who predicts future events. Each prophet has a list of their predictions about what will happen in the future.

In Islam, however, such predictions are fundamentally rejected because knowledge of the future is considered part of the unseen, which is solely under God's control, with no partners involved.

A prophet who makes claims about the future must be supported by written texts from previous prophets to confirm the accuracy of his statements. For example, when the Prophet Muhammad received the verses:

"The Romans have been defeated in the nearby land, but they, after their defeat, will overcome. Within a few years, the decision is with Allah before and after. On that day, the believers will rejoice." (Surah Ar-Rum 30:2-4).

These verses validate the prophecy given to the Prophet from God. However, the scriptures of the People of the Book, after being altered, cannot be used as evidence for anything. Any prophecy attributed to the Prophet Muhammad by the followers of other religions, which is not supported by the Quran, is essentially fabricated and lacks authenticity.

God always emphasizes the importance of evidence so that no one can falsely claim things about the Prophet unjustly:

"Say: What thing is greatest in testimony? Say: Allah is Witness between me and you." (Surah Al-An'am 6:19).

God Himself does not directly attend testimonies; rather, His words in the Quran, which is unaltered, stand as evidence. Altered texts are not accepted as evidence afterward. God challenges those who lie about Him:

"Call your witnesses other than Allah if you are truthful." (Surah Al-Baqarah 2:23). **Say: "Call your witnesses who testify that Allah has forbidden this."** (Surah Al-An'am 6:150)

The verses that limit knowledge of the unseen to Allah say:

"He alone knows the unseen, and He does not disclose His unseen to anyone." (Surah Al-Jinn 72:26)

"Say: 'None in the heavens and the earth knows the unseen except Allah.'" (Surah An-Naml 27:65)

And God says through the Prophet to confirm that the Prophet ﷺ is not a partner with Allah in the knowledge of the unseen, nor in divinity; he is only a servant of Allah and His Messenger:

"Say: 'I do not say to you that I have the treasures of Allah, nor do I know the unseen...'" (Surah Al-An'am 6:50)

"If I had known the unseen, I would have certainly acquired much good, and no harm would have touched me." (Surah Al-A'raf 7:188)

To ensure that the Prophet, or any prophet, cannot falsely attribute statements to God as desired, as some have done in the name of the Prophet deceitfully, the following verses provide clear evidence:

"Indeed, it is the word of a noble messenger. And it is not the word of a poet; little do you believe. Nor is it the word of a soothsayer; little do you remember. [It is] a revelation from the Lord of the worlds." (Surah Al-Haaqqa 69:40-43)

"If he had fabricated against Us some statements, We would have certainly seized him by the right hand; then We would have certainly cut from him the aorta." (Surah Al-Haaqqa 69:45-46)

The depiction of cutting the aorta signifies a complete and irreversible act, and no one could prevent this from happening. The term "no one" refers to all existing creatures and entities. God knew that His noble Messenger would not falsely claim anything about God, which is why He stated at the end of these verses: **And indeed, it is a reminder for the righteous.** Then Allah informs us that among you, there will be those who will fabricate false statements about the Prophet ﷺ, even though we are certain of this. However, those who did this are the disbelievers who emerged from among you, O believers, because Allah addresses the righteous and not the disbelievers or polytheists. This is a prophecy from Allah that among His companions, there will be those who lie about Allah and His Messenger. Therefore, Allah says at the end of these noble verses:

"And indeed, We know that among you are deniers." (Surah Al-Haaqqa 69:40)

The verses are clear on their own and do not need explanation; they require a pure heart ready to receive the truth and light from Allah directly, without any barrier. But try going to any religious scholar who believes in the Quran and Hadith, and ask him to explain these clear verses. He will interpret them in another way, and you will leave without understanding anything. Why? Because he is accustomed to following the interpretations given to him by his predecessors through Hadiths fabricated by the rulers' agents over fourteen centuries, serving all the rulers from Muawiya to Abdul Hamid, the last Islamic caliph. Now, here are some Hadiths wrongfully attributed to the Prophet ﷺ:

1. **Hadith Number 7312 from Sahih Bukhari:** Muawiya ibn Abi Sufyan said, "I heard the Prophet ﷺ say: 'Whoever Allah intends good for, He grants him understanding in religion. I am only a distributor, and Allah gives.' This part of the Hadith is correct, but note the rest of the Hadith: 'The affairs of this nation will remain straight until the Hour comes, or until the command of Allah comes.'"

This was still in the unseen of Allah concerning the Prophet ﷺ, so it does not contradict his statements. History also shows that the straightness in the affairs of the nation stopped with the speaker of this Hadith himself, Muawiya ibn Abi Sufyan. 2. **Hadith Number 4813 from Sahih Bukhari:** Abu Huraira reported that the Prophet ﷺ said: "I will be the first to raise my head after the final blow. Then I will see Moses holding on to the Throne. I do not know whether it was before or after the final blow." There is nothing in the Quran to support the authenticity of this Hadith.

3. **Hadith Number 6522 from Sahih Bukhari:** Abu Huraira reported that the Prophet ﷺ said: "People will be gathered in three groups: some eagerly, some fearfully, and two people will ride on a camel, three on a camel, four on a camel, and ten on a camel. The rest will be gathered in the fire, sharing with them wherever they went and staying with them wherever they stayed." There is no Quranic evidence to support this Hadith, and it suggests that camels will be resurrected on the Day of Judgment.

4. **Hadith Number 6515 from Sahih Bukhari:** Umar ibn al-Khattab reported that the Prophet ﷺ said: "When one of you dies, his place will be shown to him every morning and evening, either in Hell or in Paradise, and he will be told: 'This is your place until you are resurrected.'" Everything in the Quran contradicts this Hadith.

5. **Hadith Number 1414 from Sahih Bukhari:** Abu Musa reported that the Prophet ﷺ said: "A time will come when a man will walk around with a gold coin as charity and will not find anyone to accept it from him. One man will be followed by forty women seeking shelter because of the shortage of men and the abundance of women." This resembles Satan's wish for Paradise.

6. **Hadith Number 7068 from Sahih Bukhari:** Abu Huraira reported that the Prophet ﷺ said: "Time will become shorter, actions will decrease, greed will spread, trials will appear, and killing will increase." When asked about the killing, he said: "The killing, the killing."

7. **Hadith Number 6472 from Sahih Bukhari:** Ibn Abbas reported that the Prophet ﷺ said: "Seventy thousand of my followers will enter Paradise without reckoning. They are those who do not seek omens, do not practice black magic, and rely solely on their Lord."

8. **Hadith Number 6529 from Sahih Bukhari:** Abu Huraira reported that the Prophet ﷺ said: "On the Day of Judgment, Adam will be the first to be called. His descendants will be shown to him and he will be told:

'This is your father Adam.' He will say: 'Here I am at Your service.' He will then be asked to release the group destined for Hell from his descendants. Adam will ask: 'O Lord, how many should I release?' Allah will say: 'Release one from every hundred.' The people asked: 'O Messenger of Allah, if ninety-nine out of every hundred are destined for Hell, what will be left of us?' He replied: 'My followers among the nations are like a white hair on a black bull.'"

If this Hadith is correct, where is the accountability and justice of God according to the scales? **10. Hadith Number 196 from Sahih Muslim:** Anas bin Malik reported that the Prophet ﷺ said: "I will be the first to intercede for people in Paradise, and I will have the most followers among the prophets. In another narration, 'I will have the most followers on the Day of Judgment, and I will be the first to knock on the gate of Paradise.'" This Hadith not only contradicts the Quran but also contradicts what was said in the previous Hadith.

11. Hadith Number 3594 from Sahih Bukhari: Abu Sa'id reported that the Prophet ﷺ said: "A time will come when people will go on expeditions and they will be asked: 'Do you have anyone among you who accompanied the Messenger of Allah?' They will say yes, and they will be victorious. Then they will be asked: 'Do you have anyone among you who accompanied someone who accompanied the Messenger of Allah?' They will say yes, and they will be victorious." This will continue until the end of the Ottoman Empire, where the entire Muslim era was marked by wars and expeditions in the name of jihad for the benefit of the ruler.

12. Hadith Number 7118 from Sahih Bukhari: Abu Huraira reported that the Prophet ﷺ said: "The Hour will not come until knowledge is lifted, ignorance becomes widespread, alcohol is consumed, adultery is apparent, men become few, and women become many, so that fifty women will be looked after by one man."

13. Hadith Number 3578 from Sahih Bukhari: Abu Huraira reported that the Prophet ﷺ said: "The Hour will not come until you fight a people with sandals made of hair, and until you fight the Turks, who have small eyes, red faces, and flat noses, as if their faces are shields covered with leather."

14. Hadith Number 2901 from Sahih Muslim: The Prophet ﷺ said: **From Hudhayfah bin al-Yaman:** The Hour will not come until there are ten signs: an eclipse in the east, an eclipse in the west, an eclipse in the Arabian Peninsula, smoke, the Dajjal (Antichrist), the Beast of the Earth, Gog and Magog, the sun rising from the west, a fire coming from the direction of Aden that will drive people to their gathering place, and the descent of Jesus son of Mary (peace be upon him).

When we look into the books of the People of the Book, we find these signs mentioned in the Gospel of Matthew under the title "Signs of the End Times":

"Be careful that no one deceives you. For many will come in my name, claiming, 'I am the Messiah,' and will deceive many. You will hear of wars and rumors of wars, but see to it that you are not alarmed. Such things must happen, but the end is still to come. Nation will rise against nation, and kingdom against kingdom. There will be famines and earthquakes in various places. All these are the beginning of birth pains. Then you will be handed over to be persecuted and put to death, and you will be hated by all nations because of me. At that time many will turn away from the faith and will betray and hate each other. And many false prophets will appear and deceive many people. Because of the increase of wickedness, the love of most will grow cold. But the one who stands firm to the end will be saved. And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come. So when you see standing in the holy place 'the abomination that causes desolation,' spoken of through the prophet Daniel—let the reader understand—then let those who are in Judea flee to the mountains. Let no one on the housetop go down to take anything out of the house. Let no one in the field go back to get their cloak. How dreadful it will be in those days for pregnant women and nursing mothers! Pray that your flight will not take place in winter or on the Sabbath. For then there will be great distress, unequaled from the beginning of the world until now—and never to be equaled again. If those days had not been cut short, no one would survive. But for the sake of the elect, those days will be shortened. At that time if anyone says to you, 'Look, here is the Messiah!' or 'There he is!' do not believe it. For false messiahs and false prophets will appear and perform great signs and wonders to deceive, if possible, even the elect. See, I have told you ahead of

time. So if anyone tells you, 'There he is, out in the wilderness,' do not go out; or 'Here he is, in the inner rooms,' do not believe it. For as lightning that comes from the east is visible even in the west, so will be the coming of the Son of Man. Wherever there is a carcass, there the vultures will gather" (Matthew 24:4-44).

If you recall the Hadiths claiming that the Dajjal (Antichrist) is one-eyed while your Lord is not one-eyed, these Hadiths stem from the confusion between Christ and God in the Sultan's Islam, where sources include books of the People of the Book and clergy imported from them.

... From his prison, he will come out to mislead nations. Gog and Magog will be gathered for battle, their number as numerous as the grains of sand on the sea. Then Satan, who misled them, will be thrown into the lake of fire and brimstone where the beast and the false prophet will be tortured (Revelation 19:20).

Thus, all the Hadiths regarding the emergence of the Dajjal, the descent of Jesus, the coming of the Hour, and other signs before the Hour are examined. Anyone who witnessed how the Sultan restored ancient idol worship and brought people back to polytheism under the guise of intercession, altering the true religion of Islam into a different faith, realizes the truth in an era where speaking freely can lead to severe consequences, including execution.

From the Prophet, unfairly attributed to him:

Hadith No. 2907 from Sahih Muslim, narrated by Abu Salama from Aisha:

Aisha said she heard the Prophet (peace be upon him) say: "The night and the day will not pass until the idols, al-Lat and al-Uzza, are worshiped."

I said, "O Messenger of Allah, I used to think when Allah said in Surah At-Tawbah: 'He is the one who sent His Messenger with guidance and the religion of truth to make it prevail over all religion, even though the polytheists dislike it,' that this would be fulfilled completely." He said, "There will be some of that as Allah wills. Then Allah will send a good wind, and everyone who has even a tiny bit of faith in their heart will die. Only those without any good will remain, and they will return to the religion of their ancestors."

This is indeed what the narrator saw happening before his eyes after Muawiya's rise and the beginning of the Sultan's religion. Al-Lat and al-Uzza were for intercession, and people returned to polytheism under the guise of intercession. The narrator indicates that some of the Prophet's companions who lived after the sedition and experienced the Sultan and his soldiers were among those who did not have even a tiny bit of faith in their hearts, without naming them specifically. However, they are included, and Allah knows them better than us. Their judgment is with Him, not us. May Allah have mercy on all of them. **Chapter Ten:**

The Hadiths About Miracles of the Prophet Muhammad (peace be upon him):

Since I have already addressed this topic in my first book ("Warning from the Sky"), I will recap what I wrote under the sixth doubt.

Did the Prophet Muhammad (peace be upon him) have special miracles not mentioned in the Quran?

For readers who haven't read my first book, I say:

Miracles typically come from challenges. For example, if a sprinting champion sees someone run a hundred meters in two seconds, it would be a miracle for those who know they can't match that speed because the difference is immense. If the person ran it in eight seconds, many might challenge them since it is closer to their own abilities.

Running the distance in two seconds, which is five times faster than them, is considered a miracle for those who are skilled in that sport, as they understand the time and training needed to reduce fractions of a second from previous attempts.

Allah, the Almighty, has previously sent messages and detailed the stories of certain nations, their messengers, and prophets in the Quran. The prophets mentioned include:

- Noah

- Hud
- Saleh
- Shuaib
- Lot
- Ibrahim
- Ismail
- Isaac
- Jacob
- Joseph
- Jonah
- Job
- Moses
- Aaron
- David
- Solomon
- Zechariah
- John (Yahya)
- Dhul-Kifl
- Idris
- Elias
- Elisha
- Jesus
- Muhammad (peace be upon them all)

Among them, the messengers are Noah, Hud, Saleh, Lot, Shuaib, Jonah, Ibrahim, Ismail, Elias, Joseph, Moses, Jesus, and Muhammad (peace be upon them all).

(This information is sourced from the Quran and its verses only).

Every Messenger of God faced resistance from their people, who would often disbelieve them. For instance, every Messenger was supported by God with a miracle to challenge the non-believers.

After Joseph (peace be upon him), who was given the ability to interpret dreams (which is not the same as knowledge of the unseen, which only Allah possesses),

Moses (peace be upon him) was supported by nine clear signs to convince his people. These signs are all mentioned in the Quran.

Jesus (peace be upon him) was born as a miracle to the virgin Mary, spoke as an infant, and performed miracles such as raising the dead, healing the incurably sick, and restoring sight to the blind, all by God's permission. These miracles were meant to convince his people that he was a true Messenger, as no one could perform such acts without divine support.

All the miracles of Jesus are mentioned in the Quran. However, experience showed that these miracles did not convince many people, and only the twelve disciples believed in him through special revelation from God: "When I inspired the disciples to believe in Me and My Messenger" (Quran 5:111).

People generally viewed miracles as magic, so God decided to make the miracle of the final Prophet, Muhammad (peace be upon him), everlasting and unique. What does this mean? When a person witnesses something extraordinary that goes beyond the usual understanding of nature and reality, it is that individual who is most directly affected by the miracle. However, for others who hear about it through reports, changes, and omissions, the miracle's impact can become more confusing and less beneficial. This can cause more harm than good to the message itself.

God intended to provide us with clear examples of this through three topics:

1. The Night Journey (Isra).
2. The Ascension (Miraj).
3. The Cursed Tree (mentioned in the Quran).

The Night Journey and Ascension are described in the Quran:

- "Glory be to Him who took His servant by night from the Sacred Mosque to the Farthest Mosque, whose surroundings We have blessed, to show him Our signs. Indeed, He is the Hearing, the Seeing." (Quran 17:1)
- "And We did not make the vision We showed you except as a trial for the people." (Quran 17:60)

These three subjects have led to countless stories and interpretations, with scholars differing greatly on their meanings. To avoid misrepresenting what we do not know, we should turn to the Quran and its verses for clear guidance.

"And nothing prevented Us from sending the signs (miracles) except that the former peoples denied them." (Quran 17:59)

In reality, the polytheists and the People of the Book, who heard about a Prophet from the Banu Hashim clan of the Quraysh tribe, would say: "We will not believe until you bring us something like what the Messengers of God were given." (Quran 3:124) The Prophet Muhammad was given a command from his Lord: "It is not for any messenger to bring a sign except by the permission of God." (Quran 13:38).

But God reminds the Prophet that the reason for not supporting him with miracles, as He did with Moses and Jesus, is that most people would not believe in this way: "And nothing prevented Us from sending the signs (miracles) except that the former peoples denied them." (Quran 17:59).

Therefore, God decided not to use the old method of miracles for the final message to humanity, especially since the Prophet Muhammad's message is for all people, not just his own tribe as with previous messages. Hence, the approach to inviting people to this faith would differ from the previous messages where visual miracles were a key part of persuasion.

God explains: "Ask the Children of Israel how many clear signs We gave them." (Quran 2:211).

He sent the Israelites through Moses nine clear signs, all mentioned in the Quran. Yet, what was the result?

"And whatever sign came to them from the signs of their Lord, they turned away from it." (Quran 6:109).

The story of Moses and Aaron is described: "We revealed to Moses, 'Strike the sea with your staff.' Then the sea split, and each part was like a great mountain. We brought the others close and saved

Moses and those with him entirely. Then We drowned the others. Indeed, in that is a sign, but most of them were not believers." (Quran 26:63-66).

The Quran further explains how Moses went ahead of his people to meet his Lord and how they were led astray by Samiri. When Moses returned, having received the Ten Commandments from God, he found his people had abandoned the worship of God, who had saved them from Pharaoh and his army with unprecedented miracles. Instead, they had begun to worship the golden calf made by Samiri, despite having witnessed nine miracles from Moses. What was the result? All those miracles did not bring the people closer to God because of corruption in their nature and souls. They returned to polytheism after their Prophet had been away for forty nights. God said about them: "Even if they see every sign, they will not believe in them." (Quran 6:109).

The Prophet's companions and the people around them did not let the Muslims rest. Instead, they mocked them, saying that if the Prophet was truly a messenger and not just a poet or a liar, he should bring a miracle from God. Everyone demanded a miracle. They said it was just a collection of dreams or something fabricated, and they challenged him to bring a sign like the ones given to previous prophets. (Quran 21:5).

However, according to the Quran, God was determined not to send a visual miracle with this message. Perhaps because God knows His servants or because He wanted miracles that would endure over time, visible to people in every era and not just temporary wonders that might leave more negative impacts than positive results. God reassures His Prophet Muhammad, peace be upon him, and supports him with: "Perhaps you would kill yourself with grief over them, if they do not believe in this message." (Quran 26:3). But people were always the problem for the prophets. They did not let the Prophet rest but kept pressing him and the Muslims, particularly the Prophet's companions from the Ansar (the Aws and Khazraj) who lived in the same city with the Jewish tribes of Banu Nadir and Banu Qurayza.

These Jews mocked the Prophet and tried to incite the believers against him, saying that if your Prophet was truly sent by God, he should be supported by miracles so people would believe him. They dismissed the Quranic verses as old legends and claimed he had borrowed them from their ancient books.

God responds to these deniers by reassuring His Prophet and the world: "We know that what they say will distress you, but they do not deny you. It is God's signs they reject. Prophets before you were also denied and harmed, but they remained patient until Our help came. There is no changing of God's words; I have made a decision and will not alter it. You have received news of the messengers. If their denial is too hard for you, try to find a tunnel in the earth or a ladder in the sky to bring them a miracle. But God could have guided them all if He wished. Only those who hear will respond, and the dead (those who do not hear) will be resurrected and returned to God." (Quran 6:33-36).

Yet the disbelievers remained unsatisfied, demanding a miracle from the Prophet. They said, "If only a sign from his Lord would come down to him." Say, "God is capable of sending a sign, but most of them do not know." (Quran 6:37).

A significant sign, which is a scientific truth today, is that "There is no creature on the earth nor a bird flying with its wings except that they are communities like you. We have not neglected anything in the Book, and then they will be gathered to their Lord." (Quran 6:38).

The second sign or miracle is that God has not left out anything in the Quran; it is a complete and comprehensive book that answers all human questions within the realm of knowledge allowed in this world, based on human senses like sight, hearing, touch, taste, and feelings, along with the understanding and organizing of these senses. But God gave them the two miracles as if He did not want them to be for the immediate questioners but for their descendants in the future, who would have the knowledge and understanding to comprehend God's answer to their ancestors' questions.

Likewise, the descendants of the Muslims, even though their forefathers could not grasp God's response when the Prophet first conveyed it, would understand it.

God knows His creation better than anyone else. Therefore, He frequently reassured the Prophet and encouraged him to remain patient and confident, knowing that visual miracles would not change people's attitudes. If you listen to them, they will lead you astray instead of benefiting you, making you abandon the path of the Most Merciful to follow another way (O Muhammad). If you obey most people on earth, they will mislead you from the path of God. They follow only assumptions, and they are only guessing. (Quran 6:116).

No matter what promises they make or say, claiming that they will believe if a miracle is shown to them, they are lying. This is the nature of people, and I who created them know them better than you do, so do not exhaust yourself trying to believe their claims.

They swore by God's utmost effort that if a miracle came to them, they would believe in it. Say, "The miracles are only with God, and you do not know if they will believe when they come." Even if We sent down angels to them and spoke to them through the dead, and gathered everything before them, they would not believe unless God wills. But most of them are ignorant. (Quran 6:109-110).

After the major Battle of Badr, God gave the believers the following miracle to strengthen their faith even more:

"There was indeed a sign for you in the two armies that met: one fighting in the way of God and the other disbelieving. They saw them as twice their number with their own eyes. God supports with His victory whom He wills. There is surely a lesson in this for those with insight." (Quran 3:13).

God wanted His Prophet Muhammad to free himself from the expectation of the followers of the earlier scriptures to believe in him. So, He said:

"Even if you had brought those who were given the Scripture every kind of miracle, they would not follow your Qibla. Do not exhaust yourself. (Quran 2:145). Thus, from the verses of the Quran, which God described as:

"We have not omitted anything from the Book" (Quran 6:38), it is clear that in the final revelation, God chose a new approach. He made the miracle of this religion a living, ever-renewing miracle—the Quran itself, which every person can witness. It is a miracle that does not die and appears in every era with new, living truths that align with modern scientific discoveries. The Quran confirms that God spoke about things that were unknown at the time.

The Quran is a book of truth, with no contradictions. Every word in it is precise, and substituting one word for another would change the meaning entirely. For example, God only uses the word "rain" in contexts of His anger in the Quran, while "rain" in the context of blessings and sustenance is referred to as "ghayth" (rain). Similarly, the term "messenger" cannot be replaced with "prophet," nor can "God" be replaced with "Lord" or "Merciful" be replaced with "Forgiving." Each name of God has its own special status and place, which many Muslims are unaware of because they have abandoned the Quran in favor of conflicting hadiths.

The Quran is a miracle for all times, places, nations, and peoples because its miracles are not just rhetorical but are based on scientific truths with great accuracy.

One scientist specializing in astronomy and space explained that the Quran's description of the stars and the cosmos is scientifically accurate, noting that scientists are used to viewing space through very narrow telescopic lenses, whereas the Quran describes the cosmos with great precision, as though it is seen from all angles.

Glory be to God for speaking the truth without knowing, as only God has the power to have such insight and comprehensive knowledge. However, during the times when Muslims retreated into their "cave" for a thousand years or more, many impurities—both intentional and unintentional—entered our religion. Despite this, the Quran remains pure and unblemished, like a white,

transparent gem. With God's protection, we can use the Quran to correct our heritage and remove any impurities that contradict it. As long as we have the Quran and use it as our guide, we will not go astray unless we abandon it and cling to something else, believing that what we hold onto now is better. This is a truth we all need to reaffirm. God has made it easy for us to memorize the Quran, which is one of its miracles. It helps Muslims who keep their constitution, leading them to goodness, light, justice, and peace in their hearts. The Quran encourages remembrance, asking, "Is there anyone who will take heed?" (Quran 54:17).

Many people think that the Isra and Mi'raj (Night Journey and Ascension) are among the miracles of Islam. However, a miracle, as explained, should be a challenge to people and must be witnessed publicly by everyone. Magic might appear real to those under its spell, but only magicians know its secrets. For example, in the story of Moses and Pharaoh's magicians, the magicians' tricks appeared as real snakes to the spectators, including Moses, who was initially frightened. But when Moses' staff turned into a real snake and swallowed all the illusions, the magicians knew the truth and fell down in worship, believing in God. This was a visible miracle for the magicians themselves.

As for the Isra and Mi'raj, they were personal experiences between God and the Prophet Muhammad, unseen by anyone else. Therefore, they are not considered miracles in the public sense, as they were not intended to challenge people. Muslims believe in them because God always speaks the truth, and these events were meant to support and uplift the Prophet, especially since they occurred early in Islam in Mecca. Many hadith collections discuss these events, which, as God said, were a test to show how people behave when given even a small opportunity to speculate and imagine. Everything found in the hadiths contains contradictions and conflicts with scientific facts and truth on this subject, particularly regarding God's true knowledge of the unseen. The Mi'raj (Ascension) was a vision the Prophet Muhammad had while he was asleep and has no relation to reality. This led some Muslim scholars into endless debates, crossing all permissible and forbidden boundaries.

How can we accept that God in the Quran embodies complete knowledge and truth, yet also accept reports based on speculation and guesses, lacking scientific evidence or truth? These reports are merely a collection of contradictions and fantasies that go against what is stated in the Quran. Since only God knows the unseen, we must acknowledge that all reports on this topic attributed to the Prophet Muhammad are purely imaginative and unfairly tarnish his reputation as a messenger.

After this introduction, which has demonstrated that God did not support the Prophet Muhammad with visible miracles like previous prophets, and that his miracle is unique and everlasting, we will review some of the miracles that hadith scholars have created. They do this on the basis of the principle that "actions are judged by intentions" and "we are not lying about the Prophet, but for him," to argue that the Prophet should have miracles that surpass those of previous messengers.

1 - Hadith number (4251) from Sahih al-Bukhari reports:

Ubaydullah bin Musa narrated from Israel, from Abu Ishaq, from Al-Bara' (may Allah be pleased with him), who said: When the Prophet Muhammad (peace be upon him) performed Umrah in Dhul-Qi'dah, the people of Mecca refused to let him enter Mecca until he agreed to stay there for three days. When the document was written, it stated: "This is the agreement Muhammad, the Messenger of Allah," to which they objected, saying, "We do not acknowledge this. If we knew you were the Messenger of Allah, we would not have denied you anything, but you are Muhammad bin Abdullah." The Prophet responded, "I am the Messenger of Allah, and I am Muhammad bin Abdullah." Then he told Ali, "Erase 'Messenger of Allah'." Ali said, "No, by Allah, I will never erase that." So the Prophet took the document and, as he could not write well, wrote: "This is the agreement of Muhammad bin Abdullah. He shall not enter Mecca with weapons except for a sword in its sheath, and no one from Mecca shall be expelled if they want to follow him, and no one shall be prevented from his companions if they wish to stay." When the time ended and the Prophet was leaving, they asked Ali to tell the Prophet to leave as the time had expired. The Prophet's daughter, Fatimah, went with him, calling out, "O Uncle." Ali took her hand and said to Fatimah, "Take your cousin." There was a dispute between Ali, Zaid, and Ja'far over her. Ali said, "I took her; she is my cousin." Ja'far said,

"She is my cousin, and her aunt is under me." Zaid said, "She is my niece." The Prophet ruled that she should go to her aunt, saying, "The aunt is like a mother." He also told Ali, "You are from me and I am from you." Ja'far said, "You resemble me in looks and character." He told Zaid, "You are our brother and our ally." Ali then asked the Prophet if he would marry the daughter of Hamza. The Prophet replied, "She is my niece by fosterage."

This hadith is an example of internal distortion of Islam, where the narrator seems to support the Prophet and Islam outwardly but undermines them secretly. The core issue in this hadith involves the names of the chain of narrators, who were known to be loyal to the ruling authorities.

Additionally, the hadith mentions Ali's refusal to write, forcing the Prophet to write despite being known as illiterate, which is confirmed by Allah's own testimony in the Quran: "Nor did you read before it any book, nor did you write with your right hand. In that case, indeed, those who have doubts would have certainly doubted." (Surah Al-Ankabut, 29:48).

****Then they come to us to cast doubt and criticize our Prophet. The hadith says: "The Prophet took the document and, as he could not write well, wrote: 'This is the agreement...'" A naive Muslim might think this is a miracle, but a miracle, as I explained, is when someone performs something that others cannot achieve. Writing is a skill that anyone can learn with practice, so this is not a miracle. Rather, it is an attempt to cast doubt on the Prophet, suggesting that he knew how to read and write but claimed he did not. This is because the People of the Book always accused him of getting the Quran from their old books and ancient legends. This is the proof, as he had to write in the end.**

The second point of criticism concerns the daughter of Hamza. From the context of the hadith, it seems that the Prophet and his family were preoccupied with women and marriage. They could not believe that there was a female, and each of them wanted to marry her. However, according to the Quran's prohibitions, the daughter of Hamza was not lawful for anyone among them. This is quite unfortunate.**** **The third point of criticism in this hadith is that the Prophet had recently agreed in writing not to take anyone from Mecca with him, including men, women, and children of all ages. Yet, he decided that Ja'far ibn Abi Talib could take the daughter of Hamza with him to Medina. This shows that some might suggest the Prophet did not honor his agreements and did whatever he wished, which is not true.**

The fourth and final criticism in this hadith is that it suggests the Prophet still had a tribal mentality, valuing family and blood ties over the new Islamic principle that "the most honored among you in the sight of Allah is the most righteous." Phrases like "you are our brother and our master" based on kinship replace the earlier Quranic verse. After all this, we Muslims still consider such hadiths—despite their potential to undermine our faith—as sacred and uphold them while neglecting the Quran, the true and just book for all mankind from Allah, the Almighty and Wise.

Hadith No. 3577 from Sahih al-Bukhari: Pay attention to the chain of narrators: Malik ibn Ismail narrated from Israel, from Abu Ishaq, from al-Bara' who said:

'We were fourteen hundred at Hudaybiyyah, and we drank all the water there, leaving none. The Prophet sat on the edge of the well, asked for water, rinsed his mouth, and spat into the well. We stayed not far away, then we drew water until we were fully satisfied and our animals were also satisfied.'

We know from the Quran that if Allah wanted to show people a miracle, He could do so at any moment. Miracles happen by Allah's will and power, not by the Prophet's will or strength; he is merely a mediator. The Quran and its verses confirm this. So why would this hostile narrator, like a venomous snake, spread such falsehoods, claiming that the Prophet rinsed his mouth and spat into the well to increase the water for people to drink? This, despite the fact that Allah insisted on not supporting this religion with visual miracles, as evidenced by the Quran not mentioning any miracles for the Prophet. What is found in the hadiths is merely the invention of those with ulterior motives, believed by naive people who thought they were doing good by narrating miracles to rival those of the prophets of the People of the Book.**** **Hadith No. 5652 from Sahih al-Bukhari: Ibn Abbas said: 'Do you want me to show you a woman from the people of Paradise?' I said: 'Yes.' He said: 'This black woman. She came to the Prophet saying: "I suffer from seizures and I expose myself during them, so pray to Allah for me." The Prophet asked her: "Do you want**

me to pray for you to be cured, or do you want to remain patient and have Paradise?" She said: "I will be patient, but pray to Allah that I do not expose myself." So, he prayed for her.'

The purpose of this hadith is to show that the Prophet's prayers are answered by Allah. It implies that the Prophet's prayers are never rejected. This idea can lead to an image of Islam where individuals simply wait for Allah to fulfill their wishes without making any effort themselves. If all of the Prophet's prayers are answered, why didn't he pray for his first wife Khadijah not to die, or for his sons to live? Why didn't he pray for his uncle Abu Talib to believe in Allah before he died, or for the Quraysh to easily accept Islam without years of struggle and conflict?

These misconceptions about the Prophet can distort Islam, making it seem like a religion of idle wishes rather than one of action and effort. Allah does not respond to empty wishes; He responds to actions. For over a thousand years, Muslims have raised their hands in prayer after Friday prayers, saying "Ameen" to the imam's supplications. Yet, there has not been a single instance in fourteen hundred years where our "Ameen" matched the angels' "Ameen" to receive an answer from Allah. This is not the religion that Prophet Muhammad (peace be upon him) brought and practiced, nor the one applied by his companions in battles like Yarmouk and Qadisiyyah. Instead, it appears to be a religion corrupted by hypocrites and those who are inclined towards disbelief.

****Hadith No. 5657 from Sahih al-Bukhari: Anas ibn Malik said: 'A Jewish boy who used to serve the Prophet fell ill. The Prophet went to visit him and said: "Convert to Islam." So, the boy converted.'**

If the Prophet's words are never rejected, why, when he went to Ta'if inviting them to Islam, was he rejected and mocked by their foolish people, who even chased him to a wall?**** **Why didn't the Prophet pray for the people of Ta'if to easily accept Islam and end the matter smoothly? Was Allah pleased to punish His Messenger? Things on this earth are not achieved through mere wishes but through action and patience. This is what Allah has been trying to teach humanity through all the revelations. Raising hands in prayer and supplication alone will not achieve anything. The Prophet Muhammad (peace be upon him) achieved his successes and victories through hard work, thought, planning, and execution, not through prayer alone. His companions did not believe through prayer alone but through calling to Islam, patience, good example, selflessness, and reliance on Allah alone. This is the path to success in Islam.**

****Hadith No. 5639 from Sahih al-Bukhari: Jabir ibn Abdullah said: 'I was with the Prophet at the time of the Asr prayer and we had no water except for a little bit. It was placed in a container, and the Prophet put his hand into it, spread his fingers, and said: "The blessing is from Allah for those who perform ablution." I saw water gushing from between his fingers, and people used it for ablution and drinking. I made sure to drink as much as I could and realized it was a blessing. I asked Jabir how many people were there that day. He said: "One thousand four hundred."**

In order to make the heavenly meal mentioned in the Gospel, which is specific to Jesus alone, also apply to the Prophet, some hadith narrators have sought to attribute a similar divine meal to him, as seen in the following hadith:******

Hadith No. 4101 from Sahih al-Bukhari: Jabir said: 'On the day of the trench (Khandaq), while we were digging, a huge rock obstructed us. The people came to the Prophet and said: "There is a huge rock blocking the trench." The Prophet said: "I will come down," and he came down with his stomach tied with a stone. We had gone three days without tasting anything. The Prophet took a pickaxe and struck the rock until it became like sand. I said: "O Messenger of Allah, allow me to go home!" I told my wife: "I saw something with the Prophet that was hard to bear. Do you have anything?" She said: "I have some barley and a young goat." She slaughtered the goat and ground the barley, and we cooked the meat. I went to the Prophet while the dough was breaking and the pot was almost done. I said: "I have food; come, you and one or two men." He asked: "How much?" I told him, and he said: "It's a lot and good." He said: "Tell her not to take the pot off the fire or the bread out of the oven until I come." Then he said: "Gather the people." The emigrants (muhajirun) and the helpers (ansar) stood up. When he entered his house, he said to his wife: "The Prophet has come with the emigrants and helpers and those with them." She said: "Did he ask you?" I said: "Yes." He said: "Let them in but don't crowd." He broke the bread, placed meat on it, and added it to

the pot and oven. He served his companions until they were full, and there was some left over. He said: "Eat this and give some away because people are experiencing famine."

Hadith No. 2095 from Sahih al-Bukhari: Jabir ibn Abdullah said: A woman said to the Prophet: "O Messenger of Allah, should I make something for you to sit on? I have a son who is a carpenter." He said: "If you wish." She made a pulpit for him, and on Friday, when the Prophet sat on the pulpit, the palm tree trunk he used to lean against while delivering sermons began to cry until it almost split. The Prophet went down, took it, and hugged it until it calmed down. It cried as a child would when being quieted, and the Prophet said: "It cried because of what it used to hear from the remembrance of Allah."

The narrator of this hadith might have wanted to show people whose hearts have become hardened and who no longer find the Quran's verses moving, that even stones, wood, and trees can be affected by these verses. How then can those who have fallen in love with worldly things, forgotten their Lord, religion, and the Hereafter, and abandoned their Quran for hadiths filled with the spite of the envious, remain unaffected? **Hadith No. 3581 from Sahih al-Bukhari:** Abdul Rahman bin Abu Bakr said: "The people of As-Suffa were poor. Once, the Prophet said: 'Whoever has food for two people, let him take a third; and whoever has food for four, let him take a fifth or sixth, or as he said.' Abu Bakr brought food for three, and the Prophet took ten. Abu Bakr said: 'It was me, my father, and my mother, and I'm not sure if I mentioned my wife and servant.' There was a distance between our house and Abu Bakr's house. Abu Bakr had dinner with the Prophet, stayed until he prayed the night prayer, and then went back. He stayed until the Prophet had dinner and came back late at night. His wife asked him why he was late. He said: 'Did they refuse to eat until you came? They insisted that I come.' She said: 'They were full and had been offered food, but they refused to eat.' He then went and found them hiding. He said: 'O foolish one, eat.' He said: 'I will not feed them.' He swore by Allah that the more they ate, the more the food increased, and they were satisfied. Abu Bakr then saw that there was more food than before. He told his wife: 'O sister of Banu Firas,' and she replied: 'No, my dear. It is now three times more than before.' Abu Bakr ate from it and said: 'It was only Satan - meaning his right hand.' He then took some of the food to the Prophet. It stayed with him, and we had a treaty with some people. When the term ended, we knew twelve men with each one having people with him, though we did not know exactly how many. But they were sent with him, and the Prophet said: 'All of you should eat.' If you understand the meaning of this divine dinner, then I understand it too!" So, are these hadiths truly the noble sayings of the Prophet that we should consider as divine wisdom revealed from the heavens to our Prophet Muhammad, and recited in our homes as if they are from the Lord of the worlds?

****Hadith No. 3572 from Sahih al-Bukhari:** Anas said: "The Prophet was given a vessel while at Az-Zawra, and he placed his hand in it. Water started to gush from between his fingers, and the people performed ablution."

Qatada asked Anas: "How many were you?" He replied: "Three hundred or thereabouts."

Next, listen to the following hadith:

****Hadith No. 3573 from Sahih al-Bukhari:** Anas said: "I saw the Prophet ﷺ and the time for the afternoon prayer had come. They looked for water for ablution but couldn't find any. Then water was brought to the Prophet. He put his hand in the vessel and instructed the people to perform ablution from it. I saw water gushing from between his fingers, and everyone performed ablution until the last person."

Now, let's hear what Jaber bin Abdullah has to say:

Hadith No. 3576 from Sahih al-Bukhari: Jaber said: "On the day of Hdaybiyyah, the people were thirsty. The Prophet had a small water container and performed ablution, and the people rushed towards him. He asked: 'What's the matter?' They said: 'We have no water to drink or perform ablution except what is in your container.' He placed his hand in the container, and water started to gush from between his fingers like springs. We drank and performed ablution. I asked: 'How many

were you?' He said: 'If we were a hundred thousand, it would have been enough for us. We were fifteen hundred.'

Now, let's listen to the next hadith: **Hadith No. 334 from Sahih al-Bukhari: Aisha said: "We traveled with the Prophet ﷺ on one of his journeys, and when we were at Al-Bidaa or Dhul-Hulaifa, I lost a necklace. The Prophet ﷺ stayed to look for it, and the people stayed with him. They had no water. The people went to Abu Bakr and said: 'Don't you see what Aisha has done? She has stayed with the Prophet, and the people have no water.' Abu Bakr came while the Prophet ﷺ was resting with his head on my lap. He said: 'You have delayed the Prophet and the people have no water.' Aisha said: 'Abu Bakr rebuked me and kept poking me in the side with his hand. The only thing preventing me from moving was the place where the Prophet's head was resting on my lap.' The Prophet ﷺ woke up in the morning with no water, and then Allah revealed the verse about tayammum (dry ablution). Asid bin Hudair said: 'This is not the first blessing you have received, O family of Abu Bakr.' We then sent out the camel I was riding and found the necklace underneath it."

This hadith is mentioned in Sahih al-Bukhari under the following numbers: 334, 336, 3672, 3773, 4583, 4607, 4608, 5164, 5250, 5882, 6844, 6845.

So, what do we learn from these hadiths? Why didn't water gush from the Prophet's fingers in Aisha's hadith? We know that the story of the lost necklace is related to the incident of Ifk, where Aisha lost her necklace, delayed the caravan, and was wrongfully spoken about until Allah cleared her name. So why does the narrator insist on putting Aisha's necklace story into a second account?

And what is the relevance of Aisha's thigh and side in this story? Doesn't he know that this is exposing the private matters of the Mothers of the Believers? And that it's inappropriate to speculate about Aisha's thigh? If someone does that, it's like they're revealing her private parts to everyone. The person who fabricated this hadith knows this, but ordinary Muslims who repeat these hadiths think they are genuine, not realizing they are fabrications intended to tarnish the image of Islam as presented by Allah in the Quran. The enemies of Islam, who envy us for the Quran, prefer that we abandon this great book in favor of such hadiths, which contradict each other. One hadith claims the Prophet's fingers produced water for a hundred thousand people, another says it was sufficient for three hundred, while another source claims the Prophet spit in a well to increase its water. And Aisha said there was no water at all, leading to the revelation of the verses on tayammum (dry ablution). Which of these companions should we believe? Is there any religion with such contradictions? This is the religion of hadith, while the religion of the Quran has no such contradictions or discrepancies.

13 - Miracle of Memory Enhancement by Spreading the Garment:

Hadith No. 2492 from Sahih Muslim: Abu Huraira said: "You claim that Abu Huraira narrates a lot of hadiths from the Prophet ﷺ. By Allah, if I am lying, let Allah judge me. I was a poor man who served the Prophet ﷺ to fill my stomach. The emigrants were busy with market trading, while I alone worked in the way of Allah. The Ansar were occupied with managing their wealth. The Prophet ﷺ said: 'Whoever spreads his garment will not forget anything he hears from me.' So I spread my garment until the Prophet ﷺ finished his speech, then I gathered it. I did not forget anything I heard."

He was the only one who witnessed the miracle because everyone else was preoccupied with worldly matters. He alone followed the Prophet's advice, even though some of what he narrated might have been fabricated about him or the Prophet ﷺ. Allah knows best.

The number of hadiths narrated by Abu Huraira amounts to 5,374. Considering that Sahih Muslim, which contains hadiths from all the Prophet's companions, has 3,033 hadiths spread over five volumes, Abu Huraira's hadiths alone almost fill twice the volumes of Sahih Muslim.

14 - The Story of the Moon Splitting

Hadith No. 3868 from Sahih Bukhari: Anas said: "The people of Mecca asked the Prophet ﷺ to show them a miracle, so he showed them the moon split into two halves, and they saw Mount Hira between them."

Hadith No. 2800 from Sahih Muslim: Abdullah ibn Masood said: "While we were with the Prophet ﷺ in Mina, the moon split into two halves, one half was behind the mountain and the other in front of it."

****The Prophet ﷺ then said: "Witness this."** There are various versions of this story, and none of them are exactly the same as the first. All of them come from interpretations of a similar verse in the Quran, which says: "The Hour has come near, and the moon has split" (Surah Al-Qamar 54:1).

The verse is written in the past tense. The hadith narrators, who explored every possible source, may have rephrased these stories as if they were directly from the Prophet ﷺ, integrating them into Islam.

However, they missed that Allah often uses the past tense in the Quran to convey the certainty of events. The past tense implies that something has already happened, which is more impactful, while the future tense can still be subject to possibility. For example, the verse: "Those who believe and do righteous deeds—We do not burden any soul beyond its capacity—those are the companions of Paradise; they will abide therein forever" (Surah Al-A'raf 7:42).

Chapter Eleven: Hadiths with Political Aims and Goals

After the murder of Uthman ibn Affan (may Allah be pleased with him), Satan gained power in the East and roamed freely over Muslim lands, violating all that was sacred. Lies, treachery, betrayal, and murder, which were once considered grave sins during the time of the Prophet ﷺ and his companions, became minor offenses. False narrations emerged attributing statements to the Prophet ﷺ either in favor of Ali or against him, depending on the group promoting these various narratives.

In this study, I will not address the narrations agreed upon by Sunni scholars as fabricated, false, or weak. My focus will be solely on the hadiths that Sunnis have accepted as authentic and genuine, including those regarded as sacred sayings, with chains of narration recognized as trustworthy by the authorities and their soldiers.

It is advisable and commendable for every Muslim, whether Sunni, Shia, or from any other Islamic sect inherited from their ancestors, to reflect and question: Who are the Sunnis? What is their origin? What caused their emergence? Who are the Shias? What is their origin? How did they come about? And so on for every existing Islamic sect.

In every political upheaval or civil war in any nation, there are usually two groups that are extremely different and polarized, rejecting any middle ground for resolving the conflict. Between these two, there is a third group—usually the majority—that is poor, with no aspirations beyond securing their daily bread. This group finds itself neutral due to ignorance, not realizing that by remaining passive, they are inadvertently aiding evil and Satan in overcoming the truth. In the end, this group gradually shifts its support and is compelled to back the victorious faction according to their enduring principle ("Whoever marries my mother is my uncle").

Thus, after the victory of the rebellious faction, the vast majority of Muslims ended up aligning with them as a matter of reality, not due to any intellectual, political, or religious preference. Consequently, the majority of Muslims became known as Sunnis.

With this new affiliation imposed on the majority as a fact of life, they began to echo and support all the ideas of the ruler, his aides, supporters, and loyal religious leaders and scholars. Over time, these ideas became deeply ingrained beliefs for them, without questioning or understanding their origins, sources, or the political motives behind them. This shift occurred amidst the power struggle, which became the primary concern for all factions after the true light of justice had faded from everyone's view.

Eventually, all factions began to see ruling as a means of wealth, power, prestige, and earthly pleasures. No one pursued power for the sake of truth, justice, or restoring the core message of Islam, especially after

the Quran's essence was lost from people's hearts before it disappeared from their hands. Eventually, the Quran was relegated to the shelf, only opened on occasions of death and funerals. Regarding governance, laws, and judicial matters, and the beliefs and mentality imposed on people, these were based on the texts of hadiths that I have provided examples of since beginning this study with you. These hadiths formed the basis of Sharia and law in the judiciary, and through them, judgments were made among people. The essence of these hadiths was entrenched in the leadership and came to shape the mentality of the nation. As a result, people lost the divine message and began following the writings created by the ruler's soldiers, who were hostile and paid agents, establishing the new ruler's laws on earth while forgetting or trading away the heavenly paradise.

All this happened under the broad name of Islam, though this name had no credibility in practice or belief. The name became a mere formality, while the actions and implementations adhered to the so-called "second revelation" and the falsely attributed "Book of Wisdom." Over time, the name was changed to "Sunnah" or "Noble Hadith," and the entire religion was claimed to be based on the Sunnah.

As the saying goes, "He who holds the pen does not write himself among the wretched." Therefore, we, the followers of Sunnah, and our fellow Shi'a or followers of other Islamic sects, should not be surprised by these facts. It is our shared history, imposed on us with no choice. We must use our reason to return to the origin and abandon all the branches.

Now, when we examine Sahih Bukhari or Sahih Muslim, both of which are esteemed collections of hadith from the Sunni tradition, we may expect differences in mentality between the Umayyad and Abbasid caliphates. However, the change in ruling family or tribe did not alter the mentality, as both rulers aimed for worldly paradise and did not seek or listen to the message of the afterlife. Thus, the Book of God remained neglected, and we should not be surprised by the lack of change in circumstances over time.

As the central authority weakened and the official establishment of Islamic states began in the early 20th century, the role of Muslims as a significant and influential force in world events ended after World War I. They became a reactive nation.

The period of the formation of hadiths began during the Umayyad era, with a surge in fabrication and writing. This continued in all Islamic periods, though on a narrower scale, as later generations found it easier to detect fabrications compared to earlier copies from the first Umayyad era. I will begin my study with three hadiths where the narrator intentionally omits the name of Ali ibn Abi Talib to imply that the Prophet himself was ignoring him, indicating his minor role and low status in Islam and among Muslims, which contradicts the entire history of Islam.

1. Hadith number (3697) from Sahih Bukhari, narrated by Ibn Umar: "In the time of the Prophet, we did not rank anyone above Abu Bakr, then Umar, then Uthman, and we did not make distinctions among the Prophet's companions." Where is the name of Ali ibn Abi Talib?
2. Hadith number (3693) from Sahih Bukhari, narrated by Abu Musa al-Ash'ari: "I was with the Prophet in a garden in Medina. A man came and asked for permission to enter, and the Prophet said, 'Let him in and give him the news of paradise.' He entered and it was Abu Bakr. I gave him the message and he thanked God. Then another man came and asked for permission, and the Prophet said, 'Let him in and give him the news of paradise.' He entered and it was Umar ibn al-Khattab. I gave him the message and he thanked God. Then another man came and asked for permission, and the Prophet said, 'Let him in and give him the news of paradise despite the trials he will face.' He entered and it was Uthman. I gave him the message and he thanked God." Where is Ali in this story?
3. Hadith number (3690) from Sahih Bukhari, narrated by Abu Huraira: "The Prophet said: 'Allah is the helper...'" Where is Ali in this story? He said:

Once a shepherd was in his flock when a wolf came and took a sheep. The shepherd chased after it and rescued the sheep. The wolf turned to him and said, "Who will protect it on the Day of the Beast if not me?" The people exclaimed, "Glory be to Allah!" The Prophet then said, "I am more deserving of being mentioned along with Abu Bakr and Umar, and they are like Abu Bakr and Umar." Where is Ali in this story?

Now, look at the following hadith where the narrator shows the Prophet's anger towards Ali ibn Abi Talib due to family and personal reasons, though the Prophet was known for being distant from such qualities.

This is to convince the new ruler of the Muslims that the Prophet's negative stance towards Ali ibn Abi Talib and his previous dissatisfaction:

Hadith number (5230) from Sahih Bukhari, narrated by al-Miswar ibn Makhramah: "I heard the Prophet ﷺ say from the pulpit: Imagine, the problem went from being personal to public, and the Prophet discussed it with the people in the mosque and from the pulpit. The family of Hisham ibn al-Mughira asked if they could marry their daughter to Ali ibn Abi Talib. The Prophet said no, and then no again, and then no once more, unless Ali ibn Abi Talib wanted to divorce my daughter and marry their daughter instead, as she is part of me; whatever harms her harms me..."

This fabricated hadith not only harms Ali ibn Abi Talib but also tarnishes the reputation of the Prophet, portraying him as a ruler swayed by his desires and emotions, rather than using his intellect and justice in making decisions. In reality, the Prophet was a model of truth and justice for everyone and did not favor his daughter over others. He was the one who said: "If Fatima, the daughter of Muhammad, stole, I would cut off her hand," if this narration is authentic. The new image that the narrator is trying to establish is completely incorrect. If we look at the customs and practices regarding marriage during the time of the Prophet, according to the books of Sirah (biography of the Prophet), there was nothing disgraceful about a man marrying another wife or a first wife in any way.

For example, Umar ibn al-Khattab married seven women during his lifetime, both before and after embracing Islam. They were: Jamila bint Asim, Zaynab bint Maz'un, Aatika bint Zaid ibn Amr ibn Nufail, Quraiba bint Abi Umayya, Mayyika bint Jirwal, Umm Hakim bint al-Harith, and Umm Kulthum bint Ali ibn Abi Talib. He also had two slave women, from whom he had children named Fakiha and Lahiya.

Similarly, Uthman ibn Affan, may Allah be pleased with him, had four wives when he was killed. They were: Nailah, Ramlah, Umm al-Banin, and Fakhita.

Let's also mention the wives of Ali ibn Abi Talib:

(Note: These details are from the biography of the Companions in Ibn Kathir's History, Volume 7, pages 144 and 230, published by Dar al-Rayan in Cairo, 1988, and the same source, Volume 7, page 344.) We find that Ali's first wife was Fatimah, the daughter of the Prophet. He married her after the Battle of Badr, and she gave birth to Hasan and Husayn. It is said that there was also a son named Muhsin, who died as a child, and daughters named Zainab and Umm Kulthum. Ali did not marry another woman while Fatimah was alive; she died six months after the Prophet, and then Ali married several other wives, some of whom died during his lifetime, and some he divorced. He passed away leaving four wives.

Marriage was governed by prevailing customs, and religion only intervened to establish limits and prevent transgressions. The verses of the Quran support what I am saying. Thus, Allah left the issue of marriage to human freedom and circumstances within the bounds of accepted social norms, provided it did not conflict with the limits set by Allah in His Sharia and the clear verses in the Quran.

To suggest or imagine that the Prophet openly challenged Ali in the mosque and declared war against him is far from the truth and contradicts the Prophet's character and qualities. There is no basis for such a claim other than a malicious intent to diminish Ali's value in the eyes of Muslims. On the contrary, the Prophet's love for Ali was constant from childhood until the end of his life on earth, and nothing changed or replaced it. Regardless of the blood relationship between them, the Prophet, after converting to Islam, used piety and faith as the measures for ranking people, as defined by God in His message.

However, the Umayyad ruler's goal was to continuously and deliberately undermine Ali ibn Abi Talib and the Prophet's family. The ruler felt personally that they deserved more than he did, not only because of their blood relation but also due to their early acceptance of Islam, their faith, their work, and their struggle for the sake of God. They had a long history in this regard. Meanwhile, everyone knows that Abu Sufyan and his family only embraced Islam reluctantly after the conquest of Mecca when they had no other choice.

I hope the reader will not be offended by mentioning the facts about Abu Sufyan and his role as a leader of the polytheists. This book is intended to present historical facts, not to criticize or favor anyone.

Understanding the truth and reality is crucial for grasping the full story from the beginning. The inequality between Muawiya and Ali is not for me to decide; it was predetermined by God in the Quran, which says:

"And the foremost pioneers among the emigrants and the supporters, and those who followed them in goodness – Allah is pleased with them and they are pleased with Him. And for them He has prepared gardens beneath which rivers flow, wherein they will abide forever." (Surah At-Tawbah, 9:100)

"And those who believed and emigrated and struggled in the way of Allah with their wealth and their lives are greater in rank with Allah." (Surah At-Tawbah, 9:20) His constant feeling of not deserving his position made him always alert and wary of threats. As a result, he brought closer those who showed hostility and animosity toward the Prophet's family. He favored those who contributed new hadiths attributed to the Prophet that supported his claims and endorsed them. The truth of these hadiths mattered less to him than their impact on people, shaping a new mindset among his followers to either dislike Ali and his family or at least not support them.

These hadiths are numerous in the tradition of Sunni Islam. Many narrators used them as a way to get closer to the ruler and his soldiers. Initially, this was done voluntarily and as a form of service, but over time it became an official role for which they were paid. This practice led to the vilification of Ali and the cursing of the Prophet's family during Friday sermons from the mosques controlled by the Umayyad ruler. These mosques were originally meant for promoting the religion of God, upholding truth, justice, and peace, not for cursing God's servants.

For example, in Hadith No. 6922 from Sahih Bukhari: "Ikrima reported that Ali burned some heretics. When this reached Ibn Abbas, he said: 'If I were in his place, I would not have burned them, for the Prophet said: 'Do not punish with Allah's punishment.' I would have killed them according to the Prophet's saying: 'Whoever changes his religion, kill him.'" This hadith contradicts the Quran, which explicitly states: "There is no compulsion in religion" (Quran 2:256). The Quran allows freedom of belief and instructs the Prophet to only convey the message, not to force belief. This shows the absence of compulsion in faith. The specific mission that was assigned only to the Prophet ended with his death, and the revelations that followed completely replaced the earlier context.

- After the ruler had dealt with his old enemies from the Prophet's family, he faced new opponents. To strengthen his position against them, new hadiths appeared that emphasized the need to keep leadership within the Quraysh tribe to prevent others from challenging his authority.
- In Hadith No. 3500 from Sahih Bukhari, Muhammad ibn Jubair ibn Mut'im reports that when Muawiya heard from a delegation of Quraysh that Abdullah ibn Amr ibn al-As was saying that there would be a king from the Qahtan tribe, Muawiya became angry. He praised God and then said: "It has come to my attention that some people are speaking about hadiths that are not in the Book of Allah and are not reported from the Messenger of Allah. Those people are ignorant. Beware of the false hopes that mislead their followers. I heard the Messenger of Allah say: 'Leadership is for the Quraysh. Anyone who opposes them, Allah will throw him on his face as long as they uphold the religion.'"

There is no indication in Islam or in the Quran that leadership must remain within the Quraysh tribe or any other group. Leadership should be a matter of consultation and election among the people, with piety being the only criterion for preference. However, the new ruler wanted to reinstate tribalism under the banner of Islam, returning to the old tribal system from the pre-Islamic era. At the beginning of his rule and during his conflicts, the ruler wanted his claim to be seen as equal to that of Ali ibn Abi Talib, to avoid the perception that Muawiya's faction was misguided or wrong. Therefore, his supporters spread hadiths that equated his claim with his opponent's:

- Hadith No. 3608 from Sahih Bukhari, narrated by Abu Huraira, reports that the Prophet Muhammad said: "The Hour will not come until two groups fight each other. Their claims are the same, meaning both believe they are right and have the same goals, but they differ in opinion and methods."

The rulers, whether from the Umayyad or Abbasid dynasties, wanted the following hadith to remain among the people to prevent anyone from challenging their authority:

- Hadith No. 7140 from Sahih Bukhari, narrated by Ibn Umar, quotes the Prophet Muhammad as saying: "This matter will remain in the Quraysh as long as there are two of them left."

The ruler's supporters were skilled in altering hadiths by adding or removing words, thus changing a previously authentic hadith to serve the ruler's interests. Bukhari, may Allah have mercy on him, aimed to present a true picture of the distortions made by the ruler and his followers:

- Hadith No. 3641 from Sahih Bukhari, narrated by Umair ibn Hani, states: "I heard Muawiya say: I heard the Prophet say: 'There will always be a group from my nation standing firm on the command of Allah. They will not be harmed by those who forsake them or those who mix with them until the command of Allah comes.' Umair said: Malik said: Maaz said: 'They are in Sham.'" Muawiya said: "This is Malik claiming he heard Muadh say they are in Sham." This means that the group remaining on the straight path without deviation is the one in Sham, which refers to Muawiya and his followers, who are of course from the Sunnis.
- Hadith No. 3765 from Sahih Bukhari, narrated by Ibn Abi Mulaika, says: When asked about the Commander of the Faithful Muawiya, who prayed only one unit of prayer at night, Ibn Abbas responded: "He is a scholar." This implies that Ibn Abbas, regarded by Sunnis as a great scholar of Islam, recognized Muawiya as knowledgeable, so Muawiya's views on religion are to be accepted as authoritative.

Many hadiths deliberately omit the name of Ali ibn Abi Talib, such as those we began with in this study, because the ruler's supporters deliberately removed Ali's name from the hadiths:

- Hadith No. 3686 from Sahih Bukhari, narrated by Anas ibn Malik, describes the Prophet ascending Mount Uhud with Abu Bakr, Umar, and Uthman, causing the mountain to shake. The Prophet struck it with his foot and said: "Stay firm, Uhud. There is nothing upon you except a Prophet, a truthful person, or a martyr." This hadith seems fabricated for several reasons, including the improbability of the Prophet making such a statement, given his belief that earthquakes are by God's will and not the mountain's decision. Additionally, the Prophet did not know the future, including the deaths of Umar and Uthman, which were known only to God.

But where is Ali? Why was he not mentioned?

- Hadith No. 3662 from Sahih Bukhari, narrated by Amr ibn al-As, mentions that when the Prophet sent him to the army of the "Chain," he asked the Prophet who was most beloved to him. The Prophet replied: "Aisha." When asked about men, the Prophet said: "Her father." Then: "Umar ibn al-Khattab." The hadith lists several men but does not mention Ali ibn Abi Talib, as if he did not exist.
- Hadith No. 3660 from Sahih Bukhari, narrated by Hammam, records Ammar saying:
- Hadith No. 3641 from Sahih Bukhari mentions that Ammar said he saw the Prophet and only five slaves, two women, and Abu Bakr with him. This implies that these were the early converts to Islam. The question arises: where was Ali ibn Abi Talib during this time? Why is he not mentioned in this story?
- Hadith No. 3655 from Sahih Bukhari, narrated by Abdullah ibn Umar, says that during the Prophet's time, people were chosen among them, and they chose Abu Bakr first, then Umar ibn al-Khattab, and then Uthman ibn Affan. Where is Ali's name among these? This omission is not accidental; it was intentional, similar to the deliberate neglect of Hamza, the Prophet's uncle, which you know the reason for.
- There are many hadiths that appear pure and innocent on the surface but have deep, hidden agendas. For example:
- Hadith No. 3604 from Sahih Bukhari, narrated by Abu Huraira, reports that the Prophet said: "The people of this tribe from Quraish will be destroyed." When asked what to do, he replied: "If the people would isolate themselves from them." The reference to "them" includes all the sons of Abu Talib. The

hidden goal of this hadith was to justify the Umayyads' actions against the family of the Prophet, especially Banu Abu Talib, by claiming it was predestined by God. The Prophet's statements were being promoted as divine decrees that must be followed, leading to the belief that the Umayyads were fulfilling God's will, with no blame on them.

- Hadith No. 3611 from Sahih Bukhari, narrated by Ali, says: "If I tell you something about the Prophet, I prefer to fall from the sky rather than lie about him. But if I tell you something between me and you, then war is deceit."
- I heard the Prophet Muhammad ﷺ say: "In the end times, there will come a people with foolish ideas who say the best things. They will leave Islam just as an arrow leaves the bow, and their faith will not go beyond their throats. Wherever you find them, kill them, for killing them will be a reward for the one who kills them on the Day of Judgment."
- This hadith has complex aspects. The first aspect is its unjust attribution to Ali ibn Abi Talib, who was a pious and devout person and could not have made such irresponsible statements contradicting the teachings of the Quran. It is known that the Prophet would only require a person to declare the shahada (faith in one God) and leave their judgment to God. How could Ali claim that people whose words are described as the best are actually the Kharijites, who posed a threat to the Umayyads? This hadith seems to be fabricated to serve the Umayyad interests by portraying Ali as someone who supported the killing of these people, thus targeting both the Prophet's family and the Kharijites simultaneously.
- There are other hadiths where it is clear that the Umayyad authorities made modifications. For instance, the Umayyad rulers wanted to ensure that hadiths mentioning Abu Sufyan as someone who received gifts from the Prophet to win him over to Islam were not spread.
- Hadith No. 4336 from Sahih Bukhari: Abdullah رضي الله عنه said: On the day of Hunayn, the Prophet favored certain people. The main narrator accused the Prophet of giving gifts unfairly, giving a hundred camels to Al-Aqra and a similar amount to Ayyub, while leaving others with nothing. A man said he did not want this distribution for the sake of Allah. I told the Prophet ﷺ, and he replied: "May Allah have mercy on Moses; he was harmed even more and was patient."
- This story is fabricated and aims to discredit the Prophet personally while removing the mention of Abu Sufyan. The original context of the hadith is that the Prophet distributed wealth among Muslims and used the share of the Prophet for the benefit of the new Muslim converts, as mentioned in the Quran. For more details, one can refer to historical books like Ibn Kathir's history.
- Imam Ahmad ibn Hanbal reported that the Prophet Muhammad ﷺ gave gifts to several people, including Abu Sufyan, Ayyub, Al-Aqra, and Suhail ibn Amr, among others, on the day of Hunayn.
- There is another hadith reported by Imam Ahmad ibn Hanbal that mentions the Prophet giving gifts to the newly converted Muslims from the spoils of Hunayn: 100 camels to Abu Sufyan ibn Harb, 100 to Safwan ibn Umayya, 100 to Ayyub ibn Hissan, 100 to Al-Aqra ibn Habis, 100 to Alqama ibn Alathah, 100 to Malik ibn Awf, and less than 100 to Al-Abbas ibn Mardas, with the Prophet later completing the amount for him.
- These hadiths show that the Umayyads were among those who received gifts from the Prophet, but the Umayyad rulers wanted to erase these references from the hadiths circulating among people and scholars. However, the truth cannot remain hidden forever and will eventually come to light.
- These hadiths aim to depict the Prophet Muhammad ﷺ as having distributed the spoils of Hunayn directly to tribal leaders, which angered some of the Ansar and early Muslims, leading them to make harsh remarks about the Prophet. These hadiths are unfounded because the Prophet followed the rules of the Quran and only distributed from the share allocated to Allah and himself, while people received their rightful shares.
- Although Abu Sufyan declared his Islam under duress after the conquest of Mecca, not before that, there is a special chapter in Sahih Muslim called "The Virtues of Abu Sufyan ibn Harb."

- What I aim to show is that when rulers write history, it is often written in a way that pleases them and excludes what they dislike. This is why the religion of Allah fights against tyranny, as it combats falsehood and injustice on Earth. Every ruler who becomes tyrannical is similar to Muawiya; no one among them has a greater virtue over another. Thus, all Muslim rulers who succeeded each other until the last Islamic ruler followed the same pattern, except for one, which was Umar ibn Abdul Aziz. I am neither for the Abbasids nor against the Umayyads, but against anyone among them who deviated from God's guidance. This is the true measure for all.
- Even if you look for the virtues of Hamza ibn Abdul-Muttalib, the uncle of the Prophet and the "Lion of Islam," you won't find his name among those praised in Islam, neither in Bukhari's book nor in the books of the Ahl al-Sunnah. This is because the rulers did not allow his name or virtues to be mentioned. This is a truth that an aware Muslim should not ignore.
- There are other hadiths aimed at supporting the ruler in all matters and ensuring that no one questions or opposes his commands, making the people act like sheep being led to slaughter without questioning. For example:
- Hadith number 7055 and 7056 from Sahih Bukhari: Abu 'Abd al-Rahman al-Sulami reported: The Prophet called us and we pledged allegiance, saying: "We pledged to listen and obey in our ease and difficulty, in our prosperity and adversity, and to not dispute the authority of those in charge unless we see clear disbelief."
- Studying this hadith reveals added phrases and changes by the ruler's supporters, like "to not dispute the authority of those in charge." This addition was not necessary in this context since no one disputed the Prophet's authority. This shows the hadith was used for the ruler's benefit rather than for religion or the Prophet.
- If the ruler cared about these matters, he would have preserved the Quran as the constitution of Muslims instead of this vast array of conflicting hadiths. When searching through these hadiths, one can get lost and confused, and to soften the blow of the ruler's actions, his supporters created hadiths like:
- Hadith number 7052 from Sahih Bukhari: Zaid ibn Wahb reported: Abdullah said that the Prophet said: "You will see injustice and things you dislike. What should we do, O Messenger of Allah?" He replied: "Give them their rights and ask Allah for your rights."
- And what more could the ruler want than this? He only demands worldly benefits and wealth.
- Hadith number 7053 from Sahih Bukhari: Ibn Abbas reported that the Prophet said: "If you dislike something about your ruler, be patient, for whoever leaves the ruler's authority by a handspan dies a death of ignorance." This means he dies as an infidel, and paradise is forbidden for him. 21 - To make sure that obedience to the ruler is seen as obedience to God, the ruler's supporters spread hadiths like Hadith 7137 from Sahih Bukhari: Abu Huraira reported that the Prophet said: "Whoever obeys me has obeyed God, and whoever disobeys me has disobeyed God. Whoever obeys my commander has obeyed me, and whoever disobeys my commander has disobeyed me."
- To prevent anyone outside of the Quraysh tribe from thinking they could have power or authority in Islam, they also spread hadiths like Hadith 7222 and 7223 from Sahih Bukhari: Jaber ibn Samura reported that the Prophet said: "There will be twelve leaders," referring to the twelve leaders of the Quraysh tribe.
- To ensure that gold, silver, silk, and brocade were reserved only for the ruler, his supporters created Hadith 5831 from Sahih Bukhari: Ibn Abbas reported that Huzayfa threw away a cup of water made of silver, saying that the Prophet had prohibited using gold and silver for utensils, stating that these are for the rulers in this world and for the people in the hereafter.

22 - If someone protested that the ruler favors his own clan and relatives, they were told that the Prophet did the same, so it is acceptable and considered a Sunnah.

23 - Hadith 3502 from Sahih Bukhari: Jubair ibn Mutim reported that he and Uthman ibn Affan walked together, and Uthman said: "O Messenger of Allah, you gave to the Banu al-Muttalib and left us out, though we are in the same position as them." The Prophet replied: "Indeed, the Banu Hashim and Banu al-Muttalib are one."

- Thus, the ruler restored the old pre-Islamic tribal practices under the banner of Islam and in the name of God and Muhammad. The mentality remained the same, with tribal and family loyalty being the measure, replacing God's measure of piety and righteousness. 24 - In the same way, Ali's followers tried to deal with their enemies from the Umayyad clan, making similar mistakes. For example:
- Hadith 3629 from Sahih Bukhari: The Prophet brought his grandson, Hasan, to the pulpit and said: "My son, this one is a leader." This portrays the Prophet as wanting people to pledge allegiance to his son for his life, hoping that God might reconcile two factions of Muslims.

25 - Hadith 33706 from Sahih Bukhari: The Prophet asked Ali: "Are you not pleased to be to me as Aaron was to Moses?" This implies a special status and loyalty expected from Ali.

26 - To justify collective punishment, the ruler's supporters cited Hadith 3319 from Sahih Bukhari: Abu Huraira reported that the Prophet said a prophet was once bitten by an ant while resting under a tree. He ordered the entire ant colony to be burned. God then revealed: "Why not just one ant?"

- This hadith was used to suggest that if even prophets could act unjustly, then collective punishment by rulers was not surprising.

These hadiths show how the rulers and their supporters focused on convincing people of the ruler's rights without mentioning the rights of the people. They only emphasized that people should fulfill all obligations to the ruler in this life and ask God for their rights in the afterlife. Meanwhile, the ruler enjoyed worldly luxuries like women, gold, and silver, with the people receiving nothing in this life. We naively accept these hadiths as noble teachings, though they reflect a betrayal of the true spirit of the Prophet and his message. Anyone who tries to explain these truths might be accused of being a disbeliever or a heretic who questions the sacred teachings of the Prophet and his sayings. What is truly significant in all this chaos? The rulers have only left the people with misery on earth, while the afterlife remains under God's control and is not something the rulers or their followers can distribute. But what if people, out of ignorance and naivety, associate others with God, creating multiple books, traditions, and intercessors? What can they expect in heaven? Will they receive the paradise promised by earthly deceivers or will they face the torment of Hell, with paradise denied to them?

Those who associate others with God have been denied paradise (Quran 5:72).

Why don't contemporary Muslims learn directly from the lessons of the Quran's stories? Why don't they understand that the same history repeats itself with different nations and messages, starting with Noah and his people, then Aad and their prophet Hud, Thamud and their prophet Saleh, Midian and their prophet Shuaib, Lot and his people, and Moses and the Israelites? The common thread in all these stories is always the same.

A prophet brings a message from God, but only a minority of people with open minds and often from the oppressed classes believe. The powerful elites, who hold wealth and authority, always reject the prophet's message because they know it serves the majority's interests and threatens their own power. They often oppress the common people, benefiting from their knowledge, influence, and social status. In every message, the powerful elites remain in disbelief and opposition to the prophets. This was also the case in Islam, where the elites, led by the Umayyads and Abu Sufyan, opposed the Prophet Muhammad until the end. The difference in Islam was that the number of believers grew large enough to overcome the opposition by force and impose the believers' views politically. However, this does not mean the opposition surrendered or merged with the believers. Those who think so are naive and lack understanding of political matters.

Therefore, it was only natural that this faction allied with other disgruntled groups, such as the Jews in the Arabian Peninsula—old allies of the Umayyads from the time of the Prophet's battles in Badr, Uhud, and

the Trench—to reclaim political power. After that faction succeeded in restoring leadership to the house of Abu Sufyan, Muslims should understand that leadership returned to the elite. The elite can never follow God's path because they don't see any benefit in it. Therefore, Muslims should conclude that the rule under the elite must be one of polytheism, not in accordance with God's law. It's naive to believe that the elite suddenly changed their views and historical positions. Muslims need to learn from the historical logic recorded in the Quran to realize that history has returned to follow the principles of the Most Merciful.

What they are following today, starting from the first Umayyad ruler, has never been in accordance with God's path but rather with the path of devils. A Muslim who wants to return to true Islam must forget everything they have today and start from scratch, restoring the correct message of Muhammad ﷺ. Everything said after that contradicts the message of the Most Merciful because it came from the leaders of the elite, who can never align with him.

A Muslim who can't understand this will never grasp why Islam has deviated from its path over the past fourteen hundred years. They might worship falsehood while believing they worship God simply because they say the Shahada with their tongue, but in practice, they obey the ruler, and obedience is true worship. That's why it's said that someone who lacks freedom is a slave because they are forced to obey their master.

Among the people, there must have been many believers who knew that the ruler and his followers were the source of all evil and injustice on earth. They knew that they were the ones who publicly distorted the truth and had returned to ancient polytheism and pre-Islamic mentality. Although people no longer made idols of Al-Lat and Al-Uzza, they had returned to the same mentality of that era without any difference. So, if someone expresses their opinion in an environment with no freedom or human rights, they wrong themselves by fabricating a hadith about the Prophet. Imam Muslim alerts us to this condition in Hadith number (2907) from Sahih Muslim, reported by Abu Salama from Aisha. The night and day will not pass until Al-Lat and Al-Uzza are worshipped again, I said, "O Messenger of God, I thought when God revealed: 'He it is Who sent His Messenger with guidance and the religion of truth, to make it prevail over all religions, even though the polytheists hate it' (Quran 9:33), that this would be complete." The Prophet replied, "There will be what God wills, then God will send a pleasant wind, and everyone with even a mustard seed of faith in their heart will die, leaving only those who have no good in them. They will return to the religion of their forefathers."

This hadith, as you can see, cannot be from the Prophet Muhammad because it involves knowledge of the unseen, which the Prophet only knew to the extent of the revelation recorded in the Quran. This hadith accuses some of the Prophet's companions who lived through the major trials and during the Umayyad caliphate, which truly reverted to the pre-Islamic state while maintaining names and appearances. Perhaps under the influence of money and the devil's temptations, some of these companions served the rulers with fabrications and distortions. This is what the hadith explicitly suggests. In the end, only God knows, as we cannot make any definitive statements without evidence from the Quran.

Chapter Twelve

The Topic of Isra and Miraj

It is known that the Miraj (Ascension) was a dream and that God made it a test for people, leading to major vulnerabilities. These vulnerabilities became opportunities for detractors to introduce unacceptable elements into Islam. They claimed without evidence that after the Miraj, God revealed all kinds of unseen knowledge about the heavens and the earth to the Prophet. According to these narrators, the Prophet supposedly shared this information himself.

Another vulnerability was the story known among Sunnis as the story of Khidr and Moses. I have demonstrated in this book that all sources about these topics were not from the Prophet Muhammad, who would never lie about God and did not alter a single letter of the message preserved in the Quran. The Quran has shown new miracles in the twentieth century, such as numerical miracles that provide mathematical and scientific proof that the Quran is complete and unchanged as revealed to the Prophet Muhammad.

Instead, all their sources came from corrupted scriptures of the people of the book, and I have provided examples to show that these scriptures are indeed corrupted. This is not a baseless accusation; God has confirmed their corruption in the Quran.

In the scriptures of the people of the book, there are two accounts of the Ascension: one in the Torah and the Book of Ezekiel, and another in the New Testament, in the Book of Revelation, which is the last book of their scriptures. These two accounts were the basis for many of the inspirations and imaginations that were later included in our hadith literature. Bukhari recorded the story of Isra and Miraj under two separate headings, recognizing that they were independent of each other, even though the hadith narrators mixed them together. **Chapter Twelve**

The Topic of Isra and Miraj

Bukhari recorded the story of Isra under Chapter (41) titled "The Story of Isra and the Saying of Allah: 'Glory be to the One Who took His servant by night from Al-Masjid al-Haram to Al-Masjid al-Aqsa.'" Hadith number (3886) from Sahih Bukhari, narrated by Jabir bin Abdullah, mentions that he heard the Prophet say:

"When Quraysh did not believe me, I stood in the Hijr, and I was shown the House of Jerusalem. I began to describe its features to them while I was still looking at it."

Bukhari then moves directly to Chapter (42) titled "The Miraj (Ascension)." Before presenting any examples of Miraj hadiths, because the confusion and fabrications happened there and not in the Chapter on Isra, I want you to read an example from the Torah—specifically, the Book of Ezekiel—to compare for yourselves. You will see that the source for the Sultan's soldiers came from the corrupted books of the people of the book:

Book of Ezekiel, Chapter 8:

"While I was sitting in my house with the elders of Judah sitting before me, the power of the Lord God came upon me there. I looked, and I saw a likeness of a man, and it seemed to be from fire... He grabbed me by the hair of my head, and the Spirit lifted me up between earth and heaven and brought me in visions of God to Jerusalem, to the entrance of the north gate of the inner court, where the idol that provokes jealousy stood. And behold, the glory of the God of Israel was there..."

Then He brought me, and I saw a hole in the wall. He said to me, 'Son of man, dig into the wall.' So I dug into the wall, and there was a door... He said to me, 'Have you seen, son of man, what the elders of the house of Israel are doing in the dark, each man in the chambers of his idols? For they say, "The Lord does not see us; the Lord has forsaken the land."'

And He said to me, 'You will see greater abominations than these.' Then He brought me to the entrance of the north gate of the house of the Lord, and there were women sitting and weeping for Tammuz (a fertility deity)."

The Prophet's description of the creature he rode during the ascension, which is bigger than a donkey and smaller than a horse, is mentioned as "the Kharubim" (Cherubim). **Translation into Simple English:**

The glory of the Lord rose from where it had been above the cherubim and moved toward the entrance of the door. The description of the Lord's throne follows, and the vision is very detailed, becoming a rich source of imagination for the narrators, similar to the Book of Revelation in the New Testament.

What do we find in the Book of Revelation in the Christian Bible?

On the Lord's Day, I was in the Spirit and heard a loud voice behind me, like a trumpet, saying, "Write what you see in a book." When I turned to see the voice, I saw a figure like a son of man standing among seven golden lampstands, dressed in a long robe reaching to his feet and wearing a golden sash around his chest. His head and hair were as white as wool or snow, and his eyes were like flaming fire. His voice was like the roar of many waters, and his face shone like the sun at its brightest. In his right hand, he held seven stars, and a sharp two-edged sword came out of his mouth. When I saw him, I fell at his feet as though dead, but he laid his right hand on me and said, "Do not be afraid. I am the First and the Last. I am the

Living One; I was dead, and now look, I am alive forever and ever. And I hold the keys of death and Hades."

Then it describes the throne in heaven:

Immediately I was in the Spirit, and I saw a throne in heaven with someone sitting on it, and the appearance of the throne was like jasper and carnelian. Around the throne were twenty-four other thrones, and seated on them were twenty-four elders dressed in white robes with golden crowns on their heads. In front of the throne were seven flaming torches, which are the seven spirits of God (the seven-branched lampstand of the Jews).

In the center and around the throne were four living creatures covered with eyes, in front and behind.

In the center of the throne and around it were four living beings covered with many eyes, both in front and behind.

Hadith Number 3887 from Sahih Bukhari: Anas bin Malik reported that the Prophet Muhammad, peace be upon him, described the night of his miraculous journey (Isra). He said:

"While I was lying in the Hijr (or maybe in the stone area), a visitor came to me and said: 'He cut from here to here.' I asked the companion next to me, what does he mean? He said it means from the area of his throat to his lower abdomen. I heard him say from the chest to the lower abdomen. Then my heart was taken out, washed with a golden basin filled with faith, and then returned to its place. After that, I was brought a special animal, not a mule but a white animal, and I asked, 'Is it the Buraq?' The companion said: 'It is the Buraq.' I rode it, and Gabriel took me to the lowest heaven. We knocked, and it was asked, 'Who is it?' Gabriel replied, 'Gabriel.' 'And who is with you?' 'Muhammad.' 'Has he been sent for?' 'Yes.' 'Welcome to him.' The gate was opened, and I saw Adam there. He said: 'This is your father Adam, greet him.' I greeted him, and he returned the greeting, saying: 'Welcome, the righteous son and the righteous prophet.'

Then I ascended to the second heaven, where I saw John and Jesus, who are cousins. In the third heaven, I saw Joseph. In the fourth heaven, I saw Enoch. In the fifth heaven, I saw Aaron. In the sixth heaven, I saw Moses. In the seventh heaven, I saw Abraham, peace be upon all of them.

Then I was taken to Sidrat al-Muntaha (the Lote Tree of the Utmost Boundary), where the Throne of the Most Merciful is located. There, I found four rivers: Sihon, Jihon, the Nile, and the Euphrates.

When narrators in our tradition convey hadiths from the books of the People of the Book, they might not know that the People of the Book, after distorting their scriptures, especially the Torah, only believe in one paradise, which is on earth. Thus, when they write about rivers, they refer to earthly rivers, which has led to confusion among our scholars. **Translation into Simple English:**

The Lord God planted a garden in the east of Eden and placed Adam there, whom He had formed. The Lord God made every beautiful tree grow in the garden, pleasant to look at and good for food. He also planted the Tree of Life and the Tree of Knowledge of Good and Evil in the middle of the garden. A river flowed out of Eden to water the garden and then divided into four rivers. The first river was called Pishon, which circled the land of Havilah where there was gold, and the gold in that land was good. There was also aromatic resin and onyx stone there. The second river was called Gihon, which surrounded the entire land of Cush. The third river was called Tigris (Hiddekel), which flowed east of Assyria. The fourth river was the Euphrates.

The Lord God took Adam and put him in the Garden of Eden to work it and take care of it. He commanded Adam, saying: "You may eat freely from all the trees in the garden, but you must not eat from the Tree of Knowledge of Good and Evil, for when you eat from it, you will surely die."

The Lord God planted a garden in Eden, in the east, and put Adam there whom He had made. The Lord God made all kinds of trees grow out of the ground—trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of knowledge of good and evil. A river flowed out of Eden to water the garden, and from there it separated into four headwaters. The first river is called Pishon; it winds through the entire land of Havilah, where there is gold. (The gold of that land is good;

aromatic resin and onyx are also there.) The second river is called Gihon; it winds through the entire land of Cush. The third river is Tigris; it runs along the east side of Assyria. And the fourth river is the Euphrates. The Lord God took the man and put him in the Garden of Eden to work it and take care of it. And the Lord God commanded the man, "You are free to eat from any tree in the garden; but you must not eat from the tree of knowledge of good and evil, for when you eat from it, you will certainly die."

(1) Genesis 2:8-15, Old Testament.

So, we find that the people of the book describe earthly gardens, while our scholars imagined heavenly gardens. They envisioned that rivers like the Tigris, Euphrates, Pishon, and Gihon existed there. Then, they describe how God initially commanded fifty prayers a day and night, how the Prophet Muhammad repeatedly consulted with Moses and returned to God in a remarkable negotiation in the heavens. According to these narratives, which I have summarized from Sahih al-Bukhari, Muhammad was the messenger carrying these instructions. These are claims made by the authorities and have led to the conclusion of five daily prayers. This narrative is one of many on the same topic, each more astonishing than the last, and I have provided this one briefly from Sahih al-Bukhari.

Is this narrative a divine revelation with the same value as the Quran and the texts of the Most Merciful? Does it come from the same source as the Book of God?

And does this style match the miraculous style of the Quran, which includes verses like:

- "Ta-Ha. We have not sent down the Quran to you to cause you distress. It is only a reminder for those who fear. A revelation from Him who created the earth and the heavens above. The Most Merciful is established on the Throne. To Him belongs whatever is in the heavens and whatever is on the earth and whatever is between them and whatever is beneath the ground. If you speak aloud, then indeed, He knows the secret and what is even more hidden. Allah - there is no deity except Him. To Him belong the best names." (20:1-8)

Does the previous hadith rise to the level of this miraculous style in clarity, language, composition, meaning, and even the count of letters?

Most Sunni scholars agree that such hadiths in Sahih al-Bukhari, like the examples given in this book, are all from God, all divine revelations, and hold the same sacred value as the Quranic text in Islamic law.

This view was imposed on people in the past because it served the interests of the rulers. They wanted people to follow their version of religion, which was tailored by their soldiers for their benefit. These soldiers lived in luxury, with each having thousands of dinars and many wives in their harem. No one was willing to give up their comfort for the truth, which seemed insignificant compared to their pleasures. However, the era of these rulers has ended, and people need to restore the natural balance to their minds, which had been dominated for over a thousand years. Bukhari could not openly tell us the truth, but he tried his best. To illustrate this, let me give an example:

During the communist rule in the Soviet Union, especially under Stalin, people were afraid to speak the truth. I had an Armenian neighbor in Damascus who told me this story: Some of his relatives left Syria and returned to Armenia, which was under Stalin's dictatorship. They agreed with those who stayed in Syria to send photos based on their experiences: if things were good in Armenia, they would send photos of themselves standing, but if things were bad and they regretted their decision, they would send photos of themselves sitting. After over a year, they received a message with photos of them lying on the ground.

While this story might sound funny now, it was a painful reality for those who received or sent the message. Bukhari's time was not better than Stalin's in terms of oppression; it was the same dominant mentality.

So, what messages did Bukhari send us? We can always analyze old heritage books, and Bukhari's texts contain important messages. He often included contradictory hadiths close to each other to subtly alert the reader without pointing it out directly. In our discussion, what message did Bukhari send?

Let's read the following hadith:

"What We have shown you (O Muhammad) is only a test for the people" (Surah Al-Isra 17:60).

In Hadith number 3888 from Sahih Bukhari, Ibn Abbas reported that the vision seen by the Prophet Muhammad during his night journey to Al-Aqsa was an actual vision, and the cursed tree mentioned in the Quran is the Zaqqum tree.

I believe the word “Ayn” (literal vision) added to “vision” in the manuscript copies of the book was added by the Sultan’s soldiers who controlled publications at that time. According to the Quranic verses, a vision only occurs during sleep. What a person sees while awake could be either a true vision from God or an illusion created by a sorcerer using magic. If it were true, the Prophet would have actually been transported to those places that night, but the Quran does not support this theory. The verse in the Quran confirms that the Isra (the journey from the Sacred Mosque to Al-Aqsa) happened physically but only as a round trip between the two mosques.

Regarding the Ascension to the heavens (Mi'raj), there is no support for it in the Quran. If God had mentioned it, it would have been necessary to believe in it as in the case of Isra. According to the Quran, the Mi'raj only happened in a vision, not physically. God mentioned this vision with its purpose in the verse: “We did not make the vision which We showed you except as a trial for the people” (Surah Al-Isra 17:60).

Indeed, it was a major trial. Many Muslims with ulterior motives and hypocrites created numerous stories to harm the religion. Now, let’s return to the topic of visions in the Quran. The word “vision” is mentioned only four times, in the following verses:

1. **Surah Yusuf (12:36):** “O assembly [of leaders], explain to me my vision, if you are able to interpret visions.” This refers to the dream of the Egyptian king, which Prophet Yusuf (Joseph) interpreted.
2. **Surah Al-Isra (17:60):** “We did not make the vision which We showed you except as a trial for the people.” This verse discusses the vision related to the Night Journey (Isra).
3. **Surah As-Saffat (37:102):** “And when [the boy] reached [the age of] activity, [Ibrahim] said, ‘O my son, indeed I have seen in a dream that I [must] sacrifice you. So see what you think.’ He answered, ‘O my father, do as you are commanded. You will find me, if Allah wills, patient.’” This is about Prophet Ibrahim (Abraham) seeing a vision in his dream.
4. **Surah As-Saffat (37:105):** “And We called to him, ‘O Ibrahim, you have fulfilled the vision.’ Indeed, We thus reward the doers of good.” This confirms that Ibrahim fulfilled the vision he saw.

The fourth mention is not provided in the text.

Surah Al-Fath (48:27): “Indeed, Allah has verified the vision for His Messenger in truth: ‘You will surely enter the Sacred Mosque, if Allah wills, in safety, [some] having your heads shaved and some having your hair cut, not fearing [anyone].’ But He knew what you did not know and has designated before that a conquest near at hand.”

The verse indicates that the Prophet Muhammad saw a vision in his dream of entering the Sacred Mosque. This was a dream, not a reality at that time. Allah made this dream come true by allowing the Prophet and the Muslims to enter the Sacred Mosque safely and without fear.

The verse distinguishes between a vision, which is a dream or fantasy, and the actual event that happened after the conquest. The text is clear and doesn’t need interpretation.

These are the four instances in the Quran where the word “vision” is mentioned, and all indicate that visions are dreams, not realities. They can be fantasies, and while they might come true in the future, they are not necessarily actual truths when seen in a dream. For instance, the vision seen by the Prophet before the conquest of Mecca was a dream that became a reality later.

So, regarding Hadith number 3888, the term “vision” only applies to dreams. It is important to trust the Quran as the true word of Allah, with every letter confirmed by Him, rather than relying on the reports of others, whose honesty and intentions may be uncertain. As stated in **Surah Yunus (10:35-36):** “Say, ‘Is it other than Allah that you order me to worship, O ignorant ones?’ But most of them follow not except assumption. Indeed, assumption avails not against the truth at all. Indeed, Allah is Knowing of what they do.” Here is the translation into simple English:

This verse is evidence from Allah that guidance comes from Him alone. Whoever says that the guidance of Muhammad is different is going against Allah and following someone who can only guide after being guided themselves. In my first book, *Warning from the Sky*, I demonstrated how Allah commanded the five daily prayers in the Quran. I also showed how Allah allowed His Prophet to determine the number of units in each prayer and set the minimum amount of zakat, based on verses from the Quran. However, the biased narrator here is trying to create a fictional story about negotiations between Allah and Moses regarding prayer. The Prophet Muhammad is depicted by the narrator as merely a messenger and intermediary between Moses and Allah, while the Quranic verses clearly show that this was not the case.

Chapter Thirteen: The Story of Al-Khidr in the Quran

"And they found a servant from among Our servants to whom We had given mercy from Us and taught him from Us a knowledge. Moses said to him, 'May I follow you on the condition that you teach me from what you have been taught?' He replied, 'You will not be able to have patience with me. And how can you have patience about something you do not encompass in knowledge?' Moses said, 'You will find me, if Allah wills, patient, and I will not disobey you in any matter.' He said, 'Then if you follow me, do not ask me about anything until I make mention of it to you.' So they both set out, and when they embarked on the ship, he [Al-Khidr] made a hole in it. Moses said, 'Have you made a hole in it to drown its people? You have certainly done a grave thing.' He said, 'Did I not tell you that you would not be able to have patience with me?' Moses said, 'If I ask you about anything after this, then do not keep me as a companion. You have obtained from me an excuse.' So they both continued until they came to the people of a town. They asked its people for food, but they refused to host them. They found therein a wall about to collapse, so he [Al-Khidr] set it upright. Moses said, 'If you had wished, you could have taken for it a reward.' He [Al-Khidr] said, 'This is parting between me and you. I will inform you of the interpretation of what you were not able to have patience with. As for the ship, it belonged to poor people working at sea, so I intended to make it defective because there was after them a king who seized every good ship by force. And as for the boy, his parents were believers, and we feared that he would oppress them by rebellion and disbelief. So we intended that their Lord should substitute for them one better in purity and nearer in mercy. And as for the wall, it belonged to two orphan boys in the city, and beneath it was a treasure belonging to them. Their father had been righteous, and your Lord intended that they reach maturity and extract their treasure as a mercy from your Lord. And I did not do it of my own accord. That is the interpretation of what you were not able to have patience with.'*** (Surah Al-Kahf 18:65-82)

Muslims refer to this story as the story of Al-Khidr, based on the corrupted Torah. However, Allah simply referred to him as "a servant from Our servants." The important thing is that this story is symbolic, whether it actually happened with Moses as mentioned in the verses or was just a vision of Moses with a teaching and educational purpose from Allah. Allah has always sent messages and prophets to guide people through significant cultural and intellectual shifts, helping them return to the right path after being led astray by Satan. This story shows us that

people generally cannot coexist with a being who has divine attributes: a being who knows the unseen and what every person will do and what will happen to each person in the future in detail.

The goal of this story is to prove that it is impossible for humans to coexist with a prophet or sage or leader of this kind. This is why Allah always sent prophets from among the people to the people needing reform. The prophets of the Israelites were from the Israelites, and similarly, the Prophet Muhammad was from the Quraysh, sent to guide his own people first and then the world. Understanding this story reveals why Allah did not grant His prophets, including Muhammad, special divine attributes like the ability to see the unseen or perform extraordinary miracles. If a prophet had such attributes, coexistence with those around him would become impossible, as seen between Moses and the righteous servant. Moses had human reasoning that could not align with the other reasoning, leading to their separation. The righteous servant's parting words were important to note:

"I did not do it of my own accord."

This means that Allah revealed the reasons and commanded him to act. Unfortunately, this story has been misused by corrupt rulers, who, through fabricated Hadiths, portrayed the Prophet as having complete

knowledge of the unseen and performing miracles. The miracles attributed to the Prophet by these rulers surpass those of the prophets of the Israelites. Since rulers are seen as successors to the Prophet, they unjustly claimed the right to do as they pleased based on these false Hadiths.

These rulers committed terrible crimes against humanity and their own people while claiming they were fulfilling Allah's will. Even after the rulers are gone, people still cling to this cherished heritage, which has been with their ancestors for over fourteen hundred years. It is time to reconsider whether what these rulers said is true or if what Allah said in the Quran is the truth and should be followed. **"So is the one who guides to the truth more deserving to be followed, or the one who himself needs guidance before he can guide others? How do you judge?"** (Surah Yunus 10:35)

This story has been misinterpreted to explain many verses of the Quran, leading to significant negative impacts on Islamic thought over the centuries. The light and guidance of Allah found in the Quran have been overshadowed. The verses from this story should not be generalized, as Allah repeatedly stated in the Quran that He has not allowed any being—whether angels, jinn, or humans—to share in His knowledge of the unseen. This leads me to believe that the story of the righteous servant is symbolic, as Allah did not say in the Quran that He allowed the knowledge of the unseen to this righteous servant (or Al-Khidr, as they say). Instead, Allah said unequivocally:

"Say, 'None in the heavens or on the earth knows the unseen except Allah.'" (Surah An-Naml 27:65)

And about the jinn, He said:

"If they had known the unseen, they would not have remained in the punishment of the Fire." (Surah Saba 34:14)

And the Prophet Muhammad said:

"Say, 'I do not say to you that I have the treasures of Allah, nor do I know the unseen...'" (Surah Al-An'am 6:50)

So, who is more deserving of belief?

Should we believe the Book of Allah?

Or should we believe the false claims of corrupt rulers?

Chapter Fourteen: What is the Meaning of Prayer and What is the Difference Between Wishful Thinking and Hope?

I discussed this topic in detail in my first book, and I want to remind the reader of some fundamental principles found in the Quran.

Many misconceptions have entered Muslim beliefs because some of our scholars adopted distorted beliefs from the People of the Book, which were then transmitted to us through fabricated Hadiths. Among these misconceptions are matters related to prayer, including those attributed to the Prophet Muhammad or those that became general prayers for all Muslims after him.

People mistakenly believe that every prayer should be answered just because the Prophet Muhammad prayed it, ignoring the conditions for an accepted prayer mentioned in the Quran. Whether it concerns prophets, messengers, or other people, Allah has one consistent rule that He does not change for anyone—His eternal laws.

"You will not find any change in the way of Allah. You will not find any alteration in the way of Allah." (Surah Fatir 35:43)

Allah said about prayer:

"And when My servants ask you concerning Me, I am indeed near. I respond to the invocation of the supplicant when he calls upon Me." (Surah Al-Baqarah 2:186)

But what are the conditions for an answered prayer? The most important condition for an answered prayer is taking action. But how? For example, a farmer cultivates the land, fertilizes it, and does everything necessary for planting, irrigation, and weeding. Then, he prays to Allah to grant him a good harvest from his efforts. Prayer does not have to be spoken out loud; it is enough if it is in the person's intention, as Allah knows what is in the heart. This is prayer accompanied by hope. Any prayer that is not supported or preceded by action related to the subject of the prayer is considered mere wishful thinking.

Wishful thinking comes from Satan, not from Allah, because it is an illusion with no reality. As Allah says:

"Satan promises them and makes them despondent, and Satan does not promise them except delusion." (Surah An-Nisa 4:120)

To understand that things are not achieved through wishful thinking and prayer alone, Allah says:

"Does man think that he will be left alone?" (Surah An-Najm 53:24) The meaning is clear. Allah asks: Does man think that he will achieve his wishes without action? All types of prayer we have in Islam, such as raising hands after every Friday prayer and praying behind the imam, fall into the category of mere wishful thinking if not accompanied by action. We Muslims have been praying to Allah for fourteen hundred years, yet none of these prayers have been answered so far. The reason is clear: they are based on wishful thinking, not on hope, which Allah says must be accompanied by action and effort.

"Whoever hopes to meet his Lord, let him do righteous work..." (Surah Al-Kahf 18:110)

As I previously explained, the work Allah refers to is the kind that has reward on earth (i.e., serving people through various acts of goodness and service to the human community). If one misunderstands work as just faith or considers rituals like prayer, fasting, and pilgrimage as sufficient actions, this is a distortion. A believer should reflect: If it were this simple, as the corrupted Hadiths claim on the authority of Abu Huraira, why didn't the Prophet pray for guidance for his own family and have Allah respond and resolve the matter?

Abu Huraira has another story even more astonishing than the one we heard in Hadith number (2524), where he says the Prophet prayed for the guidance of the tribe of Daws: "O Allah, guide the tribe of Daws and bring them as believers." So Allah guided them, and they came as believers. Why did the Prophet not simply pray for the guidance of Quraysh or the world to Islam, instead of spending thirteen years in Mecca struggling and enduring hardships from the pagans? If things were that simple, he could have prayed, "O Allah, guide Quraysh," after one of the morning prayers, and that would have been the end of it. The Prophet never tried to make Muslims believe that Allah responds merely to prayers and supplications. Allah responds to actions and deeds. The mindset of raising hands in prayer after every prayer and wishing for things from Allah is a new mindset created by the rulers and their followers, replacing the practical approach that the Prophet and his companions established until the death of Uthman.

Therefore, all prayers that claim miracles across all religions, which we originally borrowed from the People of the Book, are false wishes. These are presented by the rulers to keep people patient and enduring poverty, ignorance, and oppression, serving as a way to relieve the pressure and worries accumulated in people's lives. I will briefly review the prayers found in Sahih Muslim. Despite the sincere belief of simple people in their authenticity, they are unfortunately not correct. Islam is based on action, not just raising hands to the sky and wishing for things from Allah. Here are some examples of prayers from Sahih Muslim:

- "O Allah, make Medina twice as blessed as Mecca." (Hadith 1369)
- "O Allah, raise him above many of Your creation on the Day of Judgment." (Hadith 2498)
- "O Allah, forgive Abdullah bin Qais's sins and grant him an honorable entrance on the Day of Judgment." (Hadith 2498)

But what if Abdullah, by his actions and true state on Judgment Day, deserves to be among the people of Hell? Do you really believe he will enter Paradise just because of this prayer?

If this were true, it would mean that Allah is not honest in saying He does not wrong anyone.

If one person who does not truly deserve Paradise gets in due to the Prophet's intercession or someone else's, and another person who has fewer mistakes goes to Hell because he lacks intercession or prayers, it would mean that Allah's justice is broken, and His fairness is destroyed. This reflects earthly justice, where intercession exists, and injustice prevails, while true justice is missing. Belief in intercession, therefore, could be seen as a form of associating partners with Allah.

In my first book, I demonstrated that the pagans of Mecca believed in Allah as the creator and ruler of the universe, a belief supported by the Quran, not the Hadith, with clear verses such as:

"If you were to ask them who created the heavens and the earth and subjected the sun and the moon, they would surely say, 'Allah.' How are they deluded?" (Surah Al-Ankabut 29:61) And even if you ask forgiveness for them seventy times, Allah will not forgive them. (Surah At-Tawbah 9:80)

The meaning of this verse is not that Allah would forgive them if the Prophet prayed for them eighty times. Instead, the number seventy indicates that repeated requests for forgiveness from the servant will not change Allah's stance on the matter. Allah's decisions are not influenced by emotion or whims because when emotions interfere with rights, the rights can be lost. This is why, for example, Allah has made the testimony of two women equal to the testimony of one man—not because the woman's status is less, but because of the nature of emotional differences. Women are often more emotional, which can sometimes affect their judgment of the truth.

Thus, we find numerous prayers, such as:

- "O Allah, expand his grave for him." (Hadith 920, Sahih Muslim)
- "O Allah, make him steadfast and guide him." (Hadith 2475, Sahih Muslim)
- "O Allah, send blessings upon the family of Abu Awfa." (Hadith 1078, Sahih Muslim) "O Allah, save Ayash bin Abi Rabi'ah." (Hadith 675, Sahih Muslim)

Anyone who believes that the Prophet's prayers are miraculous and that simply praying is sufficient is mistaken. The Prophet's life was one of real struggle and continuous, unwavering effort. The shift among Muslims to just praying and supplicating happened after the major trial, when people abandoned the true religion of Allah and the Quran, turning instead to the new religion of the rulers and the fabricated texts they claimed were divine revelations. They forgot the Lord of the worlds and the Quran, which was neglected after the death of Uthman. Only one caliph, Umar bin Abdul Aziz, briefly revived it before being poisoned by those eager for power.

Today, Muslims face two choices with no third option. Muslims today have two choices:

1. They can continue as their ancestors did, saying, "We follow their ways," which means their situation in this world will worsen, just as it has since the death of Uthman. This path leads to hell because they are actually associating partners with Allah, even if unknowingly.
2. They can reject the teachings imposed by the rulers and their narratives over centuries, starting with Muawiya and ending with Sultan Abdul Hamid. These teachings contradict the verses of the Quran, which was the true message of the Prophet, and not some secret teachings kept by the rulers.

To return to the true religion of Islam as it was during the time of Abu Bakr, Umar, Uthman, and Ali, before the great trial of Islam that was influenced by the devils among humans, one must reject these false beliefs and illusions, just as the pre-Islamic deities like Al-Lat and Al-Uzza were cherished by the pagans of Quraysh. There is no middle ground in this matter. It is necessary to reject what must be rejected to make the essential move back to the true Islam found only in the Book of Allah.

As described in the Quran:

"Is that [paradise] better as a lodging or the tree of Zaqqum? Indeed, We have made it a trial for the wrongdoers. Indeed, it is a tree issuing from the bottom of the Hellfire, its emerging fruit as if it were heads of devils. Indeed, they will eat from it and fill their bellies with it. Then indeed, they will have after it a mixture of scalding water. Then indeed, their return will be to the Hellfire. Indeed, they found their forefathers astray.

So they hasten upon their footsteps. And there had already strayed before them most of the former peoples. And We had certainly sent among them warners. Then see how was the end of the warners. Except for the chosen servants of Allah." (Surah As-Saffat, 37:62-74) These verses briefly summarize our story and that of all nations misled by the devils among humans and jinn, who led them away from God's true path and religion. Instead, they were given a false substitute that aligned with the desires and interests of earthly rulers. Consequently, they followed the guidance of these rulers, rejecting the true guidance of God and His clear Book.

This issue is not only with Muslims but with followers of all revealed religions. Today, most Jews associate partners with God, while the rest deny the Day of Judgment. Among Christians, most also associate partners with God through the worship of Christ, while the rest deny the Day of Judgment. Among Muslims, most also associate partners with God, while the rest deny the Day of Judgment.

Where are the true believers who worship God alone, follow His guidance, and believe in salvation only through Him? We are the living ones. We are the misguided who need the Book of God and its light to escape the darkness and oppression we have imposed upon ourselves or that our forefathers imposed upon us. We abandoned the Book of God, which was sent to guide us to the path of goodness, justice, love, and peace through our noble Prophet Muhammad, peace be upon him.

God fulfilled His promise by delivering the complete and unaltered message to us. We betrayed this trust after Him, abandoning the path of God. We have caused our own suffering and injustice, and we cannot harm or benefit God in any way, even if we intended to. God is self-sufficient, and we are in need of Him. We are the ones who have lost the way and who continually need His guidance and light. Without Him, we suffer in this world, and our outcome in the Hereafter will be no better than what we have sown in this life.

We must all return to the Book of God and its light to escape from the darkness we have been in for centuries.

"This is the Book We have revealed to you, so that you may bring people out of darkness into the light" (Surah Ibrahim 14:1).

Indeed, God is the Truth.

Chapter Fifteen

Hadiths Attempting to Attribute Medical Knowledge to the Prophet ﷺ

Hadiths that try to attribute knowledge of sciences like medicine to the Prophet ﷺ, without it being sourced from the Quran, are fabricated. Their aim is to divert people from the scientific and rational understanding in the Quran to a mindset that believes in superstitions and falsehoods. This is part of the ongoing effort by rulers to shift people from the monotheistic religion, which doesn't fit their ambitions, to polytheistic beliefs, using fabricated hadiths falsely attributed to the Prophet and his companions, under the guise of Islam.

1. New Amulet for Healing the Sick

Hadith Number (5745) from Sahih al-Bukhari: Aisha, may Allah be pleased with her, reported that the Prophet ﷺ used to say to the sick:

"In the name of Allah, the soil of our land mixed with the saliva of some of us heals our ill."

2. Another Amulet for Healing Diseases

Hadith Number (5744) from Sahih al-Bukhari: Aisha reported that the Prophet ﷺ used to recite:

"Remove the affliction, O Lord of mankind, with Your hand; heal, for there is no cure but Yours."

3. Third Amulet for Healing Diseases

Hadith Number (5742) from Sahih al-Bukhari: Abdul Aziz said: I and Thabit visited Anas bin Malik, who said:

"O Abu Hamza, are you ill? Should I recite the Prophet's ﷺ ruqyah for you?" Anas then recited: "O Allah, Lord of mankind, remove the affliction. Heal, for You are the Healer. There is no healing but Yours, a healing that leaves no illness."

4. Healing with Power

Hadiths Related to Healing

1. Black Seed as a Cure

Hadith Number (5687) from Sahih al-Bukhari: Aisha reported that she heard the Prophet ﷺ say: "The black seed is a cure for every disease except death." (Meaning it is a remedy for all diseases except death, which has no cure.) I had a friend who had cancer, and doctors discovered it early and said it could be cured with surgery if done promptly. However, he believed that the black seed would cure him and continued using it for months until the disease worsened, and the doctors could no longer help him, leading to his death. May Allah have mercy on him.

2. Manna as a Cure for Eye Issues

Hadith Number (5708) from Sahih al-Bukhari: Saeed bin Zaid reported that he heard the Prophet ﷺ say: "The truffle is from the manna, and its water is a cure for the eyes."

3. Dates Protect from Poison and Magic

Hadith Number (5769) from Sahih al-Bukhari: Saad bin Abi Waqqas, may Allah be pleased with him, reported that he heard the Prophet ﷺ say: "Whoever eats seven Ajwa dates in the morning will not be harmed that day by poison or magic."

4. Cure for Pleural Effusion (Pneumonia)

Hadith Number (5718) from Sahih al-Bukhari: The sister of Ukasha bin Mahsan reported that when the Prophet ﷺ was approached by a woman with a sick child and was asked about the treatment, he replied: "Fear Allah regarding what you are treating your children with. Use the Indian wood (Agarwood), for it has seven cures, including for pleural effusion."

5. Using Indian and Seaweed for Treatment

Hadith Number (5692) from Sahih al-Bukhari: Umm Qais bint Muhsin reported that she heard the Prophet ﷺ say: "Use the Indian wood, for it contains seven cures. It is used as a nasal snuff for ailments and as a treatment for pleural effusion."

Misattributed Hadiths and Their Purpose

In Islamic heritage, there are thousands of hadiths attributed to the Prophet Muhammad ﷺ, as if he were sent specifically as a medical expert. Anyone who believes that the Prophet had knowledge beyond what was revealed in the Quran is mistaken. The Quran is not a medical book for treating physical ailments; rather, it is a divine message meant to heal and guide souls and societies from ignorance to true knowledge. Its purpose is to move from superstitions to genuine scientific understanding and to properly develop and nurture the Earth, which humans are entrusted to build and improve, not to corrupt and destroy.

Amidst the vast amount of falsehoods, there are some hadiths that contain elements of truth and knowledge, such as:

1. Hadith on Medicine

Hadith Number (5704) from Sahih al-Bukhari: Jabir reported that the Prophet ﷺ said: "If there is any cure in your medicines, it is in the cupping therapy or cauterization with fire." If this hadith is accurate, it suggests that the Prophet acknowledged that traditional methods like charms and amulets are not effective, except for genuine, albeit rudimentary, treatments like cupping or cauterization. The Prophet personally stated that he does not prefer cauterization, indicating a recognition of the limits of medical knowledge at that time.

2. False Medical Claims

The hadiths claiming that black seed is a cure for every disease, or that Indian wood has seven cures, are among many such claims in Islamic tradition. These hadiths are often used to promote certain remedies. Just as businesses spend billions on advertising to promote their products, the promotion of these hadiths serves to encourage their use, despite lacking genuine scientific validation.

The goal of those fabricating such hadiths is often to influence people by presenting them as beneficial medical advice, similar to how advertising influences consumer behavior.

The Creation and Promotion of Hadiths

During the era when hadiths were being compiled, especially after the restrictions imposed by the Prophet Muhammad ﷺ and the first four caliphs were lifted, hadiths themselves became a commodity. This practice became widespread during the Umayyad and Abbasid Caliphates. We know that Sahih al-Bukhari and Sahih Muslim were compiled during the Abbasid era, when the Caliphate was beginning to weaken after the reigns of al-Amin, al-Ma'mun, and al-Rashid.

Just as merchants in all ages understand the importance of advertising, hadiths like “Black seed is a cure for every disease” could significantly boost the trade of those selling such remedies. Merchants would be willing to spend generously on any hadith narrator who could promote their products to the caliphs, as exemplified in this book.

Not all hadiths fabricated by the caliph's supporters were necessarily commissioned by the caliph. Their attachment to the caliph was often due to the generous payments they received. However, if they found other wealthy patrons, they would not refuse the opportunity as long as it helped them achieve their financial goals. This explanation is meant for those asking, “What does the caliph gain from promoting medical hadiths about the Prophet?” While the caliph may be primarily interested in financial and political matters, his supporters also sought to profit from creating and fabricating hadiths. As a result, many young people started studying and memorizing hadiths rather than the Quran, with many hadith scholars not even memorizing the Quran, as evidenced by historical sources like al-Tabari and Ibn Kathir.

Chapter Sixteen: Deliberate Insults Against the Prophet's Wives (Mothers of the Believers)

Hypocrites and envious critics of Islam have tried every possible way to insult the religion, God, and the Prophet Muhammad ﷺ, doing so without any shame or decency. They have created new concepts under the guise of reviving religion, stating things that should not be said at all. The Prophet had forbidden Muslims from drawing or sculpting images to keep Islam distinct from the practices of the People of the Book, who engaged in such activities.

In response, these critics resorted to a new form of imagery: using language as a tool for depiction and words as a form of sculpting. Language is a means of creating imagery, much like visual art, and is employed by poets and writers to vividly describe and animate what they wish to portray.

For example, consider how the poet Ibn al-Rumi describes a baker:

“I do not forget the baker I passed by, Flattening dough as quickly as a glance. From seeing it in his hand as a ball, To watching it spread like a circle, And from seeing it appear like the moon, In the sea where stones are cast.”

Three verses are enough to vividly and dynamically illustrate a scene in our imagination as intended by Ibn al-Rumi. Similarly, the supporters of the caliph used linguistic imagery instead of drawing or sculpting, which the Prophet had prohibited, as indicated by hadiths such as:

Hadith Number (5240) from Sahih al-Bukhari: Abdullah bin Mas'ud reported that the Prophet ﷺ said, “A woman should not describe another woman to her husband as if he were seeing her.”

Chapter Sixteen: Deliberate Insults Against the Prophet's Wives (Mothers of the Believers)

However, the envious critics have become adept at finding ways to insult the Prophet's family and the Mothers of the Believers, all under the guise of religion and the benefits of the prophetic traditions. They

falsely claim that the Prophet's wives, who were among the most knowledgeable about the Prophet and true Islamic teachings, were involved in these demeaning narratives. All these claims are fabricated with no basis other than their own sick imaginations and malevolent intent, showing a lack of shame even though modesty is a fundamental part of faith and Islam.

They started with hadiths that describe parts of the Prophet's wives' bodies inappropriately, such as:

1. **Hadith Number (5250) from Sahih al-Bukhari:** Aisha said: *"Abu Bakr reprimanded me and poked me in the side with his hand, and the only thing that prevented me from moving was the place where the Prophet ﷺ rested his head on my thigh. Where is the prophetic tradition in this hadith?"*
2. **Hadith Number (4450) from Sahih al-Bukhari:** Concerning the Prophet's final illness before his death, it is mentioned that he died on the day he was in my house. His head was between my chest and neck, and his saliva mixed with mine. Why is it necessary to mention such details?
3. **Hadith Number (5211) from Sahih al-Bukhari:** Aisha narrates that when the Prophet ﷺ drew lots among his wives, the lot fell to Aisha and Hafsa. (Note: Drawing lots is akin to a lottery and was prohibited in Islam as it was practiced in pre-Islamic times). The Prophet ﷺ followed a turn-based system rather than drawing lots. However, the narrator wants to revert everything in the religion of the new caliph back to the pre-Islamic practices, as the new caliph wishes. The narrator continues: *"The lot fell to Aisha and Hafsa, and since it was a lot, it was expected that it would fall to one of the Prophet's wives."* The story then describes an event where the Prophet ﷺ went out at night with Aisha and was seen by Hafsa, leading to a situation where Aisha wished harm upon herself out of jealousy.

In these narratives, the intention is to undermine the dignity of the Prophet's family and to twist the teachings of Islam for personal or political gain. Here is the translation into simple English:

4. **Hadith Number (7549) from Sahih al-Bukhari:** Aisha said: *"The Prophet ﷺ would recite the Quran while his head was in my lap, and I was menstruating. Is this a practice that all Muslims should follow when they want to read the Quran?"*
5. **Hadith Number (7001) from Sahih al-Bukhari:** Anas bin Malik said: *"The Prophet ﷺ would visit Umm Haram bint Milhan, who was married to Ubadah bin al-Samit. One day, she fed him and began to stroke his head. The Prophet ﷺ fell asleep and then woke up laughing."*
6. **Hadith Number (1209) from Sahih al-Bukhari:** Aisha said: *"I would extend my legs towards the Qibla while the Prophet ﷺ was praying. When he prostrated, he would nudge me to move my legs, and I would lift them up. When he stood, I would extend them again."* Where is the Sunnah in this? Didn't Allah make prayer obligatory for women in Islam?
7. **Hadith Number (950) from Sahih al-Bukhari:** Aisha said: *"On a festival day, the Ethiopians were playing with sticks and shields. I either asked the Prophet ﷺ if I could watch or he asked if I wanted to see. I said yes. He made me stand behind him, with my cheek against his cheek, and said: 'Enjoy yourself, O Banu Arfidah.' When I got tired, he asked: 'Have you had enough?' I said yes, and he said: 'Then go.'"*
8. **Hadith Number (5361) from Sahih al-Bukhari:** Abu Layla narrated that Fatima (may peace be upon her) complained to the Prophet ﷺ about the hardships she faced from grinding flour. She didn't find him when he came to visit, so she mentioned it to Aisha. When the Prophet ﷺ returned, he found them lying down. He told them to stay where they were, sat between them, and placed his feet on her stomach. He said: *"Shall I not guide you to something better than what you asked for? When you go to bed, say 'Subhanallah' thirty-three times, 'Alhamdulillah' thirty-three times, and 'Allahu Akbar' thirty-four times. It is better for you than having a servant."*
9. **Hadith Numbers (299 and 300) from Sahih al-Bukhari:** Under the chapter about contact with menstruating women, Aisha said: [The content of these hadiths is not provided in the text you shared, but they relate to how menstruation was handled in terms of physical contact.] Here is the translation into simple English:

10. **Hadith Number (302) from Sahih al-Bukhari:** Aisha said: *"The Prophet ﷺ and I used to bathe together from the same container while both of us were in a state of janabah (major ritual impurity). He would instruct me to use the container while I was menstruating, and he would have physical contact with me."*
11. **Hadith Number (302) from Sahih al-Bukhari:** Aisha said: *"When one of us was menstruating and the Prophet ﷺ wanted to have physical contact, he would instruct her to wrap herself in a garment to cover the area of menstruation, and then he would have contact with her."*
12. **Hadith Number (295) from Sahih Muslim:** Maimunah, the Prophet ﷺ's wife, said: *"The Prophet ﷺ used to lie down with me while I was menstruating, and there was a garment between us."*
13. **Hadith Number (300) from Sahih Muslim:** Aisha said: *"I would drink while menstruating and then pass the cup to the Prophet ﷺ, who would drink from the place where my mouth had touched. I would sweat while menstruating, and he would drink from the place where my sweat had touched the cup."*
14. **Hadith Number (296) from Sahih Muslim:** Umm Salama said: *"While I was lying with the Prophet ﷺ in a blanket, I menstruated. I tried to move away to get my menstrual clothes, but the Prophet ﷺ asked if I had started menstruating. When I confirmed, he called me back and I lay down with him in the blanket."*
15. **Hadith Number (303) from Sahih al-Bukhari:** Maimunah said: *"When the Prophet ﷺ wanted to have physical contact with one of his wives, he would instruct her to wrap herself in a garment while she was menstruating."*

What does the Quran say about menstruation?

"They ask you about menstruation. Say, 'It is a discomfort, so keep away from women during menstruation and do not approach them until they are clean. But when they have purified themselves, then come to them from where Allah has commanded you. Indeed, Allah loves those who repent and loves those who purify themselves.'" (Quran 2:222)

Now ask yourselves, what is unclear or needs additional explanation about this verse that involves all the wives of the Prophet? Do the hadiths you have found match the text of the Quranic verse? Let's look at the sources of the People of the Book to see if we can find any insight into these strange hadiths in Islamic law and religion!

What does the Torah say about menstruation?

(1) **Leviticus, Chapter 15**, under the title "The Impurity of Menstrual Discharge," from verses 19 to 24:

When a woman has her menstrual period, she will be unclean for seven days. Anyone who touches her will be unclean until evening. Everything she lies on during her period will be unclean, and anyone who touches her bed will wash their clothes and bathe in water and be unclean until evening. Anyone who touches any object she sits on will wash their clothes and bathe in water and be unclean until evening. If a man has sexual relations with her and touches her menstrual discharge, he will be unclean for seven days. Every bed she lies on will be unclean.

What did you find? It is a very severe and exaggerated prohibition. Isn't that the truth? So why does the same hateful narrator, who knows exactly what is in his book, narrate those hadiths that contradict even his own book and the Muslims' books?

He aims to achieve two major goals with these hadiths:

1. To prove that the author of such impure hadiths, according to him, must be one of the false prophets mentioned frequently in their books and writings.
2. To show that anyone who applies these hadiths as law will be completely defiled. Therefore, when they claim to be "God's chosen people," they imply that all other peoples are unclean. In reality, they are the devils among humans on earth, having used such hadiths to defile both the religion of Muslims and Muslims themselves, just as they defiled Christians with the belief in Christ's divinity and by abandoning

God's law and eating pork, which they consider one of the greatest impurities on earth. So, are you surprised to find such hadiths in our new ruling religion, blessed by all the Sultan's soldiers?

Do you believe, after hearing all this, that the Prophet Muhammad (peace be upon him), who was patient in his youth with only one wife, Khadijah (may Allah be pleased with her), and did not marry another until she passed away, was fifteen years older than him according to the biographies, suddenly became a sexual marvel at nearly sixty years old? Is it believable that he had no concern or focus other than constantly moving from one wife to another, visiting eleven of his wives at all hours of the day and night? Is this the true picture of the noble Prophet Muhammad (peace be upon him) that we read about in the Quran and the prophetic traditions?

It seems he no longer distinguished between menstruating wives, even though Allah clearly prohibits approaching them in a specific verse. The malice is clear and doesn't require special intelligence or insight to understand. All a Muslim needs to do is stop indulging in these distorted hadiths and their allure; then they will discover the truth with their mind. The obsession blurs both vision and understanding.

The hadith collections of Bukhari and Muslim provide all the evidence needed to expose these matters. What we need is to use our reason to assess these issues and restore divine balance among Muslims.

In **Sahih Muslim**, there are even more hadiths, all in the same vein, which also aim to alert us:

15 – Hadith No. 320 from Sahih Muslim: Abu Salma bin Abdul Rahman said: I entered upon Aisha with her milk brother, and he asked her about the Prophet's (peace be upon him) purification from sexual impurity. She called for a large container of water and performed the ritual washing in front of them, with a curtain between them. She poured water over her head three times. It was noted that the Prophet's wives used to gather their hair so it was above their ears.

Imagine this scene: Aisha (may Allah be pleased with her) demonstrating to two men how to perform the ritual washing, while behind a curtain, completely naked, showing them how purification is done in Islam, even though they are companions of the Prophet. There was not enough time for them to ask the Prophet directly about the details of this ritual.

16 – Hadith No. 331 from Sahih Muslim: Abu Salma said: Aisha said that the Prophet (peace be upon him) would begin washing by pouring water on his right side, then use his right hand to wash, and then pour water on the left side to wash it. After finishing, he would pour water on his head. Aisha said that she and the Prophet (peace be upon him) would bathe from the same container while they were in a state of sexual impurity.

What is the purpose of adding this new narrator at the end of the hadith and describing the Prophet and his young wife, who every soldier of the Sultan has confirmed was eighteen years old when the Prophet died, as bathing together from the same container while in a state of impurity? Is this the ideal way to teach the Sunnah of purification in Islam?

To ensure the picture isn't one-sided, we find that the narrators rush to expose the private matters of the Prophet's other wives to all Muslims as well.

17 – Hadith No. 323 from Sahih Muslim: Ibn Abbas reported that the Prophet (peace be upon him) used to wash with the leftover water from Maimunah (i.e., the Prophet (peace be upon him) used the water that his wife Maimunah had already used for her ritual wash).

18 – Hadith No. 324 from Sahih Muslim: Abu Salma bin Abdul Rahman said that Zainab Umm Salama told him that Umm Salama told her: She and the Prophet (peace be upon him) used to bathe together from the same container when they were in a state of sexual impurity.

Notice the great benefit we have gained and the knowledge we have learned from these hadiths after exposing the private matters of all the Prophet's wives and imagining them naked while bathing with the Prophet (peace be upon him) from the same container. Allah refers to sexual intercourse in the Quran with the term "when you touch women," but in the religion of the Sultan, there is no need for modesty because there is no shyness in the Sultan's religion.

19 – Hadith No. 349 from Sahih Bukhari: Abu Musa reported that there was a disagreement among a group of the Emigrants (Muhajirun) and the Helpers (Ansar). The Ansar said that washing was required only after sexual discharge or from water. The Emigrants said that washing was required if there was physical contact.

Poor people, they had forgotten the technology of washing from sexual impurity and ended up as two different parties.

Abu Musa al-Ash'ari said: “I will clarify this for you by providing the accurate information to resolve the disagreement between the Ansar and the Muhajirun.” The narrators mock us by including Abu Musa in this story, reminding us of how the conflict was resolved during the great trial between Ali and Muawiya, and how Amr ibn al-As deceived him.

I went and asked for permission to see Aisha. When she allowed me in, I said: “O mother (or O mother of the believers), I want to ask you something. I would feel embarrassed if the story were true and I had to send his wife or sister to deal with this embarrassment, but the whole story is fabricated and a lie.”

She replied: “Don’t be embarrassed to ask me about something you would have asked your mother who gave birth to you. I am like your mother!” I asked: “What makes it necessary to perform a ritual wash?” She said: “You have missed the point.” The Prophet (peace be upon him) said: “If he sits between the four parts and touches the circumcision, then a ritual wash is required.”

Wouldn’t it be sufficient for the Prophet to say: “If anyone has physical contact with their spouse, a ritual wash is required, even if there is no ejaculation, or if you touched women and then stopped before ejaculation, a wash is still required?”

The narrator’s intention is to mock us and our religion while pretending to be a pious preacher concerned about his community and faith.

All these hadiths appear to serve religion and Islam on the surface but have hidden purposes of undermining Allah, Islam, and the Prophet, filled with malice and envy.

This is a reality that if a devout Muslim does not recognize, they will sadly be among the heedless.

If we do not expose the hateful hypocrite who mocks us and even receives payment for his mockery from the Muslims’ funds, given by the Sultan who withheld it from his own people, such criminals and their like will continue to control us today. For whose benefit are we covering for him after he has had his laugh and spread the poison he wished to see in Islam and among Muslims? Listen to a comment from one of the Muslim scholars regarding the importance of this hadith in religion.

have missed the point.” Imam Nawawi explained this in the margin of Sahih Muslim, saying it means the person is knowledgeable about the truth of what was asked, knowing its subtle and clear aspects, and is skilled in it.

The Prophet said: “If he sits between the four parts and touches the circumcision, then a ritual wash is required.” Imam Nawawi explained this in the margin of Sahih Muslim, saying the scholars mean: “Your penis has entered her vagina.”

The “four parts” mentioned: Scholars disagree on what these four parts are. Some say they are the hands and feet, others say the legs and thighs, and others say the legs and the labia. Judge Iyad preferred that it refers to the four parts of the genital area.

So, we have learned the ritual wash in Islam, which is simply washing the body with clean water from the top of the head to the feet by pouring water over it.

Hadith 350 from Sahih Muslim: Aisha, the Prophet’s wife, said a man asked the Prophet about whether a ritual wash is required after intercourse if someone feels lazy. Aisha was present (note how the narrator includes Aisha in the story).

The Prophet said: “I do that with her, then we perform a ritual wash.”

Notice how they include the Prophet's wives in such troubling hadiths, even though the purpose of these hadiths is claimed to be educational. The narrator could have simply said: "A man asked the Prophet what necessitates a ritual wash in Islam. The Prophet replied: 'Whenever there is direct contact, a ritual wash is required.'"

Instead, we find all these narratives that detail the private matters of the Prophet's wives, who were protected by Allah from all believers and prevented from being discussed in ways that would harm their modesty. These hadiths seem filled with malice rather than anything angelic or true to real believers.

Since hadiths often contradict each other, here is a hadith that contradicts everything said in the previous ones:

21 - Hadith 343 from Sahih Muslim: Abu Sa'id al-Khudri reported from his father that he went out with the Prophet on a Monday to Quba. When they reached Banu Salim, the Prophet stopped at the door of 'Uthman and called him. 'Uthman came out with his garment dragging. The Prophet said, "We rushed the man," meaning we hurried him from his wife. 'Uthman asked the Prophet, "What if a man hurries from his wife but does not ejaculate?" The Prophet replied, "Water comes from water," meaning no ritual wash is required if he did not ejaculate, though he had been between her four parts and had touched the circumcision.

Hadith 345: This hadith is clearer than the previous one. Abu Sa'id al-Khudri reported through a different chain of narration that the Prophet sent for an Ansar man who came out with his head dripping with sweat. The Prophet asked, "Did we rush you?" The man said yes. The Prophet replied, "If you hurried or did not ejaculate, there is no need for a full ritual wash, only ablution." Notice how these hadiths contradict the previous ones.

When asked about these contradictions, scholars of Islam might respond as follows:

Hadith 344 from Sahih Muslim: Abu al-'Ala said, "The Prophet used to abrogate some hadiths with others just as the Quran abrogates some parts of itself."

Doesn't this create doubt for a Muslim who is not well-versed in the entirety of the Quran and its teachings?

22 - A new narrator adds excitement to the story: Hadith 321 from Sahih Muslim: Aisha said, "I used to bathe with the Prophet from a single container between us. He would approach me until I would say, 'Let me go, let me go.'"

Note how the narrator adds details to make the story more vivid and lively, even though the Prophet and Aisha were in a state of ritual impurity.

This is a depiction of the Prophet with his young wife, both naked, with a container between them. The Prophet's wife playfully says, "Let me go, let me go," and they are in a state of ritual impurity. Is there more explicit imagery of the Prophet and his wives than this? Then, after fourteen hundred years, we call these hadiths noble and divine revelations? They are considered stronger than the Quranic verses because they supposedly abrogate the verses of God, just as the ruler has done with the Quran.

All this is under the banner of "There is no modesty in religion" – if you are not ashamed, do as you please and say as you please. Hence, the scholars of Sunni Islam, who are loyal to the ruler, have forbidden what is lawful and permitted what is forbidden for the ruler, despite clear Quranic texts, by claiming that the hadiths are divine revelations. Just as the Quran is a revelation, so too can hadiths abrogate Quranic verses. What we now say contradicts the Quran, but these scholars do not say it contradicts the Quran; they say it abrogates it. God can abrogate whatever He wills with whatever He wills, as long as the book is His, and wisdom, which includes all hadiths, is also His. Therefore, these hadiths can abrogate Quranic verses and replace them. It's straightforward; all that is needed is someone specialized in understanding the chain of narrators who have transmitted numerous hadiths in a way that cannot be questioned.

Thus, the religion of the ruler was gradually developed according to needs and necessities, turning Muslims step by step into a real herd that the ruler and his allies could lead wherever they wanted.

Chapter Seventeen:

The Role of Women in the Ruler's Religion

I researched all the hadiths in the collections of Bukhari and Muslim regarding the role, status, rights, and religious duties of women, as these hadiths are considered religious laws by most Muslims. I found that most of these hadiths view women as subordinate to men and do not regard them as equal human beings with equal rights. This contrasts with the view in the Quran, which consistently acknowledges the equal humanity of both men and women through its verses.

The Quran mentions the human soul in 281 different verses and addresses it without distinguishing between male and female souls.

In contrast, the majority of hadiths tend to focus solely on men, with very little information about women's rights or religious duties. For example, in the book of prayer in Sahih Bukhari, the Prophet is always depicted as praying either inside the house or at the mosque, with no mention of the Prophet's wives participating in prayer. It seems as if they are not obligated to pray at all.

For instance, in Sahih Bukhari, there are 109 chapters. Here are a few examples:

- Hadith No. (382) from Sahih Bukhari: Aisha, the Prophet's wife, said that she used to sleep in front of the Prophet while he prayed. When he would prostrate, he would cover her, and she would retract her legs, and when he stood up, she would extend them. This hadith is mentioned in 14 different places in Sahih Bukhari due to its significance.
- Hadith No. (383) from Sahih Bukhari: Aisha said that the Prophet prayed while she was lying on his bed, facing the qibla (like a funeral prayer).
- Hadith No. (495) from Sahih Bukhari: Aoun ibn Abi Juhayfa said that his father told him that the Prophet prayed in the open air, with a spear in front of him. Women and donkeys would pass in front of him, and they did not interrupt his prayer as long as the spear was placed in front of him. For the importance of the topic, the same hadith appears in Chapter 93: **Prayer Towards the Spear**
- Hadith No. (499) from Sahih Bukhari: Aoun ibn Abi Juhayfa reported that the Prophet came out to us in the heat of the day, performed ablution, and prayed with us. He prayed both the noon (Dhuhr) and afternoon (Asr) prayers, with a spear in front of him. Women and donkeys would pass behind him without interrupting his prayer.

In the chapter about praying towards a bed, we find the following hadith:

- Hadith No. (508) from Sahih Bukhari: Aisha said: "Did you compare us to dogs and donkeys? I saw myself lying on a bed while the Prophet prayed, and he would stand in the middle of the bed. I would dislike to stretch my legs, so I would pull them back as he prayed."

In the chapter about a man praying while someone is behind him, the following hadith is found:

- Hadith No. (511) from Sahih Bukhari: Masruq reported from Aisha that when something was mentioned that might interrupt the prayer, it was said that a dog, donkey, or woman would interrupt it. Aisha said: "You have made us like dogs. I saw the Prophet praying while I was lying on the bed between him and the qibla. When he wanted to prostrate, he would touch my legs and move them."
- Hadith No. (517) from Sahih Bukhari: Abdullah ibn Shaddad reported: "I was told that I would dislike to face the Prophet while he was praying, so I would move aside."

My aunt Maimuna bint al-Harith said: "My bed was in front of the Prophet's place of prayer, and sometimes his garment would fall on me while I was on my bed."

In the chapter about whether a man can nudge his wife during prostration:

- Hadith No. (519) from Sahih Bukhari: Aisha said: "Did you compare us to dogs and donkeys? I saw the Prophet praying while I was lying between him and the qibla. When he wanted to prostrate, he would touch my legs and move them."

Thus, I was surprised to find no mention of women praying in the Prophet's houses or with any of his wives. There was no mention of the Prophet's wives praying behind him or even praying alone in more than a hundred chapters about prayer. Let's return to the verses of the Most Merciful after examining the verses of the Sultan.

Surah Al-Imran 43: "O Mary, be devout to your Lord, prostrate, and bow down with those who bow."

In every verse where Allah calls out with "O you who have believed," this call is directed equally to all people, both men and women, without any difference in Islam, according to the Quran:

Surah Al-Hajj 77: "O you who have believed, bow and prostrate and worship your Lord."

To emphasize that there is no distinction between men and women, Allah sometimes reminds us:

Surah At-Tahrim 5: "Perhaps his Lord, if he divorces you, will give him in exchange wives better than you—Muslims, believers, obedient, repentant, devout, and traveling for the sake of Allah—whether previously married or virgins."

Surah Al-Fath 25: "If it had not been for believing men and believing women..."

Surah Aal-E-Imran 195: "So their Lord accepted their supplication: 'Never will I allow to be lost the work of any worker among you, whether male or female.'"

Surah An-Nahl 97: "Whoever does righteous deeds, whether male or female, while being a believer—those will enter Paradise."

Surah Ghafir 40: "Whoever does a righteous deed, whether male or female, while he is a believer—those will enter Paradise."

Surah Al-Hujurat 13: "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted."

Thus, we return to understanding the truth in the verses of the Most Merciful in the Quran after this exploration of most of the hadiths wrongfully attributed to the Prophet Muhammad. And if we return again to the hadiths, we find that truth is obscured. For example, in Sahih Bukhari:

Hadith No. (6546) from Sahih Bukhari: "I looked into Paradise and saw that most of its inhabitants are the poor. I looked into Hell and saw that most of its inhabitants are women." **Hadith No. (6547) from Sahih Bukhari:** "I stood at the gate of Paradise and saw that most of those who entered were the poor, while the rich were held back. I then stood at the gate of Hell and saw that most of those who entered were women."

The ruler (sultan) was never satisfied with the thousands of women held in his palaces. He could neither please them nor were they ever pleased with him.

Earlier, I mentioned how I was surprised not to find any mention of the Prophet's wives in the context of prayer. Isn't it strange that in all of Sahih Bukhari, there's not a single hadith where the Prophet says: "Believing women, pray behind me" or mentions anything about the prayer of believing women? Isn't that odd?

Now, let's return to the religion of the Most Merciful and examine the Quranic verses about prayer:

In the following verses, the Lord of the worlds addresses both believing men and women without distinction:

Surah Al-Baqarah 153: "O you who have believed, seek help through patience and prayer."

Surah Al-Baqarah 103: "Indeed, prayer has been decreed upon the believers a decree of specified times."

Surah Al-Ma'idah 6: "O you who have believed, when you rise to pray, wash your faces..."

Surah Al-Ankabut 18: "Whoever believes in Allah and the Last Day and performs prayer and gives zakah..."

Surah Ibrahim 31: "And tell My servants who have believed to establish prayer..."

Surah Maryam 54-55: "And mention in the Book, Ishmael. Indeed, he was true to his promise and was a messenger and a prophet. And he used to enjoin his family to pray and give zakah..."

Surah Ta-Ha 132: "And enjoin your family to pray and be steadfast therein..."

Despite this, there is not a single command in the thousands of hadiths we have instructing women to pray or fast.

This is further evidence that these hadiths are not genuinely from the Prophet.

Moreover, Allah sometimes addresses women alone without mentioning men:

Surah Al-Ahzab 33: "And stay in your houses and do not display yourselves as was the display of the former times of ignorance. And establish prayer and give zakah and obey Allah and His Messenger. Allah intends only to remove from you the impurity of sin, O people of the household, and to purify you with [extensive] purification." **Surah Al-Ahzab 34:** "And stay in your houses and do not display yourselves as was the display of the former times of ignorance. And establish prayer and give zakah and obey Allah and His Messenger. Allah intends only to remove from you the impurity of sin, O people of the household, and to purify you with [extensive] purification."

Surah Al-Ahzab 35: "Indeed, the Muslims, men and women, the believers, men and women, the obedient, men and women, the truthful, men and women, the patient, men and women, the humble, men and women, the charitable, men and women, the fasting, men and women, the chaste, men and women, and those who remember Allah often, men and women—Allah has prepared for them forgiveness and a great reward."

In the religion of the Most Merciful, do you find any distinction between men and women? **Surah Al-Ahzab 34:** "And stay in your homes and do not display yourselves as was the display of the former times of ignorance. And establish prayer and give zakah and obey Allah and His Messenger. Allah only intends to remove the impurity from you, O people of the household, and to purify you with [extensive] purification."

Surah Al-Ahzab 35: "Indeed, the Muslims, men and women, the believers, men and women, the devoutly obedient, men and women, the truthful, men and women, the patient, men and women, the humble, men and women, the charitable, men and women, the fasting, men and women, the chaste, men and women, and those who remember Allah often, men and women—Allah has prepared for them forgiveness and a great reward."

In the religion of the Most Merciful, do you find any distinction between men and women? **Chapter Eighteen**

Meaningless and Baseless Hadiths Attributed to the Prophet ﷺ Wrongfully and Falsely

1. **Hadith Number (6639) from Sahih Bukhari:** Abu Huraira reported that the Prophet ﷺ said, "Sulaiman said, 'I will visit ninety women tonight, each of whom will bear a child who will fight in the cause of Allah.' His companion said, 'If Allah wills.' But he did not say 'If Allah wills,' so he visited all of them and only one woman became pregnant, and she gave birth to a half a man. By the One in Whose hand is the soul of Muhammad, if he had said 'If Allah wills,' they would have all become warriors in the way of Allah."

This hadith seems to be inspired by the Torah, which mentions many wives of Solomon. According to the Torah, Solomon was infatuated with many foreign women, including the daughter of Pharaoh, and married women from various nations. God had warned the Israelites not to marry from these nations because they would lead them astray. Solomon had 700 wives and 300 concubines, who eventually turned his heart towards other gods, leading him away from God.

Reference: Torah - First Book of Kings - Chapter 11 - Verses 1-6.

2. **Hadith Number (268) from Sahih Bukhari:** Anas bin Malik reported that the Prophet ﷺ used to visit all his wives during one hour of the night or day, and they were eleven in number. Anas was asked if he could manage this, and he said they used to say he had the strength of thirty men.

What is the noble lesson that the Sultan's soldier, who presents this hadith, wants us to learn? **Chapter Eighteen**

Meaningless and Baseless Hadiths Wrongfully Attributed to the Prophet ﷺ

The malicious and envious people wanted to turn the honorable Prophet into a subject of mockery and amusement, showing a lack of respect. They didn't even spare the mothers of the believers from their venom, as we've seen earlier. Just as some of the Sultan's soldiers among the People of the Book fabricated stories about Prophet Solomon, portraying him as a symbol of sexual prowess, our own Sultan's soldiers fabricated many stories about the Prophet ﷺ. I will provide one example that is sufficient to illustrate their disrespect and lack of honor towards the Prophet.

Hadith Number (1206) from Sahih Bukhari: Abu Huraira reported that the Prophet ﷺ said: "A woman called out to her son, who was in his place of worship, 'O Jureij!' He replied, 'O Allah, my mother and my prayer.' She called out again, 'O Jureij.' He responded, 'O Allah, my mother and my prayer.' She called out once more, 'O Jureij.' He said, 'O Allah, my mother and my prayer.' Then she prayed, 'O Allah, do not let Jureij die until he sees the faces of the prostitutes.' She prayed this because Jureij had ignored her in favor of his prayers. The woman, who was a shepherdess, later gave birth and claimed the child was from Jureij. Jureij asked, 'Where is the one who claims my child?' The child was asked, 'Who is your father?' The child said, 'The shepherd.'"

The story implies that because Jureij was so devoted to his prayers that he forgot his mother, God performed a miracle to clear Jureij's name by making the child speak and reveal the truth. The aim of such hadiths, which were omitted from the books of the People of the Book and added to Islamic texts, seems to be teaching new doctrines contrary to those in the Quran.

Regarding Lying Down and Placing One Leg Over the Other as a New Practice in Islam:

In this section, we find the following hadith:

Hadith Number (5969) from Sahih Bukhari: It reports that the Prophet ﷺ was seen reclining in the mosque with one leg raised over the other.

Hadith Number (5911) from Sahih Bukhari: Anas or Jabir bin Abdullah (the exact narrator is uncertain) reported that the Prophet ﷺ had large hands and feet, and that no one resembled him.

Why is there such a negative and distorted description of the Prophet ﷺ? What benefit does a Muslim gain from knowing the size of the Prophet's hands and feet? How does this relate to the teachings of Islam? **Hadith Number (5367) from Sahih Bukhari:** Jabir bin Abdullah reported that his father passed away, leaving behind seven or nine daughters. Jabir married a widow (an experienced woman, not a young virgin) to care for the orphans. The Prophet ﷺ asked Jabir if he had married, and when Jabir said he had married a widow, the Prophet ﷺ asked, "Why didn't you marry a young girl who could play with you and you could play with her, laugh with you and you with her?"

It doesn't make sense that the Prophet ﷺ would give such an answer because the Quran does not differentiate between widows and virgins. For instance, the Quranic verse directed to the Prophet ﷺ says:

"Perhaps his Lord, if he divorces you, will give him in exchange [other] wives better than you—Muslims, believers, obedient, penitent, devout, and those who were virgins and those who were not." (Surah At-Tahrim, 66:5).

Indeed, God placed widows before virgins in terms of preference. When we look at the Prophet's marriages, he married all his wives, except one (Aisha), who were widows. Therefore, it's unlikely that the Prophet ﷺ would say to a companion whom he sees daily and knows well, that he should have married a young girl just to please him.

So, who benefits from such hadiths in Islam? The key to understanding this is the Sultan and his followers, who focus on trivial matters and fabricated traditions, like marrying young virgins. These hadiths became a point of focus in the Sultan's Islam, revealing why there is a significant emphasis on such narratives in the fabricated teachings.

In the book *Hadi al-Arwah*:

It is reported that the Prophet ﷺ was asked if people in paradise have sexual relations. He replied that it is different from what we know: there will be no ejaculation or death. Another narration mentions that people in paradise will have pleasures that never end, with no weakness or loss of vitality.

It is said that the pleasures in paradise will last seventy years in a person's body without leading to any impurity or weakness. Such descriptions are abundant in our religious texts, but they are not appropriate to share openly, especially with young women.

How can we call this religion, and then claim that the Prophet ﷺ said these things, and assert that they are divine revelations? Our scholars agree that the verse:

“Remember what is recited in your homes of the verses of Allah and wisdom” (Surah Al-Ahzab, 33:34)

refers to the Quranic verses and wisdom that we read today. Are these teachings suitable to be read in the homes of our women and daughters? If we told Muslims that all the examples from Hadith presented in this book are from a different religion and not Islam, everyone would be able to give a reasonable opinion, agreeing that they are irrational, incorrect, and that no noble Prophet would say such things. They would recognize that these hadiths contradict reason, logic, and general ethics and consider them fabricated and distorted for unknown purposes.

However, once we tell them that these are sayings of the Prophet Muhammad ﷺ, they immediately lose their rational judgment and return to their emotional attachment, created by their own devotion. They might believe that their love for Allah and the Prophet requires them to accept everything attributed to them, without realizing that they are committing a grave mistake. This emotional attachment blinds them to the truth, making them mere numbers with no significance and erasing their real role in life.

Today's Muslims need to understand this issue fully to overcome it. They need to know why they can give a rational opinion in one case but fail to do so in another. The root of this new inability lies in emotional attachment. This kind of passion blinds people and hides the truth from them, leading to a state often called "blind love," where the lover cannot see any flaws in the beloved.

This condition is not limited to romantic love; it can apply to anything or anyone, such as an idea, a deity, a tribe, a nation, or a homeland. It is especially prevalent among the overly religious, whom we may call "zealots." When someone's idea reaches the level of fanaticism, they can no longer use reason and logic to judge it.

When discussing other unrelated topics, such individuals may appear rational and logical. But if you bring up their beloved idea, they immediately discard their reason and defend their cherished belief with mere emotion, much like a mother defending her children. This instinct is driven by maternal instinct and emotion rather than reason. Many mothers, when faced with a choice between sacrificing their lives to save their child or saving themselves, would choose their child's life. Why? Because this is how God created mothers. Through awareness and knowledge, a person can understand this issue intellectually and self-reflect to discover past mistakes made due to previous fanaticism towards a particular idea. All forms of fanaticism pull a person into a state of lost insight, which is dangerous for their life and destiny. This fanaticism strips them of their humanity, reducing them to a human-like being devoid of rationality, thinking, and logic.

The most dangerous type of fanaticism is the doctrinal kind, commonly seen as religious, political, or party zealotry. This is a severe mistake, as it allows individuals to fall into such conditions. Religious leaders from all faiths are largely responsible for this issue, affecting youth worldwide. This is due to the intellectual weakness of all current religions, which cannot withstand rational thought because they are, without exception, flawed. They have been corrupted to serve the interests of those in power and wealth.

God has set a principle similar to Archimedes' law in physics to reveal this truth to everyone: "Rather, We dash the truth at falsehood, and it destroys it, and thereupon it vanishes." (Quran 21:18).

Humans were given a unique quality from God, unlike other creatures, when He breathed life into Adam, making him the first human with distinctive intellect and capabilities such as reasoning, speech, writing, reading, memory, and learning. This intellect can expose the fallacies of all these religions, revealing them as illusions and falsehoods. Religious leaders know very well that their religious ideas cannot withstand the truth and the power of human intellect and reasoning. This is why most religious leaders from various religions tell their followers a nearly uniform message: faith comes from the heart, not the mind. Therefore, if you want to believe, do not question, debate, or discuss; just offer your love or emotion. This traps the believer, as they accept what they are told without questioning.

Over time, this creates a person who is fanatical about ideas they cannot critically examine. This is dangerous because it distorts a previously normal person. Once someone is entrenched in such fanaticism, it is very difficult to change their mind, as their thought processes become rigid and resistant to rationality and logic.

However, if intellectuals in the community understand and recognize the danger of this issue, they can protect the younger generation by instilling the importance of reasoning and critical thinking. People should not accept anything that their reason and logic reject. Encouraging intellectual discussions is crucial.

The Quran, as the true message of Islam, is the only book in the world that advocates for faith based on human intellect and reasoning. The reason Islam, as practiced today, does not differ from other religions is because the current practice does not reflect the true teachings of the Quran. The Quran was designed to appeal to reason, and Allah has made it a religion of truth that prevents anyone who understands it from falling into the traps of deceitful individuals or evil beings. As Allah says to Satan:

"Indeed, My servants, you will have no authority over them." (Quran 15:42). This is true because the real servants of God are not those who merely love Him but those who understand Him with their minds and get to know Him before starting a loving relationship with Him.

If someone starts a relationship based purely on emotion without reason, they are making a major mistake both for themselves and for their beloved. The entire relationship is then built on illusions and fantasies meant to mislead people, especially if it concerns religion. Such relationships are manipulated by guides and exploited without the person's awareness.

When it comes to human love between two people, such as a man and a woman, this kind of love rarely lasts. Even if characters like Qais and Layla or Romeo and Juliet had married, their love would likely have ended in failure because it is based on illusions, while marriage is a real, practical relationship without such illusions. The truth is that marriage, as defined by God's law, brings two people together in a real and practical way, which dispels the illusions of romantic love. Thus, only true love remains when faced with the reality and light of marriage. Most of the ideas in our current religion, which I refer to in this book as the "Religion of the Sultan," are not the true religion of God as described in the Quran. So, where do these ideas come from?

They come from the books of the people of the Book, written by experts to create a religion for the people to serve the goals and interests of the wealthy and powerful class, represented by the Sultan, who becomes a god on earth under the guise of religion and the name of God and the Prophet. In reality, there is no true connection to God, the Prophet, or the religion—it's just a name stripped of any real meaning.

God made humans free in their will, thought, and choice after honoring them. He sanctified this freedom and no longer interferes in it, allowing human choice to come before His own will.

The Sultan disliked this idea of human freedom. With the help of his soldiers, he convinced people to give up their freedom, not by force, but by persuading them with fabricated sayings about God and the Prophet. They convinced people that everything happening to them was preordained, and that resistance and effort were pointless, so submission was necessary. Once people submitted, they were told they had passed the test and would enter paradise, but not the paradise of this world—only the one that the Sultan and his

followers do not believe in. The followers here represent the elite of the nation. Thus, people submitted and became part of the Sultan's flock, which has persisted for over a thousand four hundred years and will continue until people wake up and free themselves.

For comparison, in the Bible, the greatest commandment in Christianity is: "Love the Lord your God with all your heart, soul, and mind!" and the second commandment is: "Love your neighbor as yourself!" (Matthew 22:37-39). Both rely solely on love and emotion without the use of reason, and this greatest commandment always leads to religious fanaticism in all religions. This is the first idea. The second idea leads to tribal, national, or racial fanaticism. All these forms of fanaticism result from the absence of reason. Therefore, they are all explosive forces that cannot bring peace to the earth; rather, they lead only to wars and bloodshed, just as we see every day.

The people of the Bible say:

"You cannot understand God with your minds, but you can only love Him with your hearts." Thus, the idea of loving without reason was introduced into the belief system of Sunni Muslims, which originally relied on reason and the Quran alone. The understanding of religion was based on reason, freedom of choice, logic, and discussion. They replaced all the verses of the Quran with their opposites, as you have seen in this book. This was done unjustly and deceitfully by those in power and wealth, under the leadership of the Muslim Sultan. Their writings became a new law and religion for all Sunni Muslims, and as an individual among them, my departure from them alone will not change the situation much or at all.

"Woeful are those who write the Book with their own hands, then say, 'This is from Allah,' so that they may gain something for it. Woeful for them for what their hands have written, and woeful for them for what they earn." (Quran 2:79).

Therefore, I urge Muslims who have fallen into this state of religious passion to recognize this condition themselves first. Symptoms include their inability to use reason in matters of faith. Muslims must know that doubt is the key to all truths and blind trust is the key to all ignorance, leading them to become major ignorants. There is nothing in religion that cannot be discussed with reason and logic if we consider religion to be the teachings of the Most Merciful preserved entirely in the Quran, which is all reason and logic. Those who can rediscover this truth in their lives and hold fast to the Book of Allah alone, rejecting all other books, including Quranic exegeses, will free their minds from imprisonment and return to being free Muslims who act with dignity and honor, instead of being humiliated by their mere existence on earth without real presence, as is the case today.

Muslims must understand that all the prophetic sayings they admired and learned from their teachers and ancestors in their youth, which were deeply ingrained in them as the words of the Prophet Muhammad, were never actually said by him. Here, I present examples to show that they could never come from a great Prophet; they are all just lies and fabrications for which Muslim rulers paid thousands of dinars from the hard work and sweat of our ancestors and forefathers. This was done to turn them into a religion, law, and tradition instead of the true religion and law in the Quran. I have provided all the evidence and arguments in this book to prove this, so you do not think I am also merely deluded and unaware of what I am saying. The key to understanding this is the interest of the ruling class. Because God's religion benefits the whole nation, the ruler's interests conflict with it. The ruler seeks personal gain, ignoring the welfare of his people. He enjoys worldly pleasures, neglecting the well-being of his nation, turning them into a herd to exploit them for his benefit without offering any benefit in return, except by making them disbelievers in God and thereby losing them the Hereafter as well.

Therefore, we must be certain that all the hadiths narrated in mosques by imams did not come about by chance. Just as people did not stray from the religion in the Quran by chance, and the Quran did not become a book only read for the dead by chance; everything around us is orchestrated by the cunning human devils who know exactly what they are doing, scheming, and distorting. They are the scholars of evil and the root of all troubles.

Now, after this intellectual digression, let us return to the hadith examples we are reviewing together in the book:

Chapter on Two Loops on the Shoe and One Loop on the Wide Shoe.

- Hadith Number (5857) from Sahih al-Bukhari, narrated by Anas (may Allah be pleased with him): The Prophet's shoe had two loops, and a Muslim's faith is not complete unless he knows the shape of the Prophet's shoes and sandals.

• Chapter on Riding an Animal

Hadith Number (5964): Narrated by Usama bin Zaid (may Allah be pleased with him): The Messenger of Allah ﷺ rode a donkey with a thick woolen cloth on it and had Usama riding behind him (this is a significant report).

Hadith Number (5966): Narrated by Ayub: The three wicked ones were mentioned to Ikrima, and Ibn Abbas said: The Prophet ﷺ came, carrying a pen between his hands, with al-Fadl or Qashm behind him and al-Fadl in front of him. Which of them is worse or better? (Note: Al-Fadl and Qashm are the sons of Abbas bin Abdul Muttalib. This hadith is all about mentioning the children of Abbas in a noble hadith.)

Hadith Number (6311) from Sahih al-Bukhari: Narrated by Al-Baraa bin Aazib: The Messenger of Allah ﷺ said: When you go to bed, perform ablution as for prayer, then lie down on your right side and say: "O Allah, I have surrendered myself to You, entrusted my affairs to You, and turned my back to You, in fear and hope of You. There is no refuge or escape from You except to You. I believe in Your Book which You have revealed and Your Prophet whom You have sent." If you die in this state, you will die in a natural state (fitrah). Make these words the last thing you say. I asked: Should I remember them? He said: No, and your Prophet whom You have sent? (Notice how the first narrator started changing the text before leaving, and what if a Muslim did not study the jurisprudence of language in a religious school but was an ordinary Muslim? How would the hadith change after being transmitted through seven successive generations over more than two centuries?)

Hadith Number (2324) from Sahih Muslim: Narrated by Anas bin Malik: Whenever the Prophet ﷺ prayed the morning prayer, the servants of Madinah would bring containers of water. No container was brought except that he dipped his hand in it. This was done to bless the water, especially in the cold morning.

Hadith Number (77) in Sahih al-Bukhari: Mentioned six times in Sahih al-Bukhari under numbers 189, 839, 1185, 6354, and 6422. Narrated by Mahmood bin Rabi: I remember the Prophet ﷺ spitting what was in his mouth onto my face when I was five years old from a bucket. This means the Prophet ﷺ had rinsed his mouth and then touched the boy's face, concluding the important hadith.

- **Hadith Number (116) from Sahih al-Bukhari:** Narrated by Abdullah bin Umar: The Prophet ﷺ prayed the 'Isha prayer in his last days. When he finished, he stood up and said: "Do you see this night? In a hundred years from now, no one will be left on earth from those who are on it now." The reason for this hadith and similar ones is that the narrators and hadith scholars, after reading the Quranic verse "The Hour has drawn near and the moon has been cleft asunder" (Surah Al-Qamar 54:1), thought that the Hour could not be delayed by more than a hundred years. They believed that a hundred years after the death of the Prophet ﷺ, no one would be left on earth and made up hadiths in his name.

When people lived more than a hundred years after the Prophet ﷺ, they reinterpreted the hadith and said that the Prophet ﷺ meant that no one born before his saying of the hadith would be alive a hundred years later. We say that miracles should be challenges. If this hadith is a miracle as you claim, how can it be proven that no one lived on earth in places like China, North America (which was not yet discovered), or the Caucasus where people live over a hundred and fifty years? There is simply no way to prove this.

- **Hadith Number (174) from Sahih al-Bukhari:** Narrated by Hamza bin Abdullah from his father: Dogs used to come and go in the mosque during the time of the Prophet ﷺ, and they did not sprinkle anything to clean it. Is the hadith author suggesting that the Prophet ﷺ did not differentiate between cleanliness and impurity?
- **Hadith Number (5899) from Sahih al-Bukhari:** Narrated by Abu Huraira: The Prophet ﷺ said: "The Jews and Christians do not dye their hair, so oppose them." This means they do not dye gray hair but leave it as it is. If the Sunnah is to oppose them, why do religious leaders, especially among Jews, keep

their beards and trim their mustaches? Why should we follow them in this practice? **Hadith Number (6306) from Sahih al-Bukhari:** Narrated by Shaddad bin Aws: The best form of seeking forgiveness is to say: "O Allah, You are my Lord; there is no deity except You. You created me, and I am Your servant. I am fulfilling my covenant and promise to You as much as I can. I seek refuge in You from the evil of what I have done. I acknowledge Your blessings upon me, and I acknowledge my sins. Forgive me, for none can forgive sins except You." He said: "Whoever says this during the day with full belief and dies before the evening will be among the people of Paradise, and whoever says it at night with full belief and dies before the morning will be among the people of Paradise."

But what if the person who says this is a polytheist or has committed major sins? The Quran says such a person will never enter Paradise if they are a polytheist or will face just punishment in Hell if they commit major sins. Has this hadith nullified all the verses of the Quran and abrogated them?

This hadith was narrated by six transmitters before Bukhari, with each transmitter passing it down through generations until it reached Bukhari about 250 years later.

If we conduct an experiment with six of the best students in a school, separate them, read the hadith to the first student once, and then ask them to pass it to another student in the next room, and so on, would the hadith remain intact as it is now? The names of the companions who attended the Battle of Badr are all listed in historical accounts, totaling 318. If we select a name from this list to attribute the hadith to, and then take names from other hadiths in the collections, the hadith will be considered authentic due to the correct chain of narrators, because all the names are correct and scholars confirm they have narrated from each other.

Those who study ancient texts often try to make modern creations appear very old using artistic methods. The narrator of this hadith was inexperienced and did not use such methods, even though many seasoned authors never forget this detail. **Hadith Number (5996) from Sahih al-Bukhari:** Narrated by Abu Qatadah: The Prophet came out to us with Umamah bint Abi al-As on his shoulder, and he prayed. When he bowed, he placed her down, and when he raised his head, he lifted her up.

Can the Prophet really place himself in such a situation while standing before Allah, performing an Islamic duty as an Imam in the mosque?

Hadith Number (6233) from Sahih al-Bukhari: Narrated by Abu Huraira: The Prophet said: "Allah loves sneezing and dislikes yawning. When someone sneezes and praises Allah, it is the duty of every Muslim who hears them to say 'Yarhamuk Allah' (may Allah have mercy on you). As for yawning, it is from Satan, so try to prevent it. If you say 'ha,' Satan laughs at you." Allah created humans with the ability to sneeze and yawn, just as He did with other creatures. How does Satan fit into this?

Hadith Number (5856) from Sahih al-Bukhari: Narrated by Abu Huraira: The Prophet said: "Do not walk in one sandal; either wear both sandals or walk barefoot."

Does this need to be revealed from Heaven and included in a clear book?

Hadith Number (5609) from Sahih al-Bukhari: Narrated by Ibn Abbas: The Prophet drank milk and then rinsed his mouth, saying: "It has fat in it."

Is this also divine revelation or wisdom?

Hadith Number (5517) from Sahih al-Bukhari: Narrated by Abu Musa al-Ash'ari: I saw the Prophet eating chicken. Has anyone claimed that chicken is forbidden in Islam?

Hadith Number (5456) from Sahih al-Bukhari: In the chapter on licking and sucking fingers before wiping them with a napkin. Narrated by Ibn Abbas: The Prophet said: **Hadith Number (4615) from Sahih al-Bukhari:** Narrated by Abdullah: We used to go on expeditions with the Prophet and had no women with us. We asked, "Should we castrate ourselves?" The Prophet forbade it. Later, he allowed us to marry a woman temporarily for the duration of the expedition. He recited the verse: "O you who have believed, do not forbid the good things which Allah has made lawful to you." (Surah Al-Ma'idah 5:87).

Our old acquaintance, Abdullah, who prefers to be known by his pseudonym, suggests a rejected idea: that the men with the Prophet during long expeditions, which lasted a month or two, were allowed to castrate themselves due to the absence of women. However, his real aim is more deceitful. He wants to introduce the forbidden practice of temporary marriage, suggesting that a man could pay a woman for temporary companionship during an expedition and then return to his wives without needing to castrate himself. He cites a Quranic verse that is unrelated to this subject, from Surah Al-Ma'idah, which actually deals with food, not sex.

Hadith Number (3784) from Sahih al-Bukhari: Narrated by Anas bin Malik: The Prophet said: "The sign of faith is loving the Ansar (helpers), and the sign of hypocrisy is hating the Ansar." Is this verse from God's revelation, and should it be followed by all Muslims, regardless of their background, until the end of time?

Hadith Number (2471) from Sahih al-Bukhari: Narrated by Hudhaifa: I saw the Prophet at a place where the people were gathering, standing. Is this divine revelation and a duty to be applied by all believers according to the Quran? **Hadith Number (154) from Sahih al-Bukhari:** Narrated by Abdullah bin Abu Qatada from his father: The Prophet said: "When any of you urinates, do not hold your private part with your right hand, nor clean yourself with your right hand, nor breathe into the container."

Hadith Numbers (408 - 409) from Sahih al-Bukhari: Narrated by Abu Huraira and Abu Sa'id: The Prophet saw phlegm on the mosque wall, took some stones, and rubbed it off. He said: "If any of you spits, do not spit directly in front of you or to your right. Instead, spit to your left or under your left foot." In another narration: "When a believer is praying, he is speaking privately to his Lord. Therefore, he should not spit in front of him or to his right, but rather to his left or under his left foot." (Narration Number 413)

Hadith Number (417) from Sahih al-Bukhari: The Prophet then took the edge of his cloak, spat into it, and folded it over itself.

Are these hadiths and verses all divine revelations that must be followed by all believers on earth until the Day of Judgment?

There are many such hadiths in Sahih al-Bukhari. I have mentioned only a few examples here, considering Sahih al-Bukhari as the foundational source for authentic hadiths according to Sunni beliefs. There are also other topics such as: "Should a man cover his wife while prostrating to ensure he can prostrate?" "Visiting the sick while riding, walking, or on a donkey." "Stopping someone who passes in front of a praying person by force, if necessary." "Placing the right hand under the right cheek." "Three people on a mount." "Tying hair."

All these hadiths and narrations are often believed to be falsely attributed to the Prophet by those serving the rulers, rather than genuinely from the Prophet himself. **Chapter Nineteen**

Methods of Deception in the Ruler's Law

After providing solid evidence and references from the Holy Quran to prove that what we call Islamic law is actually based on the writings of the ruler's agents rather than the verses of Allah in the Quran—except in name while keeping the actions and implementations according to the ruler's agents' writings—let us move on to another topic.

Sheikh Bukhari, may Allah have mercy on him, dedicated a special section in his book to "The Study of Deceptions" and clarified how the ruler's scholars exploited hadiths. One specific hadith discussed in this book, titled "Three Fabricated Hadiths that Were the Basis for Changing the Muslim Religion from the Religion of Allah in the Quran to the Ruler's Religion Found in the Hadiths of His Agents," is:

"Actions are judged by intentions, and everyone will be rewarded according to their intentions." This hadith is the first to open the chapter on deceptions because it is the cornerstone for all fabricated hadiths about Allah and the Prophet. Bukhari placed it at the beginning of his book to indicate that this hadith was the golden key to all deceptive practices in the ruler's religion, opening doors for the ruler's agents to create a legal framework for the ruler's religion. Bukhari referred to the ruler's agents with a phrase indicating that some of them were cautious not to be accused by others before the ruler.

1. **On the Deception in Marriage:** At the end of Hadith Number (6960), it is mentioned:

Some people said that if someone deceives to marry on the basis of "Shighar" (a type of exchange marriage), it is permissible and the condition is void. Some said that "Mut'ah" (temporary marriage) and "Shighar" are permissible, and the condition is void. "Shighar" is what rural people in Sham call "replacement marriage"—a man marries the daughter of another man, and in return, the other man marries his daughter without a dowry.

This type of marriage is rejected in Islam for several reasons, the most important of which are: A - The dowry is the right of the woman being married, not the father or brother, for personal gain. B - This marriage method does not respect the consent of the daughter or sister, as they are forced into it against their will. C - It often happens that one partner divorces their spouse due to inability to get along, for example. The person then takes the daughter or sister of the second man forcefully, without considering their understanding or the presence of children. This causes a deep wound in society by forcibly taking a wife from her home and leaving her children behind, disregarding her will, happiness, and rights given to her in the Quran. This act, which contradicts the law of God, is considered valid under the ruler's law. In doing so, we have crossed three boundaries of God's law, not just one.

Additionally, temporary marriage is forbidden by the Quran and cannot be sanctioned by the Prophet. Therefore, temporary marriage is considered adultery and falls under the major sins. It can never be considered a legitimate form of marriage. The ruler's interest in introducing this innovation into Islam was to send his soldiers to fight and raid under the pretext of jihad and spreading the message of Islam, while actually seeking the spoils and treasures of the world. Since most of his fighters were married, it wasn't easy to replace or call them back. So, the ruler's agents fabricated hadiths allowing temporary marriage, falsely claiming that Islam does not address half of the problem. By allowing temporary marriage for soldiers, they solved only part of the issue. They did not address what the women, whose husbands might be away, should do. Are they also to enter into temporary marriages?

As stated in the Quran: "Those who exchange faith for disbelief have surely gone astray from the right path" (2:108). **2** - In the end of Hadith number (6968) from Sahih Bukhari, titled "Marriage of a Virgin," it is said: If a virgin does not give her consent for marriage and is not married off, a man might deceive the situation by bringing two false witnesses who claim he married her with her consent. This is all a lie, but the judge accepts the false evidence and recognizes the marriage as valid, despite the woman's protestations that she does not know the man and has never married him. This forced marriage is done against the woman's will.

Some people say at the end of Hadith number (6970), also on marriage, that if someone deceives with false witnesses to marry a widow with her consent, and the judge accepts the false evidence, then the marriage is recognized even if the man knows he never married her. This is considered public rape, sanctioned by the ruler's law.

This situation still happens in our legal courts where a man brings false witnesses and a fully veiled woman who only shows her voice. She falsely identifies herself as someone the man intends to marry, and the false witnesses confirm it. The judge then validates the marriage as legal, even though the actual woman is unaware that her name has been used fraudulently. The innocent woman is then forcibly taken to her new home by the police, as if she were livestock.

We then claim that Islam has done justice to women. But which Islam is this? Is it the true Islam of God that no one implements, or the ruler's version of Islam that we see examples of now?

And in the end of Hadith number (6971) from Sahih Bukhari, it is said: If a man claims he has married an orphan girl or a virgin who refused, and he deceives with false witnesses claiming the marriage, and the girl eventually accepts it while she was unaware of the deceit, the judge accepts the false testimony, and the man is allowed to have relations with her. This is essentially rape with coercion. **6** - In the section about gifts, there is the following hadith which does not contradict the Quran: Hadith number (6975) from Sahih Bukhari, narrated by Ibn Abbas, says:

The Prophet said: "A person who takes back his gift is like a dog that returns to its vomit," meaning it's disgusting.

Some people say: If someone gives a gift of a thousand dirhams or more, and after several years he decides to take it back, no Zakat is owed by either party. This goes against the teachings of the Prophet on gifts.

It's noted in Bukhari's margin: The commentary, which has no specific name, suggests that this opinion is contrary to the teachings of Abu Hanifa, who permitted returning a gift if there were no restrictions. The hadith mentioned here by Bukhari was acknowledged and acted upon by Abu Hanifa regarding the dislike of returning gifts. The hadith does not imply anything more than that, as the dog's action is described as repugnant, not forbidden. This shows that this practice is part of the flexible interpretations of the ruler's laws, where specific rulings can be made if the ruler desires.

Hadith number (6976) from Sahih Bukhari is about preemption rights. Narrated by Jabir bin Abdullah:

The Prophet established preemption rights for all properties that have not been divided. Once boundaries are established and paths are allocated, preemption rights no longer apply.

What does this hadith mean? It means that neighbors have the right of preemption, which means they have the first right to buy a property before it is sold to a stranger. For example, if a man dies and leaves behind a house that his children inherit, each child might get a room while the rest of the house, like the courtyard, kitchen, and bathroom, remains shared. If one of them wants to sell his share, the remaining heirs, who are also neighbors, have the first right to buy it. Selling the share to a stranger is only allowed if all the heirs refuse to buy it.

Preemption rights can sometimes extend from direct relatives to more distant relatives, such as cousins and their children, and can include other heirs as well. This practice of preemption, often manipulated to fit interpretations of hadith, is rooted in the Talmudic traditions of the People of the Book. **The Jews have known about this since the time of the Alexandria School, and the Jewish philosopher Philo was famous for using it. The Jews used this method to elevate the Old Testament and align it with reason and logic, and then they used it to challenge and undermine the Gospel and the Quran. They have a defensive weapon for the Old Testament and an offensive weapon against the Gospel and the Quran.**

From the book "Masonry Exposed" by Sheikh Dr. Muhammad Ali Al-Zoubi, page 250, Lebanon Edition, Third Edition 1985.

At the end of Hadith number (6976) in Sahih Bukhari: Some people said:

Preemption rights are for neighbors. They then focused on a specific case and invalidated it by saying: If someone buys a house and fears that the neighbor might exercise preemption rights, he can buy one share of the hundred shares, then buy the rest. The neighbor has preemption rights on the first share, but not on the remaining part of the house, and he can use this trick.

To understand this hadith, consider the one that follows. Note that Bukhari alerts us to both the correct and incorrect practices of his time.

Hadith number (6977) from Sahih Bukhari, narrated by Omar bin Al-Shadeed:

Miskar bin Makhrama came and put his hand on my shoulders, and I went with him to Saad. Abu Rafi' said to Miskar: Why don't you ask him to buy my house in my yard? Miskar replied: I will not offer more than four hundred, either in installments or as a lump sum. Abu Rafi' said: I offered five hundred in cash, and he refused. Had I not heard the Prophet say: "The neighbor has the first right of preemption," I would not have sold it to you. Or he said: I would not have given it to you. When we read the entire chapter, we can conclude that Bukhari, may Allah be pleased with him, was not satisfied with what was happening, as evidenced by his constant reference to what is correct. However, the Sultan's soldiers later considered his book to be divinely inspired and took Bukhari's own examples of deceit—despite his dissatisfaction—with it as legitimate methods of deception,

setting an example based on Bukhari, may Allah have mercy on him and grant him a place in paradise.

They deceive Allah and those who believe, but they deceive only themselves, and they do not realize it. (Quran 2:9)

Bukhari, may Allah have mercy on him, demonstrated that all deceivers did not follow the law of Allah as outlined in the Quran, nor did they adhere to what the Prophet, peace be upon him, said in truth. He mentioned the following hadith along with other hadiths about deceit by the Sultan's soldiers.

Hadith number (6966) from Sahih Bukhari, narrated by Abdullah bin Umar, may Allah be pleased with them:

“Every traitor will have a flag on the Day of Judgment by which they will be known.”

And as mentioned in the following hadith, which also does not contradict the law of Allah in the Quran but aligns with it completely:

Hadith number (6997) from Sahih Bukhari, narrated by Umm Salama:

“I am only a human being, and you bring your disputes to me. Perhaps some of you are more eloquent than others, and I may judge based on what I hear. So, if I give someone a portion of their brother's right, they should not take it, for it is like taking a piece of fire.”

"More eloquent" means more skilled in speech and persuasion, and thus more capable of convincing the judge (who is the Prophet in this example). This shows that the noble Prophet was a human like us, not infallible, and did not have access to the unseen. Chapter Twenty

Prophetic Traditions on the Analysis of Alcohol Consumption

There is a general principle in Machiavellian politics that says: If a goal cannot be achieved directly, it can be achieved indirectly, always with patience and perseverance.

One of the Sultan's wishes was to find a way to analyze the consumption of alcohol, which is clearly forbidden in the Quran.

So how did the Sultan's soldiers achieve this wish for the Sultan of the time?

They resorted to Hadiths to lighten the punishment for those who drink alcohol, such as the following Hadith:

1. Hadith number (5575) from Sahih al-Bukhari, narrated by Abdullah ibn Omar (may Allah be pleased with them), where the Prophet Muhammad (peace be upon him) said:

"Whoever drinks alcohol in this world and does not repent from it will be forbidden from drinking it in the Hereafter."

From this Hadith, the following can be understood:

2. If someone drinks alcohol in this world and repents before leaving this world, they will be completely forgiven and will have the same reward in the Hereafter as someone who has never drunk alcohol.
3. If someone drinks alcohol in this world and dies before repenting, Allah will forbid them from drinking it in the Hereafter. Therefore, many Muslims who drink alcohol say that they are okay with their share of alcohol in Paradise. They say this simply because the Hadith, which many scholars of the Sunnah consider a divine revelation, clearly states this publicly.
4. There are Hadiths that do not contradict the Quran, such as the following:

Hadith number (5581): Narrated by Ibn Omar (may Allah be pleased with him), where Omar stood on the pulpit and said:

"Afterward: The prohibition of alcohol has been revealed, and it comes from five sources: grapes, dates, honey, wheat, and barley. Alcohol is what clouds the mind." **Chapter Twenty (Continued)**

Another Hadith that Does Not Contradict the Quran

- Hadith number (6124) from Sahih al-Bukhari, narrated by Sa'id ibn Abi Burda from his father and grandfather, says: When the Prophet Muhammad (peace be upon him) sent him and Muadh ibn Jabal, he told them:

"Make things easy, not difficult, and give glad tidings, not aversion. And cooperate with each other."

Abu Musa asked: "O Messenger of Allah, we are in a land where a drink is made from honey called 'but' and a drink from barley called 'mizr'?" The Prophet replied: "Every intoxicant is forbidden."

(This means that all intoxicants are forbidden, regardless of how they are made. The Sultan's soldiers were in a difficult position because the Quran and Hadiths are clear and straightforward about the prohibition of alcohol. So, what could they do?

The Sultan's soldiers realized that altering the verses of the Quran was impossible, so they focused on gradually modifying and distorting the Hadiths. You might think that I am imagining things, but let's see what they did. They came to the first Hadith (number 5581) and changed it.

- Hadith number (5601) from Sahih al-Bukhari, narrated by Jabir, says:

"The Prophet prohibited the use of raisins, dates, fresh dates, and ripe dates."

What changed in this Hadith?

- The word "prohibition" from the previous Hadith was replaced with "forbidding." This is a new addition that wasn't there before.
- The word "alcohol" was removed.
- The terms "intoxicant" and "intoxicated" were removed.

It now only mentions the prohibition of raisins, dates, fresh dates, and ripe dates. People interpreted this in two ways: One group understood it as a prohibition only on eating these items, as drinking them was not mentioned. The other group understood it as a prohibition on the fermented versions of these items.

They then spread the second Hadith:

- Hadith number (5602) from Sahih al-Bukhari, narrated by Abdullah ibn Abu Qatada from his father, says: The Prophet forbade combining dates and raisins and instructed that each should be fermented separately.

The Results

The outcomes so far have been favorable, and they have been secured for the Sultan's council and his companions, who have started drinking alcohol openly without shame or embarrassment. They even call themselves the "Commanders of the Faithful." So, I was not imagining things as some of you might have thought at the beginning of this discussion. What I expected has indeed happened, and the Sultan got what he wanted. The Sultan's soldiers, skilled in falsifying Hadiths, earned the Sultan's approval and praise, along with gold coins as a reward for this significant achievement, from the esteemed Sultan and his distinguished companions, such as Abu Nawas, the poet of homosexuals who wrote about young boys.

Thus, the soldiers competed in serving their esteemed master and created additional Hadiths to make the issue widely accepted and beyond doubt. As promised, I will only use the most authentic sources in my research and not refer to other numerous sources.

- Hadith number (4669) from Sahih al-Bukhari, narrated by Ibn Abbas, says: A delegation from the tribe of Abdul Qais came to the Prophet Muhammad (peace be upon him) and said: "O Messenger of Allah, we are from the tribe of Rabi'ah, and we are prevented from reaching you by the disbelievers of Mudar, so

we can only come to you in a sacred month. Command us with things we can follow and call others to after us." The Prophet replied: "I command you to follow four things and avoid four things: Faith in Allah, the testimony that there is no deity but Allah, establishing prayer, paying zakat, and giving one-fifth of the gains you acquire. I forbid you from using the vessels made from gourd, wood, clay, and plaster."

This Hadith serves multiple purposes. But how?

What matters most to the Sultan is:

1. Collecting zakat for the Sultan's tax collectors to increase the revenue of the Muslim treasury, which is effectively the Sultan's treasury after he gained control of the earth's wealth, as previously explained.
2. The one-fifth portion of the spoils, which was originally for Allah and the Prophet, is now solely under the Sultan's control as the representative of the Prophet and God's deputy on earth. **Chapter Twenty (Continued)**

Explanation of Prohibited Vessels

- The Hadith forbids four types of containers: the duba, naqir, hintam, and muzaffat. When a Muslim asks about these four types, the Sultan's soldiers explain that they are different types of containers, as detailed in Sahih Muslim, Hadith number 17:

A. **Duba:** A container made from dried gourd.

B. **Naqir:** A container made from the hollowed-out trunk of a tree.

C. **Hintam:** There are various opinions on this: - The most common view is that they are green clay jars. - Another opinion is that all jars are meant. - A third view is that they are jars brought from Egypt. - A fourth view is that they are reddish jars used to store wine from Egypt. - A fifth view is that they have mouths on their sides, used to bring wine from Taif. - A sixth view is that they are jars made from clay, hair, and leather.

D. **Muzaffat:** Containers coated with tar or pitch.

After learning this, you will be knowledgeable about the Sultan's regulations and know which containers to avoid for drinking alcohol. You are free to use other containers as you wish.

When the Sultan's soldiers saw success in their plan, they revised the previous Hadith and allowed drinking from these containers again. Perhaps because what is forbidden often becomes desirable, and the Sultan might have preferred drinking from these containers, though this is speculative.

- Hadith number (5592) from Sahih al-Bukhari, narrated by Jabir, says: The Prophet Muhammad (peace be upon him) forbade the use of certain containers (duba, naqir, hintam, muzaffat). The Ansar said they needed these containers, and the Prophet replied: "If so, there is no prohibition after today."
- Hadith number (5595) from Sahih al-Bukhari, narrated by Aisha, Mother of the Believers, when asked by al-Aswad about the Prophet's prohibition, said: "We were forbidden by the Prophet to use duba and muzaffat containers." When asked about other containers like jars and hintam, she replied: "I only tell you what I heard. I do not narrate what I did not hear."

Sultan's New Regulations

After the Sultan's soldiers permitted alcohol in Islam, the Sultan realized he also needed to allow something else: having relations with women during Ramadan. He wanted to avoid any embarrassment about this and told his believing wives that he was only following the Sunnah of the Prophet Muhammad (peace be upon him). He cited a Hadith, which was supported by the Sultanate's chief scholar:

From Sahih al-Bukhari, Hadith number (1927), narrated by Aisha: "The Prophet Muhammad (peace be upon him) would kiss and be intimate with his wives while fasting, and he had the most control over his desires."

Jabir ibn Zaid said that if someone looked at his spouse and reached climax, it would not break his fast.

As usual, the Sultan's soldiers ignored the Quranic verses:

"Permitted to you, on the night of the fast, is the approach to your wives. They are clothing for you and you are clothing for them. Allah knew that you used to deceive yourselves, so He turned to you and forgave you. So now, have relations with them and seek what Allah has decreed for you. And eat and drink until the white thread of dawn becomes distinct to you from the black thread. Then complete the fast until nightfall. And do not have relations with them while you are in seclusion in the mosques. These are the limits set by Allah, so do not approach them. Thus Allah makes clear His verses to the people that they may become righteous."

(Surah Al-Baqarah, 2:187)

Changes to the True Religion

Thus, the Sultan's soldiers gradually transformed the pure and clear religion of Islam as revealed in the Quran into a religion tailored for the Sultan and his soldiers, under the name of Islam, but with only the name and the statement "There is no god but Allah" without true practice or belief.

Regarding the dislike of cursing a drinker of alcohol and that it does not make one an unbeliever:

In Sahih al-Bukhari, under this topic:

- Hadith number (6780): A man cursed a drinker of alcohol, saying, "May Allah curse him, how often is he brought here!" The Prophet Muhammad (peace be upon him) replied, "Do not curse him, for I swear I know that he loves Allah and His Messenger."
- Hadith number (6781): A man cursed a drinker of alcohol, saying, "May Allah disgrace him!" The Prophet Muhammad (peace be upon him) said, "Do not be an ally of Satan against your brother."

Thus, after these Hadiths, it became disliked in Islam to curse someone who drinks alcohol. So, would a Muslim curse their Sultan just because they heard he drinks with his courtiers and women in the harem? The noble Prophet is innocent of all these actions, as he was the one who first recited these clear Quranic verses:

"Indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are an abomination of Satan's handiwork, so avoid it."

(Surah Al-Ma'idah, 5:90)

"Satan only wants to cause between you animosity and hatred through intoxicants and gambling."

(Surah Al-Ma'idah, 5:91)

"They ask you about wine and gambling. Say, 'In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit.'"

(Surah Al-Baqarah, 2:219)

Allah, the Almighty, has spoken the truth. **Chapter Twenty-One**

Understanding Faith and Shirk (Associating Partners with Allah)

A Muslim who wants to deeply understand their religion should strive to grasp the true meaning of the Quranic verses. This is the only way to truly comprehend and avoid misconceptions, as the Quran is the only book free from illusions. It remains the sole source of absolute truth and there is no book like it in the world, nor could there ever be.

Yes, God sent other scriptures before the Quran, but He knew that they had all been altered. For reasons known only to Him, He ensured that His final book, the Quran, would be protected from tampering. If anyone attempts to alter it, God has ensured that such attempts are immediately exposed and thwarted. God controls the hearts of people and can act upon them as He wills, even though we may not fully understand this.

God has preserved His final book intact, just as it was revealed to the Prophet Muhammad, the final messenger. Evidence of this preservation is found within the Quran itself, through a numerical and

mathematical miracle that leaves no room for doubt or speculation (refer to "Numerical Miracles in the Quran" in my first book, *A Warning from Heaven*).

Because God is aware of all these matters, He says in the Quran and continues to say to everyone who reads His book:

"Say, 'Bring forth a book from Allah that is more guiding than either of them, that I may follow it.'"
(Surah Al-Qasas, 28:49) **This verse is permanent and ongoing. Where is the book that has not been altered and is as illuminating and truthful as the Quran today? Simply put, no other book exists like the Quran.**

God is not addressing only believers in this verse, as every believer assumes their own book is the most guiding and best without proof. But in this verse, God challenges everyone in the world, believers and non-believers alike:

Where is the book that has not been altered by humans to this day on Earth?

Every scholar on Earth, after seeing the numerical miracles, will acknowledge the truth stated in this verse.

If we return to that unique book, we find truths that we humans live without fully understanding. One such truth is:

"And most of them do not believe in Allah except while associating others with Him."
(Surah Yusuf, 12:106)

This is the painful reality that many believers in the world, from all religions, fall into.

Do you think the young man who killed Yitzhak Rabin, the Prime Minister of Israel, was not a believer? In fact, he was an extremist believer, extremely devoted, and firmly believed in all his sacred texts.

Now ask yourselves this question:

If the Torah and all the scriptures of the People of the Book are altered, which is a fact that any researcher using scientific methods can discover without letting emotions affect their research—like I have demonstrated in this book by comparing texts with their unaltered versions and exposing the clear alterations—then the same can be proven for the Bible and the Christian doctrine. A Muslim is easily convinced when presented with clear evidence of these alterations. However, when discussing any religion other than Islam, it becomes nearly impossible to convince a Muslim about texts they believe in, even if those texts are the work of the devil.

So now, ask yourselves this question:

Is the believer who killed Rabin a true monotheist, or have they incorporated shirk (associating partners with Allah) into their belief? To find the answer easily, you need to understand that a believer who incorporates sources of delusion into their faith—since delusion is always from Satan—may unknowingly be associating partners with Allah. This happens with believers everywhere, not just in one religion.

The answer will be that such believers have associated partners with Allah due to their faith in books that were altered by the Sultan's agents during their rule, after the departure of true believers. This is absolutely correct.

Now, ask yourselves another question:

Are the young men who killed Sadat in Egypt true believers?

Again, we would agree that they were all strong believers, deeply committed to all Islamic books, including the Quran and Hadith.

Has your belief and understanding from this book led you to conclude that Muslims have also fallen into the same mistakes as the People of the Book, abandoning the Book of Allah and incorporating what they were told was another divine revelation through the Hadiths imposed by the Muslim rulers over fourteen centuries?

If you answer yes, then we must agree that today's Muslim believer who follows altered texts is also a believer who unknowingly associates partners with Allah, just like the former Jews. Similarly, today's Christian believer with altered texts, and the Buddhist who burns themselves alive willingly, are all believers who unknowingly associate partners with Allah.

The difficulty arises when discussing the old associations of partners with Allah by Muslims, their scholars, and ancestors, starting from the major schism in Islam that ended with the victory of the rebellious faction. This period saw many Muslims whose hearts leaned more towards worldly pleasures than the Hereafter. This is the critical measure set by Allah to reveal the souls He tests, considering His true servants as those whom Satan cannot mislead in any form (including the internal desires and the devils of mankind and jinn who formed alliances for mutual benefits). As Allah said addressing all forms of devils, especially the accursed Satan:

"Indeed, My servants, you have no authority over them except for those who follow you from the deviators."

(Surah Al-Hijr, 15:42) Understanding this verse holds the key to restoring true faith in God. Many Muslims, misled by numerous Quranic interpretations, think that the phrase "except those who follow you from among the deviators" refers to disbelievers. If that were the case, Allah would have said "except those who disbelieve."

The exception tool ("except") only applies when talking about true servants of God, such as believers like Abu Bakr, Omar, Uthman, Ali, Khalid ibn al-Walid, Abu Ubaidah ibn al-Jarrah, and Saad ibn Abi Waqqas—those who were close to the true Islam. This means Allah is referring to a group of believers, not disbelievers. To understand this part of the verse, we need to understand the meaning of "deviators." The root of the word "deviators" is from "ghay" which means beliefs corrupted by ignorance.

So, "deviators" are believers whose faith has been corrupted by delusions. What such a believer needs is to rebuild their faith on reason rather than emotion and love. But the devils who sow these kinds of beliefs are keen on their followers and keep telling them: "Don't listen to those who say faith should be based on reason; faith is all about love and comes from the heart." This is their weak point, which they exploit to trap people and prevent them from breaking free.

This explains their fear of using reason, as scholars know their arguments can be shattered by reason and logic, the divine balance given by God to humans. With reason and logic, along with the evidence and measure found in the Book of God and the Quran, believers can guard their faith. As long as Muslims keep using both, the devils of the earth, in all their forms and kinds, cannot lead them astray. Why? Because he is equipped with reason, knowledge, and faith in God and His Book. A wise believer should not rule out that human devils might deceive him by disguising themselves as scholars, perfecting their appearance, role, and speech. He should not be surprised if a devil adopts the appearance of a scholar, dressing in a robe and tunic, always present in mosques, speaking only of the Quran and Hadith, praying and fasting with others, and using a prayer bead while mumbling with his lips and moving his fingers over it. Only God knows what lies within his heart—whether it is wickedness or goodness.

If someone invites you to believe in God and the Prophet with your heart while keeping your mind away from questioning and discussing matters of faith, that person is a devil in the guise of a religious scholar. However, if someone speaks to you about reason and intellect, and says that God is all about reason and truth while the devil is all about delusion and desire, and that love is merely a form of desire, then that person is truly a religious scholar who invites you to believe in the oneness of God.

The first person is inviting you to associate partners with God, while the second is inviting you to worship God alone, without any partners. This is the measure that reveals the truth of your faith; you must never lose sight of it.

So far, we have learned that ignorance is the broad gateway through which the devil enters the hearts of believers. The devil exploits their desires and interests, which only he and God know, while the ignorant followers mistakenly believe they are following the Most Merciful. In reality, they are following the devil who is disguised in religious garb to avoid suspicion. This is one of the greatest injustices a person can do to themselves.

It is challenging to convince a Muslim who has fallen victim to the devil and adopted this model of faith. Such a person is under the devil's control, used and manipulated at will. Their faith is strong and sincere, but they are unaware of their true state of association with God, known only to God and the devil in disguise.

Therefore, Allah says through Luqman in the Quran, advising his son: "O my son, do not associate partners with Allah. Indeed, associating partners with Him is a great injustice" (31:13). The great injustice that the polytheist does to himself is due to depriving himself of the pleasures of this world and the hereafter because of his false faith. He doesn't realize that despite his strong devotion, he is following an illusory god rather than the true God, mixing truth with delusions that only the devil can create. This type of polytheist is unaware that he is also deprived of the pleasures of the afterlife. On the Day of Judgment, he will be shocked by the outcome and will swear to God that he was not among the polytheists, as he truly did not know. Allah describes this situation in the Quran:

"They will not have any excuse except that they say, 'By Allah, our Lord, we were not polytheists'" (6:23). Unfortunately, their lack of awareness does not protect them from the final result. They have wronged themselves by not using their reason to distinguish the truth. Is there any greater self-injustice than this? They have deprived themselves of both the paradise of this world and the next, suffering in this life for what they mistakenly thought was true faith in God, when in fact they were believing in the devil and illusions more.

The disbeliever who openly chose this world over the hereafter is better, because at least he lived for a short while in this world, even if it's a fleeting moment compared to the eternal bliss of the hereafter.

Allah says:

"Indeed, whoever associates partners with Allah—Allah has forbidden him paradise" (5:72).

Allah does not say this even to disbelievers; instead, He says He will punish them. There is no verse in the Quran stating that anyone who disbelieves in Allah is forever barred from paradise. This is the Quran before you; you can verify it yourself. And as Prophet Hud said:

"O my people, have you considered: if I am on clear evidence from my Lord and He has provided me with good provisions, and I do not intend to oppose you with what I have forbidden, I intend only reform as much as I am able. My success is only by Allah. In Him I trust and to Him I turn in repentance" (11:88).

Indeed, Allah speaks the truth.

Chapter Twenty-Two

Evidence of Our Current Polytheism

The concept of associating partners with Allah is still foreign to many Muslims because it was in the rulers' interest to keep this knowledge hidden to prevent the discovery of their polytheism. If we look at the Quran, we find many verses about polytheism. For example:

"Most of them do not believe in Allah except while they associate others with Him" (12:106).

Polytheism is one of the greatest injustices one can do to oneself on earth. Therefore, Allah says through Luqman:

"O my son, do not associate partners with Allah. Indeed, polytheism is a great injustice" (31:13).

By studying the stories in the Quran, we learn that all religions start with monotheism. But over time, some people corrupt them to introduce polytheism. As I have mentioned in various parts of this book: to

understand the secrets of religion and politics, one must always look for vested interests, as they are the key to understanding the purposes and goals that were previously unclear.

In short, there are always those with interests who distort people's understanding from monotheism, which the prophets bring, to polytheism. The Quran typically refers to these people as "the elite," which includes the wealthy, influential, and powerful leaders in every society. They are always a minority, and Allah commands monotheism for the benefit of the majority who are oppressed.

However, readers might not yet understand why monotheism benefits the majority of believers, while polytheism benefits the minority of disbelievers, and how the minority's interests are served through polytheism.

Consider the following equation in words rather than numbers. If the followers of the Messenger of Allah (in any divine religion) maintain their servitude to Allah and regard the Messenger as an ordinary human with no special attributes except being chosen by Allah as a messenger, and if they continue to view him as an ordinary person whom they love as a teacher and messenger from Allah, people will remain in monotheism, referring to him as "the servant of Allah and His messenger."

Now, if the Messenger dies, he would be succeeded by another believer, who would then become the successor or leader of the faithful. This person would not surpass the other worshippers in any way, remaining just a leader of the true monotheists, and would work for the benefit of the believers without any distinction from them.

However, if we start calling the Messenger the savior of humanity, the intercessor for all people, or the son of God, or if we call him the one who gathers people on the Day of Judgment, then his successor inherits these titles and becomes a tyrant who attracts followers who are more interested in worldly benefits rather than the hereafter. This process doesn't happen overnight; it takes a generation or two to gradually shift people's beliefs from monotheism to polytheism that serves the tyrant and his followers. This explains how polytheistic ideas serve the tyrant who wants to turn his people into his servants, using divine authority to impose absolute control.

Returning to our main topic after this explanation:

One thing many Muslims today do not realize is the concept of a savior, which is the cornerstone of the corrupted Christian faith, distorted from the original message of Christ by Christian clerics who were also the soldiers of the Christian rulers during the time when the Church dominated all of Europe.

of the idea is that Allah sent His beloved Son, Jesus, in the form of a human being. He was then tortured and crucified without committing any mistakes in His life so that this suffering could serve as a substitute for the punishment of humans who believe that Allah sent His Son and crucified Him for their salvation from their sins.

To understand this concept better, let's read some passages from the Gospel of John to explain how a person who loves Jesus and consumes the sacred bread representing Jesus' body, and drinks the wine (which represents Jesus' blood) is believed to have been interceded for by Jesus and saved from his sins, both past and future.

"Very truly I tell you, the one who believes in me has eternal life. I am the bread of life... I am the living bread that came down from heaven. Whoever eats this bread will live forever; this bread is my flesh, which I will give for the life of the world."

"Very truly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise them up at the last day." (John 6:47-54)

On Sundays, everyone who goes to church approaches the altar, where a clergyman gives them a piece of bread, placing it in the mouth of each worshiper in turn, and then they drink wine. This process is called "communion."

Muslims may not fully understand the significance and the benefit to the ruler of this seemingly simple practice. First, you need to realize that those who partake of this bread believe they are completely absolved of their sins through this act.

We have learned that a Christian believes they need a clergyman to give them this sacred bread and cannot save themselves with bread baked at home. Their salvation is thus linked to the clergyman, or rather, the ruler himself. This explains how the Christian ruler controlled his people through clergymen, making them all subjects under his authority. They have become servants of the ruler through their form of polytheism, rather than servants of God alone, who is the only true master on earth. This is the difference between servitude to God through faith and monotheism and servitude to the ruler through polytheism.

I used Christianity as an example to explain the concept of polytheism because Muslims can clearly see polytheism in other religions but often cannot see it clearly when it comes to their own beliefs, thinking that what they do is entirely free from polytheism. In reality, we Muslims, across different Islamic sects, are not much different from our Christian brothers. We may differ in rituals and forms of worship, but the spirit is the same. How? After the discussion of intercession we read in this book, Muhammad is considered the chief intercessor among all the prophets and messengers. This intercession is essentially the same as the Christian concept of salvation, which means delivering worshippers from all sins and directly from hell to paradise (through the intercession of Prophet Muhammad).

Go to every Islamic city and visit its major mosques, and you will find many of them have graves. If you ask the worshippers about these graves, they will tell you they are the tombs of righteous saints. For example, in Cairo, which was the capital of the Fatimids, you will find names of the children and daughters of Ali, may God be pleased with him. You will see people, especially women, around these shrines, praying to them, asking for intercession, and making offerings. What is happening here? What is the real situation?

The truth is that the old symbols of polytheism, like Lat and Uzza, have disappeared and been replaced by many other symbols according to the various Islamic sects. If you gathered all these symbols, they would exceed the number of idols that Muhammad, peace be upon him, broke in the Kaaba. So why should we be embarrassed to speak the truth?

We were polytheists before Muhammad, and even after his death, within a quarter of a century, we returned to our previous polytheism with only minor changes in form that do not significantly alter the situation. We like to call ourselves "Muslims" and only verbally declare: "There is no god but Allah," performing daily rituals and calling them prayers.

We stopped giving zakat long ago, as evidenced by the increasing number of our poor compared to the growing number of wealthy and luxurious people. We fast to deprive ourselves but celebrate in the evening with fine foods, and we go on pilgrimage as a form of tourism and relaxation. We think we hold the keys to paradise, while we are unaware that we are polytheists from generation to generation, back to our ancestors 1,400 years ago. I am not talking about a specific sect; as the saying goes, "We are all in the same boat" – or "No one is better than anyone else."

When we enter any mosque of the Sunnis, what do we find? We find Qur'anic verses that we have stopped reading and applying decorating the walls. We also see the name of Allah in large letters on the right side of the prayer niche and the name of Muhammad in the same size on the left side. If a foreigner visits the mosque and does not know the religion of Islam, they might immediately think we are worshipping two gods: Allah as the first deity and Muhammad as the second. Isn't this an implicit acknowledgment of polytheism?

Christians say: "The Father and the Son... God and Christ," and we recognize that they are committing polytheism. Muslims now also say: "God and Muhammad" repeatedly. Isn't this polytheism? So why don't we recognize or see our own polytheism?

Do you think polytheism requires a written partnership agreement signed by both parties? Do you think Christians openly admit that they are committing polytheism? Absolutely not. If you ask them, they would completely deny it, and they are sincere in their denial because they do not realize their polytheism. They have fallen into the trap of adoration and love for Christ, promoted by their religious leaders.

And us, Sunni Muslims, do you think we have not fallen into the trap of adoration and love for Muhammad, promoted by the leaders of the state? And you, Shia Muslims, do you think you have not fallen into the same trap, the trap of adoration and love for Ali? The tragedy is that we all suffer from the same disease, the disease of adoration and polytheism that the leaders of Christianity, Sunni Islam, and Shia Islam promote. The religious leaders are the cause of the problem and the root of the misfortune in every religion.

You might think that I am the only one imagining this. Listen to this text from the Bible, which was distorted by the same religious leaders. It must contain some truth, even if it is rare, just as we find in some Hadiths that were accidentally preserved and still tell the truth.

One of the scholars of religious law said: "O teacher, by saying this, you insult us as well." He replied: "Woe to you too, scholars of religious law. You impose burdensome rules on people, and you don't lift a finger to help them. Woe to you for building the graves of the prophets while your ancestors killed them. You are, therefore, witnessing and agreeing with the actions of your ancestors..."

Woe to you, scholars of religious law, for you have taken away the key to knowledge; you have not entered it yourselves nor have you allowed those entering to enter." (Luke 11:45-52). Isn't this the same disaster with our religious scholars, whom I call in this book the soldiers of the Sultan? Didn't they hide the Quran from the people and tell them that only the purified should touch it? They told people not to interpret or explain it because the words of God are severe and have hidden meanings that you, being ignorant, cannot understand? Only God alone has allowed us to read and interpret it for you. So, they interpreted it as the Sultan wished and as the envious wanted, and thus the Quran, the message from heaven to all people, was explained. Then we don't say, as Christ said: "Woe to you, scholars of the Sharia!"

They are the root of the problem in all religions, along with their leader, the Sultan. And just as Jesus, peace be upon him, addressed the Jewish religious leaders and scholars of Sharia:

He replied, saying: "Isaiah was right when he prophesied about you hypocrites, as it is written: 'This people honors me with their lips, but their hearts are far from me. They worship me in vain; their teachings are merely human rules.' You have let go of the commands of God and are holding on to human traditions." For Moses said: "Honor your father and mother," and "Anyone who curses their father or mother is to be put to death." But you say that if someone declares that what they might have used to help their father or mother is now devoted to God (i.e., as an offering to the temple), then they are exempt from helping their father or mother. Thus, you nullify the word of God by your tradition that you have handed down. And you do many things like that. (Mark 7:6-13)

And Jesus, peace be upon him, did not tell people to love him, deify him, and associate him with God. Instead, he said to them just as the Prophet Muhammad said to us:

As he was starting on his way, a man ran up to him and fell on his knees before him. "Good teacher," he asked, "what must I do to inherit eternal life?" "Why do you call me good?" Jesus answered. "No one is good—except God alone." (Mark 10:17-18) Here is the translation into simple English:

In our Quran, we find the following verses about Jesus, the son of Mary:

"And [the Day] when Allah will say, 'O Jesus, Son of Mary, did you say to the people, 'Take me and my mother as deities other than Allah?' He will say, 'Exalted are You! It was not for me to say that which I had no right to say. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, You are the Knower of the unseen. I said not to them except what You commanded me - to worship Allah, my Lord and your Lord. And I was a witness over them as long as I was among them. But when You took me up, You were the Observer over them, and You are, over all things, Witness.' If You punish them, indeed they are Your servants; but if You forgive them, indeed You are the Exalted in Might, the Wise.'" (Quran 5:116-118).

Likewise, if we refer to the authentic collections of Hadiths, we will find some authentic narrations that were accidentally altered or distorted by the scholars of religious law. These narrations also present the truth clearly and explicitly. We also find that some Hadiths were altered and modified to remove the necessary and obligatory reverence of the Prophet, as a warning from God not to mention the Prophet's name without

associating it with God's name in all our discussions about him, to prevent any new association of partners with God.

A Muslim should never remove the aspect of servitude from the Prophet. However, some have convinced us otherwise, elevating him to the status of a close friend, beloved, and intercessor for Muslims. We believe we are honoring him, but in reality, we are only elevating the authority and oppression of the ruler. Consequently, we wrong ourselves by associating partners with God and believing the narratives of the ruler's followers, which make the Prophet a complete partner with God in the unseen and all secrets, as seen in the Hadiths about paradise, hell, the Throne, the Chair, and the Sidrat al-Muntaha (Lote Tree) in this book. We even gave him a separate book alongside God's book, calling it the Sunnah of Muhammad, while calling God's book the Quran and Muhammad's book Wisdom.

For example, consider how the following Hadiths exclude the servitude that God established and associated with Muhammad:

Hadith number (8) from Sahih Bukhari: Ibn Umar (may Allah be pleased with him) reported that the Prophet (peace be upon him) said:

"Islam is built on five [pillars]: the declaration that there is no deity but Allah and Muhammad is the Messenger of Allah, establishing prayer, giving zakat, performing Hajj, and fasting Ramadan."

Firstly: Where is the word "servant" that should follow the mention of Muhammad?

Secondly: If we count the previous conditions, we find six instead of the five announced by Ibn Umar. Why? Because the narrator added the phrase "and Muhammad is the Messenger of Allah" himself.

You might ask, what leads me to this belief? What is my evidence for it? If we go back to the Quran, we don't find that God sets a fundamental condition of faith that requires believing and declaring that Muhammad is the Messenger of Allah.

A person who accepts the belief in the oneness of Allah will gradually learn about their religion and Islam. Over time, they will come to believe on their own that Muhammad is indeed Allah's servant and messenger, as they become a good Muslim. My evidence is that if we examine the Quran and read all the verses about the straight path, the Ten Commandments, and the guidance for the pious, we find only one condition: not to associate partners with Allah. This is the fundamental condition.

If we follow the verses where Allah mentions the word "faith," we find it in 33 places in the Quran, and not a single verse says "believe in Allah and His Messenger" or "believe in Allah and His Messenger" at all. Instead, we find verses like the following:

"It is not righteousness that you turn your faces towards the East or the West, but righteousness is in one who believes in Allah, the Last Day, the Angels, the Book, and the Prophets; and gives his money, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; and those who establish prayer and give zakat; those who fulfill their promise when they make one; and those who are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is they who are the God-fearing" (Quran 2:177).

Look closely at this noble verse. It lists all the conditions of faith and Islam. You could say that this verse summarizes the entire message of Islam.

Did you find in it any condition from Allah that says you must declare: "I bear witness that there is no deity but Allah and Muhammad is the Messenger of Allah," as we say today?

As I mentioned, this condition is not pre-existing. However, a Muslim will, in time, acknowledge with their heart and mind that Muhammad is the servant and Messenger of Allah, because where else would the Quran come from, if not from the Prophet's tongue? Allah did not send the Quran as a printed book from the sky.

The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His Books and His messengers, [saying], "We make no

distinction between any of His messengers." And they say, "We hear and we obey. [Grant us] Your forgiveness, our Lord. To You is the final destination" (Quran 2:285).

Yes, this was the faith of the Prophet and his companions. But this is not the faith of Muslims today. In fact, we differentiate between the messengers, and even the Prophet himself is made to distinguish between them. How so?

They told us that all the following hadiths are authentic, but this is a lie against the Prophet and then against Allah. They later claimed that these hadiths are also divine revelation from the heavens, even though they knew these were just falsehoods with worldly aims and desired benefits. They received their rewards for these from the ruler.

- Hadith Number (196), Series (331) from Sahih Muslim: "I will be the most followed person on the Day of Judgment, and I will be the first to knock on the door of Paradise."
- Hadith Number (196), Series (330) from Sahih Muslim: "I will be the first to intercede in Paradise, and I will have the most followers among the prophets."
- Hadith Number (196), Series (332) from Sahih Muslim: "I will be the first to intercede in Paradise."
- Hadith Number (2365), Series (143) from Sahih Muslim: "I am the closest person to the son of Mary."
- Hadith Number (2365), Series (144) from Sahih Muslim: "I am the closest person to Jesus."
- Hadith Number (194), Series (327) from Sahih Muslim: "I am the leader of the people on the Day of Judgment."
- Hadith Number (2278) from Sahih Muslim: "I am the leader of the children of Adam on the Day of Judgment. I will be the first to emerge from the grave, the first to intercede, and the first to be granted intercession."
- Hadith Number (197), Series (333) from Sahih Muslim: "I will come to the door of Paradise on the Day of Judgment and seek entry. The gatekeeper will ask, 'Who are you?' I will reply, 'Muhammad.' The gatekeeper will say, 'You are the one for whom I was commanded to open the gate; I will not open it for anyone before you.'"
- Hadith Number (2355) from Sahih Muslim: "I am Muhammad, Ahmad, the Mahee (the one who erases disbelief), the Hashir (the one who gathers people), and the Nabee (Prophet) of repentance and mercy."

Finally, I will conclude with this remarkable hadith:

- Hadith Number (2354), Series (124) from Sahih Muslim: "Zuhair bin Harb, Ishaq bin Ibrahim, and Ibn Abi Omar narrated from Sufyan bin Uyaina from Az-Zuhri, who heard from Muhammad bin Jubair bin Mut'im from his father, that the Prophet said: 'I am Muhammad. I am Ahmad. I am the Mahee (the one who erases disbelief). I am the Hashir (the one who gathers people). I am the Aqib (the last prophet with no prophet after me).'"
- Series (125) narrated by Hadqala bin Yahya. He told us Ibn Wahb narrated to him. Younes reported from Ibn Shihab, who heard from Muhammad bin Jubair bin Mut'im from his father that the Messenger of Allah ﷺ said: "I have names: Muhammad, Ahmad, and I am the Mahee (the one who erases disbelief), the Hashir (the one who gathers people), and the Aqib (the last prophet with no prophet after me)." And Allah has called him "Compassionate" and "Merciful."

This hadith reminds me of the pride expressed by poets, such as Al-Mutanabbi's lines: "The horses, the night, and the wilderness know me," or the boastful lines of Amr bin Kulthum: "When our child reaches weaning, the tyrants bow down to him."

However, the ruler's soldier in the previous hadith surpasses all the poets by far. Do you believe that the noble Prophet had such a boastful and proud attitude?

Do you think that Prophet Muhammad, peace be upon him, would have been reluctant to be a servant of Allah?

Glory be to Him who took His servant on a journey by night (1 - Al-Isra).

He is the one who sent down clear signs upon His servant (9 - Al-Hadid).

So He revealed to His servant what He revealed (10 - An-Najm).

Blessed is He who sent down the Criterion (Quran) upon His servant to be a warner to the worlds (1 - Al-Furqan).

Praise be to Allah who sent down the Book to His servant and made no crookedness in it (1 - Al-Kahf).

And if you are in doubt about what We have sent down to Our servant, then produce a chapter like it (23 - Al-Baqarah).

If you believe in Allah and what We have sent down to Our servant on the Day of Differentiation (41 - Al-Anfal).

Thus, our Quran always reminds us of everyone's servitude to Allah. However, the ruler wants us to exclude Muhammad, not out of love for him, as I previously mentioned, but for his own sake, wishing to set himself up as a god and tyrant on earth, with everyone bowing to him. Have you forgotten Pharaoh, whom our Lord mentioned to us seventy-four times so we wouldn't forget his story and fall into the trap of another Pharaoh under a different name? Look back at history; weren't people bowing to rulers (the caliphs of the noble Prophet) who were called the Caliph of the Muslims or the Commander of the Faithful? Didn't they kiss his feet during meetings with Muslims? How could this be allowed while claiming to be the successor of the Messenger of Allah? Or were kissing the ruler's feet considered good traditions established by his soldiers in the re-Islamization of the ruler?

Of course, I am not talking about the rightly-guided caliphs here; I am talking about the sultans. A person who affirms the servitude of the Prophet, as seen in the Quranic verses, simultaneously affirms their own personal freedom and servitude only to Allah. This is what all the sultans on earth do not like. They hate those who say this and do not want to acknowledge their own servitude to them first. As we have seen, all the hadiths are directed towards the sultan's agenda created by his soldiers on earth. Whenever the sultan's soldiers were able to lift us and our imagination by removing the Prophet Muhammad from the earth and his humanity and elevating him to the level of Allah, making him infallible, knowing the unseen and future by himself, performing miracles by himself, and possessing supernatural abilities and divine attributes, they have made the Prophet the chosen one, the one who speaks to Allah, His close friend, intercessor, and beloved. All these attributes that have no basis in the Book of Allah are the ones for which the sultan's soldiers worked hard and paid thousands of dinars. These hadiths made him a god on earth after becoming the successor of Muhammad, the Messenger of Allah. We failed to realize the secret behind this elevation of the Prophet, forgetting the sultan's interests benefiting from all this on earth. The clear equation I explained in the introduction of this topic is: if Muhammad is a servant of Allah, then the sultan is the successor of the servant of Allah and does not exceed the other servants of Allah in any way. This is something the sultan does not want at all. But if we say that Muhammad is the intercessor of Allah and the one who will gather people on the Day of Judgment, then the sultan, as his successor, can also gather people at any moment. This is what the Muslim sultans have applied and executed until today, and Muslims still do not understand it. Is the picture clear now, or does it still need more explanation for you to understand the real motive behind our current situation and its reality? I am not fabricating illusions but mentioning tangible facts that you can see with your own eyes.

In one Islamic country, a disobedient young man hit his father in front of people due to a disagreement. The neighbors rushed to inform the police, who arrived quickly to intervene. The rebellious young man, when asked by the police officer why he was hitting his father, shouted back:

- "He is against the sultan. What do you expect me to do? Should I stay silent? Or should I punish him as he deserves?"

After all we have read and understood so far, we must pause and put aside all our worldly concerns. We should use the scale that Allah has given us, which is reason and intellect—something Allah has given only to humans. We must question everything we have heard from those we love, such as our parents, grandparents, teachers, scholars, saints, and righteous people, because doubt is the key to true faith, free from illusions and falsehoods. Allah wants us to believe with our intellect, not with emotions, as those with interests and goals have tried to make us understand faith.

We should question all the traditions inherited from our parents, including sayings, customs, and proverbs, and weigh them with our intellect. Alongside this, we have the true guidance in Allah's verses in His Book and His true revelation, which is the only book we have in our religion, just as Allah is the only God we have. Since Allah created us as individuals and will judge us as individuals, we must each take responsibility for our own faith or disbelief. It will not help to claim that our parents or siblings led us astray. We cannot use this as an excuse for our ignorance or association with wrong beliefs. Allah will question us on the Day of Judgment about why we did not use our intellect and why we did not judge things according to our reasoning.

We all face the day when no excuses will be accepted, and if it is clear that we neglected to use our reasoning in all aspects of our lives, allowing ourselves to be misled by our own desires and those who encourage us. The wise person begins by examining their own thoughts for illusions and falsehoods that contradict the teachings of the Book of Allah and removes them, just as Abu Bakr al-Siddiq discarded the five hundred hadiths he had collected about the Prophet Muhammad during his life. He did this because he knew that obeying the Prophet was part of obeying Allah, and that the commands of the Prophet should not be contradicted by any other versions. This command is confirmed in the authentic hadiths narrated by Abu Sa'id al-Khudri.

"Whoever writes anything about me other than the Quran should erase it."

This statement is clear and understandable to everyone who does not have personal interests or motives to misunderstand it. Therefore, all the Prophet's companions who were knowledgeable and significant in Islam, like Abu Bakr, Umar, Uthman, and Ali (may Allah be pleased with them), followed it. They were all literate, and if it weren't for this authentic hadith, we would have today books attributed to each of these four companions, such as "Sahih al-Siddiq," "Sahih al-Umar," "Sahih al-Uthman," and "Sahih al-Ali," before we ever heard of "Sahih al-Bukhari" and "Sahih Muslim." This is similar to how the followers of Jesus have the Gospels today: Matthew, Mark, Luke, and John.

We should follow the example of Abu Bakr al-Siddiq. We will never love the Prophet more than Abu Bakr did, nor will we value the Prophet's hadiths more than he did. Just as he burned and discarded them for the sake of Islam, we should also do the same. We must abandon all hadiths by consensus, without picking and choosing among them. Even a small collection of hadiths could form a book alongside the Quran, which would be associating partners with Allah, something we should avoid. We have the Quran as our book, and understanding it directly without a scholar or authority is sufficient for knowledge in Islam. Islam is a religion of ease, not difficulty. Allah sent it to make things easier for us, not harder. However, due to our ignorance and simplicity, we have believed in misleading claims and followed them without questioning their validity. We need to read the Quran again and again, as each recitation opens new windows and meanings that we did not grasp before. We should apply what we read because it is a guide for action, not just poetry.

It is a religion that requires adherence. We should start by being honest with ourselves, eliminating lies, which are the worst of evils, and removing hatred, enmity, and jealousy from our hearts. We should view everyone with love and, over time, notice positive changes in ourselves. By adhering to the truths of the Quran and abandoning all sources of delusion and falsehood, we will improve our relationships with everyone around us, including our families, friends, and acquaintances. If we can promote these old-new teachings, applying the Quran's ideas wisely and with good advice, we can increase the number of those returning to the true religion of Allah.

If someone thinks that only they and their followers are on the right path, while all other sects and religions are doomed, we will not achieve anything, and nothing will change. We need to acknowledge that we are all mistaken, and no one's mistake is smaller than another's. We are all deeply immersed in error and need to

correct ourselves collectively. Today, no Muslims are truly following the right path; instead, we are all guilty of associating partners with Allah. This association has lasted for over fourteen centuries, leading us to follow many sects and deep errors. These cannot be healed with mere ointments; they require significant corrective actions. This is not an easy task; it requires the collective effort of the entire community. We need to actively work to return to the true path of Allah, understanding jihad as it is explained in the Quran, not as imposed by the sultans. I have detailed this in my research on jihad in Islam, so please read it. Here is the translation into simple English:

In the Quran, jihad is a peaceful call to Islam without violence, bloodshed, or fighting. It is an effort, struggle, and patience by the believer in the path of Allah and faith, to convey Allah's message to the whole world with wisdom and good advice. This is an ongoing duty in Islam as long as there are true Muslims on Earth.

O you who have believed, believe in Allah and His Messenger and the Book which He sent down to His Messenger and the Book which He sent down before. And whoever denies Allah, His angels, His Books, His messengers, and the Last Day has certainly gone far astray. (Quran 4:136)

Who should we blame?

Since people both in the past and present know that fabrications in hadiths occurred throughout Islamic history, from the Umayyad period to the Abbasid period (when the Sahih's were compiled), who should we accuse of authoring and falsifying these hadiths?

Should we blame the companions of the Prophet?

Should we blame the followers of the companions?

Should we blame the successors of the followers?

Should we blame Imam Bukhari and Imam Muslim?

Or should we blame the hypocrites? Here is the translation into simple English:

Given that the devil has not died throughout all those times and temptation is always present, and that the devil's deception affects people in every era, the evidence must come from the Book of Allah. We all know how the Samiri, a human devil, managed to lead an entire nation astray into shirk (associating partners with Allah) in just forty nights while Prophet Musa (Moses) was absent, even though Prophet Harun (Aaron) was still with them. The people who fell into shirk were the companions of Musa and Harun who had believed in them from Egypt and had accompanied them on a long and difficult journey, witnessing nine great miracles performed by Musa with Allah's power. Despite this, they were still deceived by the devil, with Allah's prior permission.

Therefore, it is not appropriate to exclude the devil and his temptations from any individual, especially since the caliphs began generously commissioning the creation of hadiths about the Prophet. Initially, this was done for political support against the faction of Ali ibn Abi Talib, and later for various other reasons, such as the desire of the ruler to change Muslims' views on freedom, since the tyrannical ruler does not like the democratic ideas explicitly mentioned in the Quran. Additionally, it was used to control wealth and manage funds, giving the ruler the power to handle people's rights as he wishes. Behind every compilation, there is a motive and interest, as we have recently seen that traders' interests in promoting certain products led them to pay narrators to create hadiths that promote these products in exchange for money. Of course, nothing is free. Personally, I would like to exclude all the companions from being involved in fabricating or falsifying hadiths about the Prophet, but I do not exclude anyone from after them, nor do I specifically accuse any of them. Here is the translation into simple English:

As for the scholars Imam Bukhari and Imam Muslim, I exonerate them. In my study of their books, I have not found evidence that they prepared complete documents for accusations of falsification and fabrication of hadiths. This is evident from how they collected all the contradictory hadiths together in close proximity, so researchers would not get lost trying to find them. They also directly pointed out hadiths that contradict the Quran by placing the text and then placing the contradictory hadith under the title of the verse.

Anyone who studies their historical context knows the danger of accusing someone of revealing the ruler's plans and his soldiers, as this could expose them to severe punishments, including execution. Therefore, they could not openly state everything they knew, but I have pointed out many instances that indicate their awareness of contradictions between the hadiths and the text of the Book.

The term "ruler's soldiers" applies to any narrator or transmitter of hadiths who do not have a direct name in the hadiths but fabricated and created them to please any party for the sake of worldly gain.

This category also includes the hypocrites who entered Islam with the intention of corrupting it from within. Their goal was to distort and divert Islamic doctrine from a rational, logical, and positive belief into a belief in superstitions, illusions, and falsehoods, turning it into a negative doctrine that harms its followers rather than benefiting and improving their conditions in this world and the hereafter.

One of the destructive goals of these corruptors was the concepts of knowledge and work. They aimed to restrict knowledge to religious studies in their new version of Islam and limit the idea of work to faith and worship, encouraging asceticism and halting all forms of work in Islam, focusing only on the hereafter and forgetting about this world and God's assignment of humans on earth. Unfortunately, they achieved significant success in their plans for an extended period, without anyone alerting Muslims to what was happening to them and around them, until they awaken from their long ignorance. Here is the translation into simple English:

Thus, we must understand that the term "ruler's soldiers" includes all those with various interests, which can be categorized as follows:

1. **Those who work to achieve the ruler's interests in exchange for his rewards.**
2. **Those who work to achieve their personal interests in exchange for generous rewards, such as those promoting their goods under the guise of prophetic hadiths, for example, medical hadiths.**
3. **Those who work to achieve distant goals driven by old hatred, enmity, and jealousy.**

All three groups worked together to transform the Muslims' religion from an active, positive faith into a negative religion based on superstitions and illusions, with no real effectiveness. This transformation is evident today, affecting everything from the Sunni sect to the smallest sects among Muslims.

Chapter Twenty-Three

How Did They Establish in Muslims' Minds the Impossibility of Understanding God's Book Directly?

This idea is part of a larger, integrated project that must be understood, even briefly, before examining this part alone.

This project was introduced to the ruler's soldiers by their leader, the great ruler, to achieve his worldly ambitions and projects, which include establishing a vast empire under the name of Islam and Muslims, led by the caliph ruler with absolute divine authority, which cannot be limited or opposed by any of his subjects.

Then, creating a royal court that meets all the conditions of paradise described in the Muslims' Book, including buildings, engineering, gold, silver, and thousands of concubines, so the ruler can enjoy his version of paradise on earth, as he does not believe in the afterlife paradise.

The ruler was then made a representative of God on earth, ruling in His name, but not by applying His Book, rather by implementing other laws and traditions that serve his worldly interests.

In summary, this is the ruler's project, presented in the form of the ruler's soldiers, to develop the best plan to gradually achieve these goals without using violence, force, or relying on police and military for security and order.

It was well known among the ruler and his soldiers that the message of Islam, especially the verses of the Quran, had first liberated the Muslim from illusion, falsehood, suspicions, superstitions, and myths. Then, it freed his will and freedom from all forms of servitude and oppression, making the servitude to God alone, without partners.

If we imagine now that a person who was trapped in the bottle of his own illusions has been freed by the clear and explicit verses of the Quran, it is as if he has been taken out of that bottle as a giant, active force for good.

Yet, there are those who want to put the yoke back around his neck to enslave him again for their own interests. These are the people referred to in the Quran, who are described as plotting with their schemes that are so powerful they could move mountains (Surah Ibrahim 14:46).

This person, who is commanded to promote good, prevent evil, and call for peace, harmony, and the message of his noble Lord, which is Islam, had been liberated from human servitude and instead, his servitude was to the heavens. However, this liberation threatened the interests of those who disbelieved in the teachings of God, the hereafter, resurrection, and the concepts of paradise and hell. They exploited those whom God had freed and sought to enslave them again for their own worldly gain.

Thus, they tried to deceive the Muslim back into his previous state, trapping him again in the bottle. Their deception was very powerful.

We understand that our current topic is the first part of a series that seeks to return Muslims to the state of their ancestors, who practiced polytheism, with some superficial changes to names, worship practices, and rituals, which they deemed acceptable. They knew that these superficial changes would have no impact as long as the core beliefs were crafted by their skilled artisans, which were sufficient for their purposes.

The greatest and most influential deception imposed on today's Muslims was the belief that the Quran is too difficult for an ordinary Muslim to understand without the help of an expert (a Sheikh). This was the first and most dangerous illusion that the ruler's soldiers planted in our ancestors' minds, making it a firmly established belief among Muslims, despite the fact that the Quran is much easier to memorize and understand than all the writings of the ruler's scholars and their narratives.

They invented it unjustly and falsely attributed it to the noble Prophet, and after him, they claimed it was a second revelation from God. However, we must remember that the Quran contains two different types of verses, which I have detailed in all my books for everyone to understand and recognize. One type includes explanations and details about religion, beliefs, worship, laws, the straight path, and all legal rulings. God refers to this part as the "Mother of the Book" or calls it "Verses of Wisdom," "Judgments," "The Wise Reminder," or "The Criterion" (which distinguishes right from wrong).

The second type is the verses of the Quran, which can refer to both individual verses and the Quran as a whole. For example, we use the name "Egypt" to refer to Cairo (a part) and also to the entire country, or "Syria" for Damascus (the capital) and the whole region of Syria. Similarly, the Quran contains verses that are similar and talk about all of God's unseen knowledge, including science, history, stories, and predictions about future events.

The verse says: "It is He who has sent down to you the Book; in it are verses that are clear and those that are not clear. As for those in whose hearts is deviation, they follow that of it which is not clear, seeking discord and seeking its interpretation, but no one knows its interpretation except God. And those firmly grounded in knowledge say, 'We believe in it; all of it is from our Lord.' And none will be reminded except those of understanding" (Surah Al-Imran 3:7).

The term "people of understanding" refers to those who believe in God through reason, not just emotion. "Understanding" means having a clear and perceptive mind.

God teaches us that those with deviation in their hearts, like the rulers and those who seek to create discord in Islam, are the ones who follow this type of ambiguous verse. The Prophet and his companions did not interpret or explain these verses. To ensure the truth, Muslims should return to the Quran and read it again, distinguishing between these two types of verses. The clear verses are the ones about laws and worship, such as:

- "O you who have believed, fasting is prescribed for you as it was prescribed for those before you" (Surah Al-Baqarah 2:183).

- "O you who have believed, do not inherit women by compulsion" (Surah An-Nisa 4:19).
- "O you who have believed, fulfill the contracts" (Surah Al-Ma'idah 5:1).
- "O you who have believed, do not consume one another's wealth unjustly" (Surah An-Nisa 4:29).
- "O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient" (Surah Al-Baqarah 2:153).
- "O you who have believed, spend from what We have provided you" (Surah Al-Baqarah 2:254).
- "O you who have believed, do not take the disbelievers as allies" (Surah An-Nisa 4:144).
- "O you who have believed, when you rise to pray, wash your faces and your arms to the elbows, and wipe over your heads and wash your feet to the ankles. And if you are in a state of janabah, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have been in contact with women and you do not find water, then seek clean earth and wipe over your faces and hands with it" (Surah Al-Ma'idah 5:6).

1. The ambiguous verses in the Quran come in different types:

- **Type 1:** These are about the unseen or the hereafter. They describe concepts like Heaven, Hell, the Day of Judgment, and events like the blowing of the trumpet. They also talk about the Throne, the Chair, the heavens, and creatures like jinn and angels. These verses give us some information about these topics, but not in complete detail.
- **Type 2:** These include stories of past peoples and nations. The Quran often focuses on the events themselves rather than specific times, places, or names. The purpose is to learn lessons from these events, not just to know the historical details.
- **Type 3:** These verses discuss the knowledge of God about the universe, which today we refer to as natural sciences, like physics, chemistry, biology, geology, astronomy, psychology, sociology, and political science.
- **Type 4:** These are about practical knowledge given to humans through prophets, like ironworking, dream interpretation, and other human sciences.
- **Type 5:** These verses predict future events. There are fewer of these verses because knowing too much about the future could make people passive and wait for things to happen instead of actively working towards their goals.

Examples of the first type of verses:

- "Those who carry the Throne and those around it glorify the praise of their Lord" (Surah Ghafir 40:7).
- "And on that Day, eight will bear the Throne of your Lord above them" (Surah Al-Haaqqa 69:17).
- "And you will see the angels surrounding the Throne" (Surah Az-Zumar 39:75).

We should not add to or change what we understand from these verses

Type 2 Verses:

- "They said, 'O Noah, you have disputed with us, and disputed much. So bring us what you threaten us with, if you are among the truthful.'" (Surah Hud 11:32)
- "To 'Aad [We sent] their brother Hud. He said, 'O my people, worship Allah; you have no deity other than Him.'" (Surah Hud 11:50)
- "And We sent Moses with Our signs and a clear authority to Pharaoh and his people, but they followed Pharaoh's command, and Pharaoh's command was not right." (Surah Hud 11:91-97)

Type 3 Verses:

- "And the earth We have spread out, and placed therein firmly set mountains." (Surah Al-Hijr 15:19)
- "And He placed in the earth firmly set mountains, lest it sway with you." (Surah An-Nahl 16:15)
- "And of everything We have created pairs that you may remember [the favor of Allah]." (Surah Adh-Dhariyat 51:49)
- "And We created man from a quintessence of clay. Then We placed him as a drop of fluid in a secure lodging. Then We made the drop of fluid a clinging clot. Then of that clot We made a [lump of] flesh. Then We made [from] the flesh bones. Then We covered the bones with flesh. Then We developed him into another creation. So blessed is Allah, the best of creators." (Surah Al-Mu'minun 23:13-14)

Type 4 Verses:

- "And We understood [the matter] of Solomon, and to each [of them] We gave judgment and knowledge. And We subjected the mountains to glorify [Us] with David and the birds [as well]. And We were doing [that]. And We taught him the making of coats of armor to protect you from your enemy in battle. Will you then be grateful?" (Surah Al-Anbiya 21:80)
- "And [mention] when your Lord said to the angels, 'I will create a human being from clay.'" (Surah As-Saffat 37:71)
- "The one who taught by the pen – Taught man that which he knew not." (Surah Al-Alaq 96:4-5)

Type 5 Verses:

- "The Romans have been defeated. In the nearby land. But they, after their defeat, will overcome. Within a few years. To Allah belongs the command before and after. And on that Day the believers will rejoice. In the victory of Allah. He gives victory to whom He wills, and He is the Almighty, the Merciful. The promise of Allah. Allah does not fail in His promise, but most of the people do not know." (Surah Ar-Rum 30:2-6) Here is the translation into simple English:

These verses are not meant to be interpreted by us, as any interpretation based on our own or others' misconceptions would only lead us back into falsehood. Allah has informed us that certain historical and scientific verses will be understood in the future as human knowledge advances on Earth.

We will surely know of it in time. (Surah Sad 38:88)

Some of the verses whose meanings have become clear due to scientific discoveries include many in the Quran that are miraculous. They show that the Quran is from Allah alone and not a human creation, as evidenced by verses that were unknown at the time of their revelation but are now scientific facts. For example:

- "And We placed firmly set mountains [on the earth]." (Surah Al-Mursalat 77:27)
- "And the mountains as pegs." (Surah An-Naba 78:7)
- "And He placed in the earth firmly set mountains, lest it sway with you." (Surah An-Nahl 16:15)

These verses explain scientific facts about how mountains stabilize the Earth's crust, similar to how pegs stabilize a tent or anchors stabilize a ship. Without mountains anchoring the Earth's crust, earthquakes would be so severe that human habitation would be impossible.

Physics scientists have also learned that everything in the universe is created in pairs, as Allah mentioned: "And of everything We have created pairs that you may remember [the favor of Allah]." (Surah Adh-Dhariyat 51:49)

Additionally, the Quran uses real examples rather than imaginary ones, such as:

- "Indeed, I have seen [in a dream] eleven stars and the sun and the moon; I saw them prostrating to me." (Surah Yusuf 12:6)

This was a real example understood today by astronomers. During the time of the Prophet, people believed the sun and moon were planets, and the Earth was the center of the universe. This verse shows that the Earth is just one of the planets and that the sun and moon are not included among the planets.

Thus, the Quran is full of scientific miracles, and Muslims need to reflect on and reveal these truths to the world. Here is the translation into simple English:

Yes, there may still be many scientific verses whose meanings are unknown because scientists have not yet discovered their secrets. The knowledge about these verses will come to future generations. This is the way of Allah in things and in the Quran.

Thus, I have provided conclusive evidence from the Book of Allah that the Quran contains two different types of verses:

1. **Miraculous Verses:** These are the verses that contain miracles, which I have explained.
2. **Verses of Guidance:** These are not miracles but contain directives, prohibitions, guidance on the right path, what is lawful and unlawful, worship, and legal rulings. These verses are straightforward and do not require a special intermediary to interpret them. Some people wrongly believe that only they have the knowledge of the Quran and claim that all true knowledge is in the Torah, the Gospel, and the writings of rulers' scholars, while the Quran is seen as merely ornamental.

However, the Quran is the true religion for all people, as it is from Allah and contains the complete guidance. The Quran leads to the best path and gives good news to the believers who do righteous deeds that they will have a great reward. (Surah Al-Isra 17:9)

Allah is truthful. Here is the translation into simple English:

Chapter Twenty-Four

Why Do Tyrants Seek to Deify the Prophets? Just as Caesar of Rome Deified Jesus (Peace Be Upon Him)

In this research, I will attempt to prove that this idea was one of the distant goals pursued by the Muslim rulers. If they could achieve it, they would gain absolute power along with the divine attributes inherited from the Prophet. The succession would then be seen as the right of the Prophet's successor, allowing them to declare their own divinity to the people, using their religion and laws, which their soldiers created according to their desires. These laws would gradually acquire the strength of divine revelation, deviating from the actual Sharia and teachings of Islam found in the Quran, which would become neglected and only mentioned during funerals and death anniversaries. When the ruler celebrated the Prophet's birthday, it would be turned into a celebration of the ruler himself. I am not exaggerating but stating the real facts experienced by the Sunni majority of Muslims.

However, this does not mean that the others remained on the right path. The remaining rulers and their followers also have the same motivations to emulate the rulers of the Sunnah, even if the details differ.

The rulers' soldiers failed to alter even a single letter of the Quran, unlike how the People of the Book succeeded in distorting their scriptures. I detailed this in my first book on numerical miracles. Therefore, the rulers' followers turned to abandoning the Quran and creating new texts, calling them the Hadiths of the Prophet and the Sacred Hadiths, and followed a plan similar to what the People of the Book did with Jesus (Peace Be Upon Him).

The first step was to remove the notion of the Prophet's servitude to God from the Hadiths. Since they had restricted access to the Quran and kept people from learning about the changes they were making in the religion, the people wouldn't know about these alterations.

Therefore, they needed to remove the concept of servitude from the Shahada (testimony of faith) that is repeated during the call to prayer (adhan) five times a day, and twice in each adhan.

They changed the adhan as follows:

- In Hadith number (914) from Sahih al-Bukhari, Abu Umamah bin Sahl bin Hanif reported that he heard Muawiyah bin Abi Sufyan, while sitting on the pulpit, say: When the muezzin (caller) said: "Allah is the Greatest, Allah is the Greatest," Muawiyah said, "Allah is the Greatest, Allah is the Greatest." When the muezzin said: "I bear witness that there is no deity but Allah," Muawiyah said, "And I bear witness too." When the muezzin said: "I bear witness that Muhammad is the Messenger of Allah," Muawiyah said, "And I bear witness too." After the adhan was completed, Muawiyah said: "O people, I heard the Prophet (peace be upon him) on this occasion when the muezzin called out, saying what you heard from me."

Thus, they removed the word "servant" from the adhan as you can see. They then started introducing Hadiths that gradually elevated the Prophet towards divine status, attributing qualities to him that were not those of humans but of God. Previously, the Prophet's qualities in the Quran were those of people, with no special distinction except that he was appointed by God to deliver the message and received divine revelation.

1. Hadith number (6644) from Sahih al-Bukhari, reported by Anas bin Malik, says that the Prophet (peace be upon him) said: "Complete your bowing and prostrations, for by the One in Whose Hand is my soul, I see you from behind my back when you bow and when you prostrate." For example, this is not a human attribute. According to this Hadith, the Prophet could see what was behind him without needing physical eyes. This elevated him to a higher status.
2. Hadith number (1961) from Sahih al-Bukhari, reported by Anas, states: The Prophet said: "Do not continue fasting without breaking your fast." They said: "But you do it." He replied: "Aren't I like one of you? I eat and drink. Or rather, I stay up and am provided for." This means that he was capable of continuous fasting while others could not, implying a difference in his abilities compared to ordinary people.

Continuing Fasting: This means fasting for more than a full day, for two or three days, without eating or drinking. The phrase "I eat and drink" was used by the narrator to suggest that the Prophet was provided with food and drink in a special way by God, which ordinary people could not relate to. This implies that he was not an ordinary person like them.

They also elevated his status with this Hadith.

- **Hadith number (5651) from Sahih al-Bukhari** in the section about visiting someone who has fainted: Jabir bin Abdullah reported: I was ill, and the Prophet (peace be upon him) came to visit me with Abu Bakr while they were walking. They found me unconscious, so the Prophet performed ablution and poured his ablution water on me, and I regained consciousness. The Prophet continued to speak until the end of the Hadith.

The intention of the Sultan's soldiers was to instill in the minds of Muslims that the Prophet's ablution and the water he used had miraculous powers, thus elevating his status further.

- **Hadith number (6383) from Sahih al-Bukhari** reported by Abu Musa: The Prophet (peace be upon him) called for water, performed ablution, then raised his hands and prayed: "O Allah, forgive the servant of Abu 'Amir." I saw the whiteness of his armpits, which is proof of the narrator's truthfulness. The Hadith implies that Allah accepted the Prophet's prayer and elevated the servant of Abu 'Amir above all of God's creation, even if he had committed sins like theft or adultery. This also elevated the Prophet's status.
- **Hadith number (268) from Sahih al-Bukhari** reported by Anas bin Malik: The Prophet used to visit all his wives in one hour of the night and day, and they were eleven in number. I asked Anas if the Prophet had the strength to do that. Anas replied that it was said he had been given the strength of thirty men. They made him into a "superman" in terms of his physical abilities.

- **Hadith number (7270) from Sahih al-Bukhari:** Ibn Abbas reported: The Prophet (peace be upon him) embraced me and prayed: "O Allah, teach him the Book." Here is the translation into simple English:
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- **Hadith number (606) from Sahih al-Bukhari:** Allah responded to the Prophet's prayer, and after that, Ibn Abbas became a great scholar of Islam. He knew all the verses of the Quran, both clear and ambiguous, and understood the context of each verse, even though he himself said he was only ten years old when the Prophet died. However, he gained all this knowledge due to the miracle of the previous prayer. This elevated his status.
 - **Hadith number (77) from Sahih al-Bukhari:** Mahmoud bin al-Rabi' reported: I understood and learned from the Prophet when I was five years old because the Prophet had spat water into my face. This elevated his status.
 - **Hadith number (5657) from Sahih al-Bukhari:** Anas bin Malik reported that a Jewish servant of the Prophet fell ill, and the Prophet visited him. The servant converted to Islam after the visit. This elevated his status.
 - **Hadith number (6334) from Sahih al-Bukhari:** Anas's mother, Umm Sulaim, asked the Prophet to pray for Anas to have wealth and many children. The Prophet prayed, and Allah granted the prayer, making Anas wealthy and his descendants numerous. This elevated his status.
 - **Hadith number (143) from Sahih al-Bukhari:** Ibn Abbas reported that the Prophet went to the bathroom, and ablution water was provided. The Prophet asked who had placed it, and when informed, he prayed: "O Allah, grant him understanding in religion." This made him one of the greatest scholars and jurists of the religion. This elevated his status.
 - **Hadith number (3648) from Sahih al-Bukhari:** Abu Huraira reported that he told the Prophet he had forgotten a Hadith he had heard. The Prophet told him to spread out his garment, and then he filled it with his hands and said: "Gather it up." After that, Abu Huraira never forgot any Hadith again.
 - **Hadith number (5652) from Sahih al-Bukhari:** Ibn Abbas reported that Ata bin Abi Rabah said: "Shall I show you a woman from the people of Paradise?" I said yes. He pointed to a black woman and said: "She is the Prophet." She said: "I have seizures and I uncover myself, so pray to Allah for me." The Prophet replied: "If you want, you can be patient and you will have Paradise, or if you want, I can pray to Allah to cure you." She chose patience but also asked the Prophet to pray that she not uncover herself during seizures. The Prophet prayed for her. This elevated her status.
 - **Hadith number (3579) from Sahih al-Bukhari:** Israel narrated from Mansur, from Ibrahim, from Alqama, from Abdullah, that they considered certain verses to be miracles. While traveling with the Prophet, water ran out. The Prophet asked for a little water, put his hand in it, and then said: "Come to the blessed, purifying water." Water began to flow from his fingers, and they heard the food praising Allah while being eaten. This was considered a miracle. Later, there were different reports about the number of people who drank from that water, ranging from 1,400 to 15,000. This elevated his status.
 - **Hadith number (6452) from Sahih al-Bukhari:** To ensure that Jesus is not the only one with a special meal from Allah, the Prophet also had divine meals. The first was milk. Abu Huraira reported that the Prophet smiled when he saw him and knew what was on his mind. The Prophet said: "Go to the people of Sufa and invite them." The people of Sufa were the guests of Islam who had no homes or possessions. They received charity but were not allowed to keep it if it was a gift. Abu Huraira was upset, thinking he deserved the milk to strengthen himself, but he obeyed and invited them. They drank until they were full, and then the Prophet drank the remaining milk. The Prophet drank the leftover milk after everyone else had finished, which elevated his status.
 - **Hadith number (3532) from Sahih al-Bukhari:** The Prophet Muhammad listed his five names: Muhammad, Ahmad, Al-Mahi (the one who removes disbelief), Al-Hashir (the one who gathers people on his feet), and Al-Aqib (the last prophet). The hadith emphasizes the new role of the Prophet in the context of resurrection, suggesting he has a unique position, which elevated his status.

- **Hadith number (3578) from Sahih al-Bukhari:** Another divine meal from the Prophet: Abu Talha told Umm Sulaim that he heard the Prophet was hungry. Umm Sulaim brought some barley bread and sent it with Abu Talha to the Prophet. The Prophet told those with him to stand up and follow him. They came to Umm Sulaim's house, where the Prophet blessed the bread and some oil. He then invited ten people at a time to eat until they were full. This process was repeated until all seventy or eighty people had eaten and were satisfied. This event elevated the Prophet's status.
- **Hadith number (3577) from Sahih al-Bukhari:** At the event of Hudaibiyyah, there were about 1,400 people. They used up all the water from a well, so the Prophet sat on the edge of the well and rinsed his mouth with some water, then spitted it into the well. After a short time, the water in the well increased, allowing everyone and their animals to drink until they were fully satisfied.
- **Hadith number (3581) from Sahih al-Bukhari:** The Prophet said that if someone has enough food for two people, they should bring a third person; if they have food for four people, they should bring a fifth or sixth person. Abu Bakr brought three people and the Prophet brought ten. After dinner, Abu Bakr returned home, and his wife asked why he had stayed out so long. Abu Bakr explained that they had offered food to their guests, and the guests had insisted on waiting for the Prophet. Despite the food appearing less, it increased, and they had more than before. Abu Bakr then took some of the food to the Prophet. After fulfilling an agreement with a group, twelve men went with the Prophet, and they all ate together.
- **Hadith number (6566) from Sahih al-Bukhari:** The Prophet said that some people will be taken out of Hell by the intercession of Muhammad and will be admitted into Paradise; these people will be called the "Hellish Ones."
- **Hadith number (6565) from Sahih al-Bukhari:** On the Day of Judgment, people will ask various prophets to intercede for them with Allah. They will first go to Adam, then Noah, then Abraham, then Moses, and then Jesus, but each will say they are not able to help due to their own faults. Finally, they will come to Muhammad, who will be granted permission to intercede. He will ask Allah, praise Him, and then intercede for the people, leading them out of Hell and into Paradise. Muhammad will continue to intercede until only those who are destined to remain in Hell due to their sins remain.

Regarding the current state of faith and practices, the text reflects concerns that if we continue on the present path, there might be a risk of elevating the Prophet Muhammad to a status that could be seen as deification, similar to what happened with previous religious communities. This is expressed with a cautionary tone about mixing religious teachings with those of God. The reference to the Quranic verses emphasizes the importance of keeping faith purely with God's teachings and not deviating into practices that could lead to wrong beliefs. **Chapter Twenty-Five**

The True Image of the Prophet Based on Quranic Verses

In the previous pages, we encountered two contrasting images of the Prophet Muhammad through the hadiths studied in this book. The first image attempts to demean him personally by altering his true attributes and portraying him negatively, which was a tactic employed by hypocrites and those hostile to Islam. This image sought to diminish his importance and role in Islam. The second image exaggerates his qualities to give him divine attributes, a tactic intended to consolidate power and make that power unchecked and absolute, especially since the Quran was increasingly removed from people's direct access and replaced by the law and constitution of the ruler.

We must return to the Quranic verses to restore the Prophet's true attributes after hearing the various descriptions from the hadiths in this book.

Firstly: The Prophet's Personal Attributes Mentioned in the Quran

The Quran describes the Prophet's character and personal traits as exemplary:

- **"And indeed, you are of a great moral character"** (Surah Al-Qalam).

The Prophet was gentle, loving, and rarely angry or upset: **"If you had been harsh and hard-hearted, they would have dispersed from around you"** (Surah Al-Imran 159).

The Prophet's qualities included mercy and compassion towards people. He feared for them from punishment and wished for their guidance to save them from severe torment. He was dedicated to guiding people to the right path, sacrificing his comfort and time. Allah even admonished him for his excessive concern, saying: **[Verses related to this admonishment were not provided, but typically these refer to Allah's guidance to the Prophet to balance his concern with his own well-being.] Translation:**

"You do not guide whom you like, but Allah guides whom He wills" (Surah Al-Qasas 56).

This means that only Allah decides who will be guided to the straight path.

Because of his great care, compassion, and mercy towards people, Allah describes the Prophet with these attributes:

"There has come to you a Messenger from yourselves. Grievous to him is what you suffer; anxious over you; for the believers, kind and merciful" (Surah At-Tawbah 128).

"Muhammad is the Messenger of Allah, and those with him are severe against the disbelievers and merciful among themselves" (Surah Al-Fath 29).

To avoid attributing qualities to the Prophet that he does not possess, Allah reminds us of the Prophet's role in the message and where his role ends:

"You are only a warner, and Allah is the Disposer of affairs" (Surah Hud 12).

"Say, 'I am not over you a guardian'" (Surah Al-An'am 16).

This is a confirmation that the Prophet was not appointed by Allah to be a guardian over anyone; his role was only to convey and warn.

The Prophet cannot declare anyone a disbeliever or judge anyone's faith:

"Whoever says with his tongue 'There is no deity except Allah' will not be questioned by the Prophet afterward" (This concept reflects the idea that declaration of faith is not subject to further questioning by the Prophet).

"And We have not made you a guardian over them, nor are you a manager over them" (Surah Al-An'am 107).

Allah knows that people will claim that Muhammad's intercession will be used on the Day of Judgment. He clarifies to people:

"Say, 'To Allah belongs all intercession. To Him belongs the dominion of the heavens and the earth'" (Surah Az-Zumar 44).

This verse serves as a response to those who say that the Prophet is the intercessor for Muslims on the Day of Judgment.

Similarly, Allah warns those who believe in the torment of the grave and that people in their graves are alive, feeling, and experiencing either punishment or reward. Allah preemptively tells these people:

"And you cannot make hear those in the graves" (Surah Fatir 22). **Translation:**

The dead can no longer hear or feel anything once their bones have turned to dust.

We have learned from the hadiths about the sayings of the Prophet, but Allah confirms in the Quran that guidance is solely from Him:

"This is the established way of Allah with those who passed on before" (Surah Al-Ahzab 12).

"You will not find any change in the way of Allah. You will not find any change in the way of Allah" (Surah Fatir 43).

We have come to understand from the hadiths that we hear about the guidance of Muhammad, but Allah confirms that only His guidance is valid and no one shares in His guidance:

"Indeed, Allah guides the believers to a straight path" (Surah Al-Hajj 54).

"That is the guidance of Allah by which He guides whom He wills" (Surah Az-Zumar 23).

"It is not for you to guide them, but Allah guides whom He wills" (Surah Al-Baqarah 272).

"If you strive for their guidance, Allah does not guide those who go astray" (Surah An-Nahl 37).

"You cannot guide the blind away from their error" (Surah An-Naml 81).

Allah confirms that guidance comes only from Him:

"And if it had not been for the guidance of Allah, we would not have been guided" (Surah Al-A'raf 43).

To make it clear that the Prophet has no role in guiding people, Allah says:

"You do not guide whom you love, but Allah guides whom He wills" (Surah Al-Qasas 56).

You may have noticed that 90% of the hadiths we studied suggest that the Prophet knew all of Allah's secrets and the unseen without Quranic evidence. In fact, the Quran refutes all such hadiths with the following verses:

"To Allah belongs the unseen of the heavens and the earth" (Surah An-Nahl 77).

"Say, 'None in the heavens or the earth knows the unseen except Allah'" (Surah An-Naml 25).

Allah also confirms through the Prophet's own words that he does not know the unseen:

"Say, 'I do not say to you that I have the treasures of Allah, nor do I know the unseen, nor do I say to you that I am an angel. I follow only what is revealed to me'" (Surah Al-An'am 50). **Translation:**

The verse addresses many false accusations against the noble Prophet.

"If I knew the unseen, I would have acquired much good" (Surah Al-A'raf 188).

As you can see, when the hadiths go in one direction, the Quranic verses often go in the opposite direction.

This is because the Sultan's followers have sworn loyalty to their leader and have ignored Allah's commands, such as:

"That is Allah, your Lord; there is no deity except Him, the Creator of everything, so worship Him. And He is over all things a Disposer of affairs" (Surah Al-An'am 102).

They chose to worship the Sultan instead of Allah. But Allah is vigilant and they cannot escape His judgment:

"You have come to Us alone, as We created you the first time, and you have left behind what We granted you. And We do not see with you your intercessors whom you claimed were partners in your affairs. The ties between you have been severed, and lost from you is what you used to claim" (Surah Al-An'am 94).

Allah mocks them, revealing their actions because He knows what they will do. He describes how they will be on the Day of Judgment when asked where their supposed intercessors are.

Anyone who believes that Jesus, the Prophet, or idols like Al-Lat and Al-Uzza can intercede is mistaken. In God's view, there is no intercession, and no one can save except Him. He alone is the sovereign authority.

In response to those who cite hadiths and sacred narratives, Allah says:

"So in what statement after Allah and His signs will they believe?" (Surah Al-Jathiya 6).

"So in what statement after this will they believe?" (Surah Al-Mursalat 50).

Allah has clearly invalidated the entire discussion about intercession with a single Quranic verse:

"Allah has sent down the best statement, a book consistent with itself, repeating. The skin of those who fear their Lord shivers from it, then their skin and their hearts soften to the remembrance of Allah. That is the guidance of Allah. He guides by it whom He wills. And whom Allah leaves astray, for him there is no guide" (Surah Az-Zumar 23).

Chapter Twenty-Six

The Concept of Allah in the Minds of Muslims Today

From what you have seen so far, most of the hadiths in the authentic collections rely heavily on the altered scriptures of the People of the Book, rather than on the Quran, which is the fundamental source for Muslims. As a result, many Muslims' beliefs and perceptions come from these altered books, which depict Allah as having created Adam in His own image, differing only in size, strength, and power. They imagine Him as depicted in their churches, sitting on a throne surrounded by angels, and this same image is present in the minds of many Muslims, except they do not draw Him in mosques. Therefore, if we ask any scholar or supporter of the Sultan to describe Allah with hands, feet, eyes, ears, and so forth, they would be relying on the altered scriptures of the People of the Book rather than the Quran.

Allah clearly states in the Quran that His principle of creation is based on pairs:

"And of everything We have created pairs that you may remember" (Surah Adh-Dhariyat 49).

Allah speaks here about everything, including inanimate objects before living things.

"And of the fruits of the palm tree and the vine, there come out from them both [fruits and] fresh dates and grapes, and all kinds of fruits" (Surah Ar-Ra'd 3).

"And of all the fruits, He made two pairs" (Surah Ar-Rahman 52).

"And that He created the pairs, male and female" (Surah An-Naba 39).

Here, we have another important observation that many have not yet noticed: Allah describes every single creature, whether it is an animal, plant, inanimate object, or human, male or female, as a "pair." So where does the concept of "pair" come from for an individual creature?

Let's imagine ourselves standing in front of a mirror. If an imaginary line runs from the top of our head down between our feet, it divides us into two equal parts, left and right. What do we see? We find that we are indeed composed of pairs: two eyes, two ears, even the teeth are paired, with sixteen on the right side and sixteen on the left side in the jaws. Each tooth mirrors its counterpart in the opposite jaw, as if reflected in a mirror.

Thus, every single creature is called a "pair" by Allah because it is fundamentally made up of pairs, as you can see. If we imagine Allah in the form of a human, we would be unintentionally attributing the concept of "pair" to Him. This means that the concept of Allah as an indivisible, singular entity without pairs, as imagined by the People of the Book, cannot resemble the human model based on pairs.

Muslims have relied on the imaginings of the People of the Book for their Islamic beliefs, making a grave error. The only way to return to a sound and clear Islamic belief is to rely solely on the Quran, which should be the foundation of Islamic doctrine and understanding. Otherwise, one might carry the name of Muhammad but hold beliefs similar to those of Jews or Christians. Even if a Muslim calls their religion "Islam," that name alone does not change the fact that their beliefs may be based on the Torah and the Gospel, even if they are unaware.

What distinguishes a true Muslim today is not merely rejecting the altered Torah and Gospel, but recognizing that there are even greater and more erroneous beliefs than those found in all the scriptures of

the People of the Book. For centuries, the followers of the Sultan created and propagated illusions and falsehoods. Over the past fourteen hundred years, they have produced countless falsehoods, leading us to believe we are producing scholars for Muslims when, in reality, we are still immersed in these illusions.

Therefore, if a Muslim returns to Surah Al-Ikhlâs and reads it again: "Say, He is Allah, the One. Allah, the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent," they will discover anew that Allah, as described in the Quran, is unique and eternal, unlike anything else, and cannot be compared to humans, who are defined by pairs and dualities.

It would be a mistake to imagine Allah based on flawed human concepts, such as having one eye, one ear, one hand, or one foot. Who told us that Allah needs a physical eye, ear, hand, or foot? Allah is not a creature like us; He does not require such things. The best approach is not to try to visualize or imagine Allah in any physical form. Instead, we should observe His power in ourselves and the universe as evidence of His existence and omnipotence.

As it is said: "The one who believed said, 'O my people, follow me; I will guide you to the right course. O my people, this worldly life is only a brief enjoyment, while the Hereafter is the abode of permanence. O my people, why do I call you to salvation while you call me to the Fire? You invite me to disbelieve in Allah and associate with Him that of which I have no knowledge, while I invite you to the Almighty, the Forgiving.'" (Surah Az-Zumar, 39-42).

Indeed, Allah is the Truth.

Chapter 27:

How Can Modern Muslims Recognize Their Current Association with God?

It is clear that all Muslims worldwide share a profound love for the Prophet Muhammad, from his companions like Abu Bakr, Umar, Uthman, and Ali, to every Muslim who embraces Islam today.

This love, which should be a source of strength, has become a vulnerability that enemies of Islam and hypocrites have exploited. These opponents, who entered Islam with the intent to undermine it from within, introduced fabricated hadiths to serve their destructive goals and the interests of those in power. They used these hadiths to create an image of the Prophet that was elevated to a divine status, thereby associating him with God in a way that was not intended.

What has passed is irreversible, but today's Muslims need to distinguish between their love for the Prophet and the false hadiths wrongly attributed to him. Many of these hadiths were created to align with the ruler's policies and laws, thus distorting the true image of the beloved Prophet.

A person who loves deeply does not question or criticize their beloved but accepts them as they are. This weakness was exploited by those in power, who distorted the Prophet's image significantly. Muslims, in their goodwill, accepted these distorted views and trusted those who claimed to be knowledgeable scholars. Ordinary Muslims, knowing only a few things about the Prophet, might think that someone who claims to know everything about him must love him even more.

This led to a false assumption that scholars, being more knowledgeable, must have a greater love for the Prophet, and therefore their interpretations were trusted without question.

How Can a Person Discover if They Are Monotheistic or Associating Partners with God Without Knowing?

It never occurred to many Muslims that some scholars might be hypocrites, envious, or have entered Islam to undermine it. Many scholars were loyal only to the ruler, not to God, His religion, or even to Muhammad.

Today, Muslims emotionally cling to what they have been taught from a young age as authentic hadiths about the Prophet Muhammad. They are ready to defend these hadiths with their lives and do not want anyone to reveal the truth, even if it's false, because discovering the truth would expose their ignorance and naivety. They prefer to remain in their delusions and fantasies rather than accept the truth, even if it is presented to them clearly. It's similar to an alcoholic who won't stop drinking even when presented with

scientific evidence about the harms of alcohol. The only thing that might make them listen to medical advice is if they start showing signs of serious illness, like liver cirrhosis, which would prompt a complete change in their attitude.

How Can One Discover if They Are Monotheistic or Associating Partners with God Without Knowing?

This is a simple matter, but it requires careful observation of oneself. The method involves understanding the different attitudes towards issues, as follows:

- **Attributes of God:**

- God is the Truth.
- The Truth is reality and existence.

- **Attributes of Satan:**

- Satan represents falsehood.
- Falsehood is illusion.
- Illusion is non-existence and non-presence.

By understanding these attributes, one can reflect on their beliefs and actions to determine if they are truly monotheistic or unknowingly associating partners with God.

Understanding Monotheism and Associating Partners with God: An Example

To distinguish between monotheism and associating partners with God, consider the following example:

In a farming village, there are two farmers, Zaid and Ubaid, each with an orchard. It is spring, and the trees are beginning to bear fruit. They hear on the local radio that a frost is expected, with temperatures dropping to -2°C at night. Both Zaid and Ubaid are worried about their trees.

Zaid immediately takes his family and goes to his orchard. He has prepared smoke generators for emergencies and brings thermometers to monitor the temperature. He stays up all night lighting the smoke generators to protect his trees, praying to God to keep them safe. By morning, he finds that his trees have survived with only minor damage.

Since Zaid acted based on reality and the attributes of truth (which are from God), he succeeded in protecting his orchard. His approach represents monotheism.

Now, consider Ubaid. Instead of taking practical measures, he and his family pray, asking God to protect their trees from the frost. They also make vows to certain saints, promising sheep in exchange for protection, and recite prayers and invocations. The next day, he finds that the frost has destroyed all the small fruits in his orchard, and he will not have a harvest that year. Ubaid's approach, relying on illusions and superstitions (which are attributes of Satan), led to failure. Thus, Ubaid is associating partners with God without realizing it.

If we ask Zaid and Ubaid:

Before reciting the Quran, you usually say "I seek refuge with God from the accursed devil." What is the intention and purpose behind this phrase? What do you aim to achieve by reciting this invocation?

What Zaid and Ubaid Might Say About Seeking Refuge from the Devil

Zaid would say: "When I seek refuge with God from the devil, I am asking God to guide me to understand the true, realistic meanings of the Quranic verses and to protect me from the false interpretations that come from Satan. This way, I can benefit as much as possible from the genuine meanings of the Quranic verses, apply them in my personal and professional life. For example, if the verses encourage honesty and condemn lying, I try to be honest and avoid lying. If the verses talk about giving charity, I try to know who is

deserving so I can fulfill my obligation. If the verses command maintaining family ties and honoring parents, I strive to be among the first to apply these teachings. I apply what I read from the Quran in all my relationships, with my family, in my work, with my friends, and in my community. By doing so, I am adhering to monotheism."

On the other hand, Ubaid would say: "When I say this invocation, it will drive away all the invisible demons in the room, making them flee and causing them to make noises as they leave. After that, I will sit alone in the room and read the Quran."

Hadith Reference:

In Hadith No. 2203 from Sahih Muslim, Abu al-Ala reports that Uthman ibn Abi al-As came to the Prophet Muhammad and said: "O Messenger of God, the devil has come between me and my prayer and reading, confusing and making me doubt it." The Prophet Muhammad ﷺ replied: "That is a devil called Khunthab. If you feel him, seek refuge with God from him and spit to your left three times." Uthman did this, and the problem was removed.

Since Ubaid has accepted illusions that have no existence with God, he is associating partners with God by mixing falsehood with truth.

Zaid, on the other hand, if working in agriculture, would seek out scientific books and research on improving farming through discoveries made by scientists and specialists. He would read about modern irrigation techniques, and the benefits and drawbacks of organic and chemical fertilizers. He would study these to improve his production and increase his profits, using his own knowledge and keeping updated with scientific publications from his country's agriculture department. By doing so, he benefits from global advancements in agricultural science and research.

Understanding How Actions Affect Faith and Prosperity

In doing all this, Zaid becomes closer to God and strengthens his monotheism. God rewards him by increasing his sustenance and blessings in this life, and also his rewards and income in the hereafter for his righteous deeds. God considers him one of the righteous on earth who does good work.

Ubaid, on the other hand, sees the prosperity and improvement of his neighbor Zaid's orchard. He begins to harbor envy, resentment, and ill-will towards Zaid. He might even wish for a disaster to befall Zaid's fortune, such as a storm or a fire. Despite spending much of his time praying and asking God to improve his own financial situation, he grows more distant from God and falls deeper into false beliefs. Ubaid might also visit the grave of a saint, believing that offerings and prayers to the saint will improve his situation, or he might think that an evil eye or magic from Zaid is causing his misfortune. He may then consult a charlatan for a remedy, which only increases his reliance on false beliefs and superstitions.

If Zaid's wife has not been able to conceive despite being married for over three years, Zaid takes her to a specialist in the capital, where he seeks medical advice to resolve the issue. If the problem is identified and treated, they are blessed with children, which increases Zaid's gratitude and faith in God.

Conversely, if Ubaid faces the same problem, he might consult a witch or charlatan, spending money with no real results and potentially putting his wife at risk due to ineffective, unscientific methods. His jealousy and hatred towards Zaid increase, and he continues to believe that Zaid's success is merely due to luck, a notion his wife also supports.

Understanding Different Approaches to Faith and Problem Solving

Ubaid might try to compensate for his repeated disappointments and growing feelings of inadequacy by increasing his delusions. He might imagine that buying lottery tickets could make him rich. Each month, he buys tickets, dreaming of luxurious homes, fine clothes, and jewelry for himself and his wife if he wins the jackpot. Unaware that lotteries were established by those who profit from the hopes of people like him, he spends money on a dream that is unlikely to come true, only benefiting the lottery organizers. Despite praying, fasting, and performing good deeds, Ubaid grows further from God and closer to false beliefs, not realizing that he is drifting into idolatry.

If Zaid's child becomes ill, he immediately takes him to a specialist and prays to God after each prayer for his child's recovery. The doctor diagnoses the illness and prescribes the appropriate medication, and the child recovers, strengthening Zaid's faith and gratitude to God. Zaid's continued righteous actions and avoidance of wrongdoing lead to greater blessings from God, who is pleased with him. Zaid hopes that his good deeds will be rewarded in the hereafter as promised to the righteous.

Conversely, if Ubaid's child falls ill, he might rely solely on traditional remedies like black seed, believing in its purported healing properties without seeking proper medical treatment. If the child's condition worsens, Ubaid might stubbornly continue with these remedies, arguing that if it is God's will for the child to live, he will, and if not, he will die. Ubaid does not realize that proper care, based on knowledge and facts, is also part of trusting God. He fails to follow the example of Zaid or the principle of acting wisely and responsibly, as exemplified by Omar ibn al-Khattab. The correct Islamic approach is to use reason, knowledge, and available resources to address problems, while leaving the outcome to God.

Approaches to Investment and Faith

Ubaid insists that black seed and chamomile have healing properties by God's will. However, if the child dies from high fever due to Ubaid's ignorance of proper cooling methods, his adherence to these beliefs only distances him further from true faith and deepens his involvement in falsehoods. His actions and thoughts, rooted in delusions, are misguided and influenced by the devil.

On the other hand, when Zaid wants to open a store or factory, he consults a research office. He shares his idea, specifies his investment amount, and identifies potential locations. The research office conducts a scientific study of his project, providing valuable insights and warnings about potential risks and benefits. Zaid can then make an informed decision on whether to proceed with the project or avoid potential losses. If he proceeds, he succeeds with God's help, increasing his gratitude and faith.

Conversely, if Ubaid has funds for investment, he might avoid paying for professional studies, opting to rely on his personal intelligence and faith alone. If he starts a business without proper research or experience, he is likely to fail and lose his money, despite his constant prayers for success. His reliance on misconceptions rather than facts and knowledge leads him further away from true faith and correct investment practices. We can create stories about Zaid and Ubaid, where one grows in knowledge, guidance, and devotion to God, while the other becomes more ignorant, misguided, and involved in false beliefs.

Today, an ordinary Muslim might think that associating partners with God (shirk) only means worshipping idols. As long as they do not worship idols, say the declaration of faith daily, pray, fast during Ramadan, and make pilgrimage to the Kaaba, they might believe they are free from shirk. However, they may be deeply immersed in it without realizing it.

The tragedy is that those benefiting from this state of shirk encourage them, telling them they are among the greatest believers and pious ones. This is how many Muslims today believe they are the only true monotheists while they are, in fact, among the most involved in shirk. The evidence is clear and doesn't need proof: the severity of God's displeasure is proportional to the extent of shirk. Is there any other nation in the world suffering from God's displeasure as much as we are? We are oppressing ourselves, and no one else, not God, people, Zionism, or colonialism, is causing this suffering.

Chapter 28: Abrogation and Oblivion

The topic of abrogation (naskh) and oblivion (insā') is crucial because it has been exploited by the forces of the sultan to distort the true religion, which is found in the Quran.

Understanding this topic is essential for contemporary Muslims. It is a key element in recognizing how they may have inherited a mistaken path from their ancestors. However, Allah will not forgive those who commit shirk due to ignorance, as He has provided them with the means to discern it—namely, their intellect. Those who fail to use their intellect are responsible for their misguided beliefs. Allah will not hold those accountable who have lost their intellect, as the distinguishing feature of humans over animals is reason and the ability to choose the right path.

To truly understand abrogation and oblivion, Muslims need to set aside all they have learned from their ancestors, teachers, and scholars on this topic, as much of it is incorrect and serves the interests of the sultan. The truth lies only in the verses of the Quran.

Muslims are free to accept or reject what I am saying, but what I am presenting is the result of years of hard work and discovery. Once Muslims grasp the true nature of abrogation and oblivion, it will be easier for them to understand how the sultan and his followers used this concept to undermine Allah's religion and introduce a new, false religion misattributed to the Prophet Muhammad. This new religion, unjustly called the "Religion of Muhammad," is far removed from the true message of Allah and the message Muhammad conveyed, which was followed by the companions like Abu Bakr, Umar, Uthman, and Ali, may Allah be pleased with them.

I discussed this topic in my first book but didn't go into it deeply. My goal with that book was to introduce important topics and draw Muslims' attention to their significance without delving into detailed research or proving their validity. I believed that readers were not yet ready for such in-depth studies as they still believed in the authenticity of every hadith and sayings of the Prophet without question.

Now, after presenting the facts in my latest book, I am revisiting these topics to show how they contradict the Quranic verses. I aim to demonstrate where the interests of the sultan and his supporters, who helped him fabricate these issues, lie. This approach allows me to explore these topics more freely because I believe the readers are now better prepared to understand concepts they would have found difficult to grasp before.

Let's start understanding the topic from the basics:

When we refer to our correct book, the Quran, what do we find about abrogation and oblivion?

The Quran says: "And We did not send before you any messenger or prophet except that when he wished, Satan threw into his wish. But Allah abolishes what Satan throws in; then Allah establishes His verses. And Allah is Knowing and Wise" (Surah Al-Hajj, 22:52).

If we believe that we can find the story and reason behind this verse in the authentic hadith collections, we haven't yet understood the sultan's religion. The sultan used this verse to justify abrogating the Quran and replacing its verses with his own, claiming them as divine revelations. He never wanted to reveal the secret of this verse to Muslims. His supporters falsely attributed this to the Prophet.

However, if Allah wants to reveal a secret, deception, or plot of the devils, He is the best of those who plan. The Quran says: "They plan and Allah plans, and Allah is the best of planners" (Surah Al-Anfal, 8:30).

If we look at historical biographies and their records, we find that the historical truth is still there. However, I will postpone discussing this topic until after revealing the sultan's true intentions and how he used this verse to turn the religion of God completely upside down.

As I have explained before, the sultan and those behind him, including the wealthy and influential leaders from tribes, clans, and various interests, as well as high-ranking officials like advisors and ministers, often religious leaders if the government was religious (as in the cases of the Jewish Kingdoms during Solomon and David, the medieval European Church, or the Islamic Caliphates including the Ottoman sultans who made Istanbul their capital), knew from the very start that their interests were directly opposed to the Quran. They gradually worked to remove it without violence, using persuasion to keep the ignorant masses even more in the dark by keeping the Quran away from them. This was made easier by the lack of printing and paper, and the high cost of copied books, making it nearly impossible for ordinary people to obtain manuscript copies of the Quran.

However, we cannot say that all Islamic religious scholars supported the sultan. Some remained loyal to God and the truth, though the sultan eventually managed to diminish their influence over time.

In the introduction to this book, I mentioned how the soldiers of the sultan would get rid of certain people by preventing hadith narrators from learning from them. It's important to understand that during those times, narrating hadiths became a very profitable and sought-after profession, not for the sake of God but as a

business. When a religious leader becomes a businessman, it's a serious problem for the community. A businessman prefers only popular goods, so it's not in his interest to learn from genuine religious scholars who speak the truth for the sake of God and don't seek any personal gain. The sultan's leaders prevented their followers from learning hadiths from these truthful scholars because their teachings conflicted with the state's policies. As a result, the number of such scholars decreased steadily over time, becoming so rare that they could be counted on one's fingers in a vast empire stretching from China in the east to the Atlantic Ocean in the west, and from Sudan, Somalia, and Yemen in the south to the Circassians, Chechens, and Dagestanis in the north.

The general plan, especially with the start of the Abbasid era, was to diminish the importance of the Quran and increase the importance of the second revelation claimed by the sultan and his men. They fabricated hadiths and claimed these were sources of Islamic law, justice, and constitution. They even said the Quran lacked scientific knowledge and only had verbal evidence. Imam Shams al-Din ibn al-Qayyim reported that some of his followers saw someone studying these books without memorizing the Quran, and when asked why, he replied, "Is there any knowledge in the Quran?"

My teacher (sheikh Ahmad ibn Taymiyyah) once told me about these people: They went to various scholars and ended up with the lowest demands. A clear sign that their teachings are not from God is the contradictions and conflicts found in them. As Allah says:

"If it had been from anyone other than Allah, they would have found much contradiction in it." (Quran 4:82)

This shows that what comes from Allah is consistent and that what contains contradictions and conflicts is not from Him. How can opinions and imaginations be considered a religion and used to judge God and His Messenger? This is a great falsehood.

Now, after this brief introduction, I will explain the true meaning of abrogation (نسخ) and forgetfulness (إنساء) in the Quran:

Allah mentions the term "abrogation" in the Quran only twice.

The first instance is the verse I mentioned at the beginning of this research, and I will mention it here along with the accompanying verses for explanation:

I searched in the *Sahihayn* for an explanation of the topic but found none. Then I turned to the *Bidaya wa al-Nihaya* by Ibn Kathir, where he apologizes for not explaining it and says:

Ibn Ishaq mentioned that those who returned from Abyssinia to Mecca did so when they heard about the conversion of the people of Mecca. The report is not accurate, but there was a reason for it. It is established in the authentic sources and others that the Prophet Muhammad sat one day with the polytheists, and Allah revealed to him the Surah "An-Najm" (The Star). He recited it to them until he finished and prostrated. Both Muslims and polytheists, as well as jinn and humans, prostrated with him. This was due to the reason mentioned by many interpreters in the verse:

"We did not send before you any messenger or prophet except that when he wished, Satan threw a wish into his wish, and Allah abolishes what Satan throws in, then Allah establishes His verses, and Allah is Knowing and Wise." (Quran 22:52)

They mentioned the story of the "gharanik" (cranes), but we prefer to skip mentioning it here, as it is not appropriate for those who do not place it in its proper context. However, the origin of the story is in the authentic sources.

I also went back to *Sahih al-Bukhari* to look for the hadith and found the following:

Hadith number (4862) in *Sahih al-Bukhari* from Ibn Abbas (may Allah be pleased with him) says: "The Prophet prostrated during the recitation of Surah An-Najm, and the Muslims, polytheists, jinn, and humans all prostrated with him."

Hadith number (4863) in *Sahih al-Bukhari* from Abdullah (may Allah be pleased with him) says: "The first Surah to have a prostration was Surah An-Najm. The Messenger of Allah ﷺ prostrated, and those behind

him prostrated too. I saw him take a handful of dust and prostrate on it. Later, I saw him kill a disbeliever, who was Umayyah ibn Khalaf."

As you can see, the hadith from Ibn Abbas does not mention the story, and the hadith from Abdullah seems to divert the topic by suggesting it relates to the locations of prostrations in the Quranic verses. It appears that the topic was something that was not allowed to be widely published, so Bukhari could not mention more details. I then researched in the history of al-Tabari and found similar information, as well as in the reasons for revelation by al-Wahidi.

Here's a brief summary of the story: After the verse "Have you seen Al-Lat and Al-Uzza" from Surah An-Najm was revealed, the devil, hoping that Allah would not reveal something that would anger the Quraysh tribe, influenced the Prophet Muhammad's thoughts. He wanted to make a good impression on some of their leaders who might convert to Islam. The devil placed some words in the Prophet's mind that he mistakenly thought were divine revelation. The Prophet then asked his scribes to record these words in the Quran, which included:

"Have you seen Al-Lat and Al-Uzza, those high-flying cranes? Their intercession is to be hoped for."

The Quraysh polytheists were pleased with this and prostrated with the Prophet during the prayer. However, later, Gabriel came and corrected the Prophet, revealing that the devil's influence was not part of divine revelation. Allah's correction removed the devil's words, and the verse was changed to:

"Have you seen Al-Lat and Al-Uzza, and Manat, the third one? Is it for you the male and for Him the female?"

The Quran has remained this way until today and will remain so until the Day of Judgment. Allah revealed the following verse to explain what happened in His unique style in the Quran:

"We did not send before you any messenger or prophet except that when he wished, the devil threw into his wish. But Allah abolishes whatever the devil throws in; then Allah confirms His verses. And Allah is Knowing and Wise." (Surah Al-Hajj 22:52-55)

This incident happened in the early days of Islam, before the Prophet's migration. At that time, Muslims prayed at the Kaaba in the presence of polytheists because the Kaaba was a public place, and the ritual of circumambulating it existed since the time of Prophet Ibrahim (Abraham). This explains why the polytheists prostrated when the Prophet recited the Quranic verses with those words included. It seems that the Prophet and the believers were performing one of the prayers that involved reciting verses aloud, which could have been the morning, evening, or Friday prayer.

These verses tell us two stories:

The First Story: It explains how Allah made an example for the Prophet and the believers by allowing the devil to insert some words into the Prophet's mind. This was to reveal what was in the hearts of the polytheists of Mecca. When they heard these words, they prostrated to the Lord of Muhammad and said that Muhammad spoke well of their gods, so they prostrated with him. But when Gabriel came back and Allah removed the devil's words, the polytheists of Mecca reverted to their previous disbelief and shirk (associating partners with Allah).

The Second Story: It describes what human devils did by replacing the verses of the Quran with fabrications they claimed were divine revelations. They used the excuse of abrogation to justify these changes. Allah explains in the verse that what the devil casts is a trial for those with diseased hearts, who are the Sultan's soldiers and his supporters who planned to deceive people about Allah and the Prophet. But Allah will reveal the truth through clear, scientific, and irrefutable verses in the Quran. These miracles will prove to scientists that the Quran is directly from Allah and not authored by humans, leading them to return to faith in Allah.

So when the truth and the real meaning of the Quran appear again to people, they will replace all the devil's fabrications, and the Quran will return to people's hearts as it was at the beginning. This is the second story foretold by Allah. Do you think Allah is not capable of this?

Understanding Abrogation: From the previous story, we understand that abrogation means the cancellation and removal of a verse or text from the Quran or book.

Let's read the second verse in the Quran that mentions the word "abrogation":

"Whatever verse We abrogate or cause to be forgotten, We bring a better one or similar to it." (Surah Al-Baqarah, 2:106)

This verse indicates that there is a single divine action corresponding to two different concepts: abrogation and causing to be forgotten. Some interpreters and the Sultan's followers have tried to make these two terms synonymous, but now it is necessary to prove otherwise with evidence.

Firstly, let's assume they are correct, and both terms mean the same thing. What would happen to the previous verse? Let's try reading it with each term swapped to see if the meaning holds:

1. "Whatever We cause to be forgotten or cause to be forgotten, We bring a better one or similar to it."
2. "Whatever We abrogate or cause to be abrogated, We bring a better one or similar to it."

You will see that neither of these makes sense. It is clear that abrogation and causing to be forgotten are distinct concepts, each with its own circumstances and reasons.

So far, we understand the first case: abrogation.

Conditions of Abrogation:

1. Abrogation requires the removal of the text that was abrogated, which the devil had introduced as an example to the Prophet. The devils tried to hide these texts to avoid exposing their deception to the believers. But Allah decided to reveal them again through His servants, who have hearts always under His guidance. Allah will abrogate all that the devils introduced over the past 1,400 years, so the Quran can replace it anew, just as it was first revealed to the Prophet and recorded by the scribes.
2. Muslims need to learn from the Quran how to adjust the rulings from its verses without needing to use abrogation at all. Instead, they should use the concept of causing to be forgotten for rules that can be updated with new rulings that fit the times. Older rulings can be kept in the Islamic archive as part of the historical heritage for those studying the evolution of Islamic laws. The Quran remains unchanged as revealed by Allah. Muslims should follow the principle of causing to be forgotten in laws, not abrogation (which means discarding the old text forever as Allah did with the words introduced by the devil in the Prophet's mind during revelation). Allah did this to show what human devils would do in the future by abrogating Allah's verses with verses issued by the Sultan's council, which were false claims against Allah and the Prophet, as seen in the study of hadith in this book. We should also apply the principle of causing to be forgotten.

To understand causing to be forgotten better, let's look at some examples:

At the beginning of Islam, most Muslims drank alcohol, a habit inherited from pre-Islamic times. Allah knew that alcohol was deeply ingrained and not easy to abandon. So, in the early days of Islam, He revealed the following verse:

"Do not approach prayer while you are intoxicated until you know what you are saying." (Surah An-Nisa, 4:43)

This verse required Muslims to reduce their drinking. Over time, as their faith strengthened, Allah knew they could handle a stricter law. So, He caused the old verse to be forgotten by revealing a new, better one. However, He did not remove the old text from the Quran, which is the difference between abrogation and causing to be forgotten that the Sultan's followers tried to hide from us. They wanted to use abrogation to remove many things from the Quran, which I will prove in this research before its end.

Muslims need to learn from the Quran how to adjust the rulings from its verses without needing to use abrogation at all. Instead, they should use the concept of causing to be forgotten for rules that can be updated with new rulings that fit the times. Older rulings can be kept in the Islamic archive as part of the

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So, we should not refer to those verses whose application has stopped as abrogated verses. Instead, we should distinguish them as forgotten verses. As you can see, I haven't brought anything from myself; everything I mentioned is based on the verses of the Quran, which, unfortunately, are now neglected and overlooked by Muslims, including scholars, jurists, and even those who have associated partners with Allah through the actions of rulers.

The verses about fighting included:

"Fight in the cause of Allah and do not burden yourself except for yourself. And urge the believers that perhaps Allah will restrain the might of those who disbelieve. And Allah is stronger in might and stronger in punishment." (Surah An-Nisa, 4:84)

I have said many times that Allah is very precise in using words, and this precision is truly miraculous. Therefore, a Quran reader must be observant and attentive.

For example, in the previous verse:

Notice that Allah addressed the Prophet alone and in the singular form:

"Fight in the cause of Allah and do not burden yourself except for yourself."

Allah did not begin the verse with "O you who have believed" or "O believers" or in the plural form, such as "fight in the cause of Allah" but specifically addressed the Prophet alone.

Allah knew that the believers would participate in that fight, but He did not want to make fighting a method for spreading His religion among the people. He emphasized that the Quran, which will remain until the Day of Judgment, should not contain any words that might be understood by Muslims as making fighting a practice for spreading Islam, as was done by rulers after coming to power. I have also explained this in the research on jihad in this book.

Let's think logically about the matter:

If Allah had wanted to spread His religion by force, He is stronger than all of His creations. People would be believers and obedient, unable to disbelieve or associate partners with Him, just as He created the angels, for example.

But Allah's will this time was different for humans, who were given intellect and the freedom to choose between good and evil with their own independent will, according to Allah's prior will with His permission.

This is how Allah intended for this particular creation. I explained that He distinguished humans from other creations, honored them, and commanded all beings, including angels and jinn, to bow to Adam, except for Iblis, who refused.

Therefore, we need to understand the purpose of assigning the Prophet to this specific war and the nature of the fighting he was tasked with. Was the goal to spread belief and faith, or was it to eliminate any opposing ideas to Islam in the Arabian Peninsula politically, so no group could oppose Islam politically?

Yes, the Prophet's war was specifically aimed at achieving this goal. It was enough for people to put down their weapons and say with their tongues, "I bear witness that there is no god but Allah," especially from the polytheists, so that Muslims would cease their hostility towards them. Saying this, even with the tongue, would acknowledge the authority of Islam in the region, which was the only requirement at that stage. Allah knows that the realm of faith in a person is protected and can only be accessed through reason, desire, and love. Any violence towards this realm always yields negative results, and no belief can be spread by force.

Allah emphasized in the phrase "do not burden yourself except with yourself," to let Muslims know that this responsibility would end with the Prophet's death and his pure soul's return to its Lord. Allah also avoided telling the Prophet in the continuation of the verse, "And urge the believers," because it could be understood to imply urging believers to fight. This was to prevent any words in the text from being used by the devils to justify violence for spreading Islam in the future. Allah explained the reason for this measure in the same verse:

"And so that Allah may restrain the might of those who disbelieve."

Now, let's move on to the verses that were revealed and abrogated the fighting verses and halted their application: **Translation into Simple English:**

"There is no compulsion in religion; the right path has become clear from the wrong path" (Quran 2:256).

"So whoever wills, let him believe; and whoever wills, let him disbelieve" (Quran 18:29).

"Invite to the way of your Lord with wisdom and good instruction" (Quran 16:125).

These three verses prohibit all forms of violence in the call to Islam. They are eternal and cannot be altered or abrogated by anyone because they are not part of the legal and judicial verses that govern human interactions. This helps us understand what abrogation (nasikh) and replacement (mansukh) mean in Islam, based directly on the verses of the Quran and the testimony of Allah. There is no higher testimony than that of Allah.

This is the true picture of abrogation and replacement in Islam. Now, I will move on to a related topic, explaining what the "Sultan's soldiers" did and how they misled people about abrogation and replacement in the religion of the Sultan. You will see the distorted and falsified version of abrogation and replacement that we still practice today, mistakenly believing we are following Allah's religion when, in fact, we are following the Sultan's religion.

The Sultan's soldiers tried to distort the Quran's image among Muslims by suggesting it was like other books, where many things were abrogated during its compilation. They also suggested that the Quran was incomplete, with missing verses that were lost. To convince readers, I need to provide evidence for this claim.

A serious issue like this could not escape the attention of the scholars Bukhari and Muslim. They mentioned this deceitful attempt in their authentic collections, as follows:

- In Sahih Bukhari, there are two relevant hadiths: one brief hadith (number 6829) and another under the chapter on stoning a pregnant adulteress if she has been married.

Hadith number (683) from Sahih Bukhari, narrated by Ibn Abbas, is a long hadith, which I have included in full in the section on stoning adulterers at the end of this book. What is important here is the false claim

made by Umar ibn al-Khattab for the malicious purposes of the Sultan and his soldiers, which I have explained in the referenced research.

Hadith: Allah sent Muhammad with the truth and revealed the Book to him. Among the revelations was the verse about stoning. We read it, understood it, and accepted it. Therefore, the Prophet Muhammad practiced stoning and showed us mercy afterwards. I fear that if a long time passes, someone might say: "We can't find the stoning verse in Allah's Book," and thus mislead people by neglecting a commandment that Allah revealed. Stoning in Allah's Book is a right for those who commit adultery if they are married, based on evidence, or confession, or pregnancy.

This is a small excerpt from a very long sermon by Umar ibn al-Khattab, which was passed down orally to Bukhari, according to hadith narrators.

If we return to Sahih Muslim, we find almost the same hadith under the chapter on stoning for adultery. The commentary on Hadith number (1691) in Sahih Muslim explains that the stoning verse applied to a married man and woman if they committed adultery, and this is what was abrogated in wording but its ruling remained.

Have you ever seen anything more astonishing than this? Consider how they falsely accuse Allah of lies. It's a clear sin. Imagine a divine law that is meant to apply to everyone but is then removed from the Quran and no longer exists, and yet people are still asked to follow it. Can such a concept be accepted logically? How can Allah ask people to follow something that no longer exists? They clearly don't understand what they are saying. If Allah wants to reveal the truth about a person, He exposes their opinions and matters.

And you might be surprised to know the source of this idea! It comes from the Torah, after the Sultan replaced Muhammad's law with a modified and corrupted version of Moses' law as he wished.

The Torah says: "If a man commits adultery with a woman, and if he commits adultery with a close relative, both the adulterer and the adulteress are to be put to death" (Leviticus 20:10, Old Testament).

In Moses' law, the punishment for adultery is: "Then the Lord said to Moses: 'Take the entire assembly outside the camp, and stone them to death, as punishment'" (Numbers 15:35-36, Old Testament).

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In Moses' law, the punishment for adultery is: "Then the Lord said to Moses: 'Take the entire assembly outside the camp, and stone them to death, as punishment'" (Numbers 15:35-36, Old Testament). **Translation into Simple English:**

- In Hadith number (4762) from Sahih Bukhari: Pay attention to the names in the chain of narrators. Ibrahim bin Musa reported that Hisham bin Yusuf said Ibn Jureij told them that Qasim bin Abu Baza asked Said bin Jubair: Is there repentance for someone who kills a believer deliberately? I read to him the verse "and do not kill the soul which Allah has forbidden, except by right."

Said replied that he read it to Ibn Abbas just as I did and Ibn Abbas said: This (verse) is Meccan and was abrogated by a Madinan verse in Surah An-Nisa.

This statement is very serious. It claims to abrogate a verse from the Straight Path, knowing that there is no abrogation in the Quran as I have explained, and it only happened once as a unique case by Allah to show us how the devils would claim abrogation in all of Allah's verses. Some people even suggest that everything the ruler's followers say about abrogating certain disliked Quranic verses is legitimate, and they propose removing these verses from new Quran editions, like in the following hadith:

- In Hadith number (4536) from Sahih Bukhari, Ibn Abi Malika reported: Ibn Az-Zubair said to Uthman, "This verse in Surah Al-Baqarah, 'those who die among you and leave wives behind' until 'except to remove them' has been abrogated by another verse, so why was it not removed?" Uthman replied, "Leave it, my nephew; I will not change anything."

The ruler's wish and that of his followers was to remove Quranic verses entirely and keep only the verses they supported.

Thus, the term "abrogated" became common among Sunni scholars, although there is no abrogation in the Quran, only abrogation of rulings with new, more developed laws that fit the spirit of the times. However, the Quran itself remains unchanged, and it should not be said that the new ruling has abrogated the Quranic verse, as only Allah can abrogate verses, not humans. Allah's verses remain as they are in the Quran until the Day of Judgment.

- In Hadith number (4506) from Sahih Bukhari, Ibn Umar (may Allah be pleased with him) read about "the expiation for feeding the poor." He asked, "Is it abrogated?"

If we pay attention to the verse, Allah made feeding the poor the minimum required act of charity mentioned, and it is open-ended. For instance, if someone can feed sixty poor people for each day, that would be better, as indicated by Allah's statement: "Whoever volunteers good, it is better." This is voluntary, not obligatory.

The act of feeding the poor depends on the individual's own ability and generosity. So, the first verse (184) discusses fasting for those who are able to do so, while the following verse (185) repeats the topic of fasting and also mentions those who are ill or traveling, allowing them to make up missed fasts later. It does not mention feeding the poor because they might themselves be poor and unable to afford it. This applies to the second group, those who are poor. However, if someone has a chronic illness like diabetes or has had surgery such as gallbladder removal, which prevents them from fasting, they are exempt from fasting. This is explained by the verse: "Allah intends ease for you and does not intend hardship."

Thus, we understand that the ruler's followers, in most hadiths, aim to mislead Muslims rather than guide them, using the false idea of abrogation even though there is no actual abrogation in the Quranic verses.

- In Hadith number (4546) from Sahih Bukhari, narrated by Marwan al-Asfar from a man among the Prophet's companions (I think it was Ibn Umar), it is said: "And whether you reveal what is within yourselves or conceal it..." He said this was abrogated by the verse that follows.

The statement in the hadith lacks scientific accuracy for the following reasons:

The Quranic text in question is: "Whether you reveal what is within yourselves or conceal it, Allah will bring you to account for it. Then He will forgive whom He wills and punish whom He wills. And Allah is over all things competent." (Surah Al-Baqarah 2:284)

Let's say a man wanted to do a good deed by helping a poor family. On his way to their house to give them some money, he was hit by a car and died before he could fulfill his intention. Based on my understanding of the Quran, I believe that Allah will reward him as if he had done the good deed because He knows his sincere intention to help, even though he did not get the chance to do it.

Now, let's consider the opposite scenario: a man was going to deliberately kill someone with a weapon, but he died in a car accident before he could carry out the murder. I also believe that Allah, being just, will not hold him accountable for the actual act of murder he did not commit. However, He will hold him accountable for the sinful intention he had.

This verse is not abrogated, and I have explained at the beginning of this research that there is no abrogation in the Quran. Also, this verse is not forgotten because it works together with the second verse, which says: "Allah does not burden a soul beyond that it can bear. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned." This verse complements and explains the first one.

Thus, there are many attempts to undermine Islam and tarnish the Quran and the Prophet with false claims and misinterpretations, driven by worldly desires to please influential people.

Who is more unjust than one who invents a lie about Allah to mislead people without knowledge? Allah does not guide the wrongdoing people. (Surah Al-An'am 6:144)

Regarding the issue of temporary marriage (Nikah al-Mut'ah), it was allowed, then abrogated, then allowed again, then abrogated, and it remains prohibited until the Day of Judgment. Hearing this might make one imagine a ruler who hesitates to issue commands and instructions to his subjects, but it is impossible to think of Allah that way. Allah does not hesitate or abrogate what He has commanded, because He does not forget or overlook, being the All-Knowing Creator who understands His creation perfectly.

- Hadith number (1404) from Sahih Muslim: Qais said, "I heard Abdullah say: We used to go on expeditions with the Messenger of Allah, and we had no women with us. We asked, 'Should we practice castration?' He forbade us from that. Then He allowed us to marry a woman temporarily with a specified period, and Abdullah read the verse: 'O you who have believed, do not prohibit the good things which Allah has made lawful to you and do not transgress. Indeed, Allah does not like transgressors.' (Surah Al-Ma'idah 5:87)."

This hadith claims that the Prophet allowed prostitution in Islam.

What does it mean if a man goes to a woman and says, "I'll give you a piece of clothing if you stay with me for a day or two, and I'll publicly declare that I married you and then divorce you after the time is up"? How is this different from the prostitution practiced around the world today?

The only difference is that there are no witnesses, and he didn't say, "I marry you according to the Sunnah of Allah and His Messenger." After fulfilling his desire and paying her what was agreed upon, he says, "You are divorced," so she doesn't receive any maintenance.

This is the religion of the ruler, created by his loyal followers. So what did Abdullah read from Surah Al-Ma'idah to mislead ignorant Muslims, who haven't read the Quran themselves, into thinking that Allah permitted this in a Quranic verse, making it something they should enjoy? If the previous verse was correct and meant to permit temporary marriage in Islam, how could the Prophet abrogate a permanent command from Allah regarding what is lawful and unlawful, which is considered to be from the limits set by Allah alone? Here are the verses that accompany it so you can understand that Allah was not talking about what Abdullah thought he was doing and that he understood the verse completely:

"O you who have believed, do not prohibit the good things which Allah has made lawful to you and do not transgress. Indeed, Allah does not like transgressors. And eat of what Allah has provided you, lawful and good. And fear Allah, in whom you are believers." (Surah Al-Ma'idah 5:87-88)

Abdullah's action is like telling someone who prays, "How do you pray? Haven't you heard that Allah has forbidden prayer?" He reads the verse, "Woe to those who pray," and stops there, not explaining the full context of the verses. The full context, including the verses that follow, clarifies the meaning:

"Those who are heedless of their prayer. Those who make show [of their deeds]. And withhold [simple] assistance." (Surah Al-Ma'un 107:5-7)

In Sahih Bukhari, there are twenty-one narrations about this topic. Some say the Prophet allowed temporary marriage, while others say the Prophet abrogated it during the Year of the Conquest of Mecca, a few years before his death. There are narrations in both Sahih Bukhari and Sahih Muslim stating that temporary marriage was practiced during the time of the Prophet, Abu Bakr, and Umar ibn al-Khattab, and that Umar ibn al-Khattab stopped it and prohibited it in Islam, as if the Quran was no longer relevant. You will find these narrations in this book.

How can we trust the narrators and reject the Book of Allah?

Look at how they lie to themselves and deviate from the truth they fabricate.

Allah is the Most Truthful.

Chapter 29

Three Dangerous Hadiths

Three dangerous hadiths were fabricated by the ruler's supporters to change the religion of Muslims from the religion of the Most Merciful to one specific to the ruler. They created a special set of laws based on hadiths and stories they invented about Allah and His Messenger, contradicting everything found in the Quran. They continued to apply this falsehood for fourteen centuries, and those who are attached to it are still applying it today without questioning the injustices it has caused in the Muslim world.

You have seen with me, throughout this book and its chapters, the truth and certainty of this statement because the truth can never be hidden. Allah has given us the secret to uncovering it, and this is what I have done in this book: I placed the truth alongside falsehood, compared it with reason, and the falsehood was immediately refuted and disappeared, as if it had never existed.

"Rather, We dash the truth against falsehood, and it destroys it, and thereupon it vanishes." (Surah Al-Anbiya 21:18)

The strongest of these three hadiths in terms of impact is the following hadith:

From a narrator—who has no known surname and whose pseudonym is "Abdullah"—we always find him without a surname in Sahih Bukhari and Sahih Muslim. Most of the dangerous hadiths are attributed to him.

1. The First Hadith:

Hadith number (2643) from Sahih Muslim: Abdullah said:

The Messenger of Allah, who is truthful and believed (meaning truthful in what he says and believed in what he receives from divine revelation, as this hadith is considered revelation from Allah according to the consensus of the Sunni scholars who are endorsed by the ruler)

The ruler has abandoned all those responsibilities for which he was initially accepted by the people to be in power. He has shifted these responsibilities to Allah, neglecting his own duties. To make this clearer, all developed countries today have social insurance systems mandated by law. If the head of a family is killed while performing his duties, the state is required to provide financial compensation to his family to ensure the livelihood of his children and wife, as their main provider is gone. For someone who loses their job, insurance provides support until they can find another job, so they don't suddenly lose their income.

According to the hadith we discussed earlier, the ruler is absolved of the three main responsibilities that were the original reason for his authority. Without these, there would be no need for anyone to manage or organize society or enforce laws, as outlined in the Quran. For example, if a thousand soldiers in the ruler's

army were killed in battle, based on the logic of the hadith, neither the soldiers nor their families would have any rights to compensation from the ruler or his treasury, falsely named the "Treasury of the Muslims." Instead, his aides would simply send a notification to the families stating that their loved one died a martyr and is now enjoying paradise, playing with heavenly maidens. This is the end of the ruler's and his soldiers' responsibilities, as the hadith states that he is not responsible for their deaths. Allah alone has decreed their fate and sustenance on earth is complete.

The issue of providing for the deceased's children or other family members, such as elderly parents, a single sister, or a widow with young orphans, is also not the ruler's responsibility according to the hadith. Instead, their sustenance is solely the responsibility of Allah, not the ruler. All his religious scholars and hadith experts support this view because they believe it reflects divine justice. If the family of the martyr were to consult the Islamic judge responsible, they would receive the same response, as the hadith is clear and does not require further explanation. If the judge is considerate, he would kindly inform them that their support is with Allah, and they have no claims on the ruler or the treasury of the Muslims.

Let's consider another scenario where a thousand miners working in the ruler's mines for gold, diamonds, iron, or other materials are killed in the mine due to an accident or danger inherent in mining. The ruler's officials and assistants would send messages to the victims' families informing them of their deaths and calling them martyrs who served the cause of justice. They would offer condolences and thanks, which wouldn't help the widows or orphans left behind. According to the hadith, the ruler is not responsible; only Allah, the distributor of sustenance, is responsible.

If a righteous scholar among the Muslim jurists realizes the injustice done by the ruler and informs people of their lost rights based on the Quran and its rulings, ignoring the ruler's hadiths, he would begin to awaken people who have been kept ignorant by the ruler's officials. This scholar would rally people to demand their rights and restore them.

The righteous man, who is known and trusted by the people for his piety and integrity, could be quickly arrested and removed by the ruler according to the hadith. To prevent anyone from defending him, the ruler's officials would quickly give sermons and public speeches announcing to Muslims:

"Do not be deceived by appearances. Allah warned us in the second revelation given to the Prophet Muhammad (peace be upon him), recorded in Sahih Bukhari and Sahih Muslim, that a person who seems righteous may actually be among the disbelievers destined for hell. You do not know, and they would read out the hadith to them!"

If people see that the ruler is openly committing wrongs and major sins and someone protests against the ruler's actions, the ruler's officials would respond by saying:

Don't rush things or jump to conclusions. A person might seem to be committing acts that would make them appear to be a disbeliever or destined for hell, based on what you see with your own eyes. But who knows if Allah has written them as one of the people of paradise or the righteous? They would read to you the hadith as proof against any doubts or suspicions you might have.

The hadith is clear and explicit, claiming to be divine revelation to the Prophet Muhammad, who spoke only by divine guidance and not from his own desires. Do not judge your ruler solely by their outward actions, as they might be among Allah's close and righteous friends, and you don't know. You only have limited knowledge. We are the ones who know the truth and can tell you accurately, as Allah has written it in His book and kept it hidden from you. You were not present to judge based on what you see.

Thus, this hadith, even if it cost the ruler millions of dinars, would not fully compensate the person who invented it. It remains one of the greatest fabrications in Islamic history. Unfortunately, the name and rights of the person who created this hadith have been lost among the honored soldiers, but with Allah's power, it appeared again under the name "Abdullah."

I have discussed the benefits the ruler gained from this hadith. Now, with the end of the rule of sultans in Islam after the last sultan, Abdul Hamid, who was based in Istanbul during the final days of the Ottoman Caliphate, it is unfortunate that Muslims are still under the influence of this hadith and similar ones. Its

destructive impact continues to affect not just Islamic law and rulings, but also the beliefs, reasoning, and thought processes of Muslims today.

Don't accept anyone calling themselves a leader because there is only one leader, who is Christ. Let the greatest among you be your servant. For everyone who elevates themselves will be humbled, and those who humble themselves will be exalted. (Matthew 23:1-12)

The idea that everything is predetermined for a person before they are born is not originally an Islamic concept. It's an idea planted by those who hold grudges and bring their own beliefs from their scriptures, like the idea that God has predetermined who will enter hell and who will enter heaven, who will believe, and who will disbelieve. Let's listen to this passage from the Gospel of Matthew:

When the Son of Man (Christ) returns in glory with all His angels, He will sit on His glorious throne. All the nations will be gathered before Him, and He will separate them as a shepherd separates the sheep from the goats. He will put the sheep on His right and the goats on His left. Then the King will say to those on His right, "Come, you who are blessed by My Father; inherit the kingdom prepared for you since the creation of the world." He will then say to those on His left, "Depart from Me, you who are cursed, into the eternal fire prepared for the devil and his angels." (Matthew 25:31-41)

Listen to the teachings from the Sultan's soldiers, which have also become a part of our religion, causing division among Muslims:

Do you think I came to bring peace on earth? No, I tell you, but rather division: from now on, there will be five in one house divided—three against two, and two against three. The father will be divided against the son, the son against the father, the mother against the daughter, and the daughter against the mother, the mother-in-law against the daughter-in-law, and the daughter-in-law against the mother-in-law. (Luke 12:51-53)

Here's a similar logic to the hadith we're discussing:

The absolute ruler of God and His mercy

Who are you, human, to question God? Can the created thing say to its maker, "Why did you make me like this?" Isn't the potter entitled to make one vessel for noble purposes and another for common use from the same lump of clay?

So, what if God, in His wish to show His anger and reveal His power, patiently endures vessels destined for destruction, intending to display the richness of His glory in vessels of mercy that He has already prepared for glory? (Romans 9:22-23)

This means that God has predetermined in advance who will face His wrath and who will experience His glory. This idea completely contradicts the logic of the Quran. Unfortunately, the Quran is no longer fully followed by Muslims as it should be because what we practice and follow is influenced by the Torah and the Bible, which have been distorted and corrupted over time. Our scholars have considered these sources as the basis for knowledge and misrepresented the Prophet under the pretense of serving God's and religion's interests, not to harm Islam and Muslims.

Actions are judged by intentions, and every person will get what they intended.

Returning to the hadith inspired by the scriptures and logic of the people of the Book, it has shaped the mindset and reasoning of people so that this hadith's logic prevails in all areas of life. For example, if a company manager or official is approached by the family of someone harmed in an accident resulting in death or disability, and they demand their rights, according to Islamic law, if the manager is considered the sole authority for justice, especially if everything in Sahih Bukhari and Muslim is considered sacred and directly from God, with authority over even the verses of the Quran, then the victims have no rights.

According to the texts (corrected recently from "Book of Wisdom" to "Book of Sunnah"), the company manager can confidently and loudly declare to everyone:

"Are you holding me accountable for something that God has predetermined? I too have been harmed; who will compensate me?"

The official explains to the complainants the financial damage his company has suffered due to the accident, no matter what. He says: "I have also lost a car and my business has been disrupted. Why should I be held accountable for something that was decreed by God? He alone is responsible for what He decrees and decides."

This story and similar ones influence all levels of society, causing unreasonable harm to rights. But because it's established in the two Sahihs (authentic hadith collections), it's considered a divine law that no one can change or alter.

Another example: If you go to a hospital and find that someone died due to a doctor's or nurse's negligence, or a mistake caused by a lack of care or understanding, all responsibilities are dismissed, and God alone is considered the ultimate responsible party.

In schools: If a teacher hits a student hard, causing permanent injury like a ruptured eardrum, a broken jaw, or a broken arm or leg, then God is considered responsible. This means God is seen as responsible for all human mistakes because He has decreed everything before creating humans, not the people themselves or their negligence.

You might find this amusing, but I'm not writing a comedy chapter. I'm sharing truths about our religion and Islamic beliefs today.

One hadith, narrated by an unknown soldier with the code name "Abdullah" (without a nickname), appears in both Sahih Bukhari (hadith number 6594) and Sahih Muslim. This hadith is the first one in the chapter on destiny (Qadar).

It attributes these sayings to the Prophet Muhammad, and all Sunni scholars endorse it because the hadith's benefits are highly desired by those who grant them wealth. They cannot delay their support. Thus, the interests of the ruler take precedence over everyone else's. As a result, this hadith has been included in the two Sahihs, becoming a divine law and a revelation from God, dominating human lives for over 1,400 years.

Can you comprehend the extent of injustice and the loss of rights caused by such hadiths and their influence in our second revelation? And then we wonder why our situation keeps deteriorating daily?

And we keep raising our hands in supplication after every Friday prayer, crying out loudly, but our prayers are not answered. Instead, we get the opposite of what we ask for: we ask for victory and end up with defeat, we ask for wealth and end up in poverty, we ask for knowledge and end up in ignorance. The problem lies in our entire way of thinking, our perception of religion, and our current beliefs which have been corrupted by ideas that are not from God, His Book, or His revelation, but rather from devils.

Isn't it true that many of those who served rulers and were their loyal supporters were hypocrites, envious, and corrupt? The issue is with a corrupted belief system intentionally designed to mislead us from God's path. Over time, these false beliefs have become so entrenched that they feel like a part of our thinking and limit our potential and abilities.

Although the Quran is clear and free of illusions, many Muslims today combine the Quran with other books, guidance, and traditions. They mix God's teachings with other teachings and His sayings with other sayings.

The Quran challenges everyone with its clear and evident verses that contradict all our false beliefs. God confirms that the Quran is the only book for Muslims, composed of two parts as mentioned implicitly, because everything in the universe, according to God's testimony, must be paired. This is in line with what He has said in the Quran: "And of everything We have created pairs."

God affirms that there is no guidance except the guidance from Him, no tradition except God's tradition, and no saying except God's sayings.

And God confirms that no other words can stand alongside His words. All of this is confirmed in the Quran. The only thing God commands us to do is to obey the Prophet in what he was instructed to do. If the Prophet's guidance, traditions, and sayings are specific to him and related to Islamic matters and organization, then what does that mean?

It means that he is like any other leader appointed by the general leadership in any country. A military leader also receives orders from the country's president and executes them without making any changes. The president constantly tells the people and soldiers: "Obey your leaders and officers." The leaders and officers can give orders, but only based on the general commands from above, not from their own ideas. Similarly, the Prophet has only one leader: God, who alone is responsible for guidance, traditions, sayings, and words. The Prophet's role is only to follow God's commands without making any changes to them. If we don't understand our religion this way, we will never fully grasp the Quranic Islam.

This simple concept used to be understood better by the Sultan's soldiers than it is now. However, the Sultan's interests, which took precedence over God's interests during the great Islamic turmoil, led many to prioritize worldly gains over the heavenly rewards. Thus, the problem is not with God's religion, which is the Quran, but with what the Sultan's soldiers have placed before people as the correct religion, with hadiths that are not divinely sanctioned. If we continue to follow these hadiths, we will end up doubting our faith and Creator, leading many to abandon the religion because it conflicts with reason and logic. The people of the Book did this during the European Renaissance; had they not, they would have remained trapped in the illusions of their clergy and achieved nothing. We are now at a similar dangerous crossroads and need a true awakening and a return to the Quran for guidance. If we follow the same logic of these hadiths, as mentioned earlier, we will face the same challenges.

If this hadith is correct, then we are not responsible to God for our actions and mistakes. If we ask, "How can you say we're not responsible?" they would reply with their reasoning: how can God hold us accountable for mistakes and actions that He predetermined before we were created? We would be left speechless and unable to argue against their logic. If we ask, "Doesn't God say that He does not wrong anyone, even as much as a tiny bit?" they would say, "Yes, He does say that in the Quran," and then argue that God is not truthful if He predetermined that most people in Hell would be women before they were created. Isn't that clear and direct injustice?

We might respond, "God does what He wills." They would reply that they are not questioning His will, but rather questioning the promises He made. If God truly did not want to wrong anyone, as you say, He would send everyone to Heaven without judgment because people are not responsible for actions predetermined by God before their creation. Just as our forefather Adam argued with Moses, we too would be left without answers because our children would argue with us in the same way, just as Adam and Moses did.

One of our greatest problems is that our illusions control us. We often think that wearing a long robe and a turban with a perfectly tied white cloth, along with a white beard and precious beads in hand, automatically makes someone a scholar or a wise person. However, knowledge and wisdom are blessings and favors from God, granted to those who truly deserve them through hard work and genuine knowledge. Wisdom is also a gift from God given to those who value reason and logic. As God says:

Verse from the Quran:

"Only those who have knowledge among God's servants fear Him." — Surah Fatir (35:28)

"And who is more wrong than the one who lies about God to lead people astray without knowledge?" — Surah Al-An'am (6:144)

"God gives wisdom to whom He wills, and whoever is given wisdom has certainly been given a lot of good." — Surah Al-Baqarah (2:269)

Hadith:

Hadith number (1829) from Sahih Muslim, narrated by Ibn Umar, quotes the Prophet Muhammad (peace be upon him) saying: "Every one of you is a shepherd and is responsible for their flock. The leader of the people is a shepherd and is responsible for his people. A man is a shepherd of his family and is responsible

for them. A woman is a shepherd in her husband's house and is responsible for it. A servant is a shepherd of his master's property and is responsible for it. So, every one of you is a shepherd and is responsible for their flock."

Before explaining this hadith, it's important to note that its source is from the scriptures of the People of the Book, specifically the Bible. Here is the basic text:

"Very truly I tell you, anyone who does not enter the sheep pen by the gate but climbs in by some other way is a thief and a robber. The one who enters by the gate is the shepherd of the sheep. The gatekeeper opens the gate for him, and the sheep hear his voice. He calls his own sheep by name and leads them out. When he has brought out all his own, he goes ahead of them, and his sheep follow him because they know his voice. But they will never follow a stranger; in fact, they will run away from him because they do not recognize a stranger's voice. This figure of speech Jesus used with them, but they did not understand what he was telling them. Therefore Jesus said again, 'Very truly I tell you, I am the gate for the sheep. All who have come before me are thieves and robbers, but the sheep have not listened to them. I am the gate; whoever enters through me will be saved. They will come in and go out, and find pasture. The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full. I am the good shepherd. The good shepherd lays down his life for the sheep.'" — John 10:1-18

Of course, this statement is also distorted from what Jesus (peace be upon him) actually said, just as the hadith is distorted and not from the sayings of the Prophet Muhammad (peace be upon him).

Religious leaders of any religion on Earth have one main job: to comfort and control people, to eliminate their doubts through doctrine, and to exploit people's love for the prophet sent by God to save them from sins and evil, as seen in Christianity's focus on loving Jesus (peace be upon him), or exploiting the great love of Muslims for their Prophet Muhammad (peace be upon him). But why do they do this?

They do it for the benefit of the rulers who have seized both religious and worldly power, replacing the Prophet of God, who was originally a prophet and messenger of God's revelation on Earth, and a temporal ruler of the Muslim state in his time.

The ideas of sheep and flocks, and the shepherd and the flock, whether in the Islamic hadith or the original Christian text, are definitely not from God. Why? What is the evidence for this denial?

My evidence is in the Quran.

Allah, who honored humans by giving them intellect, speech, and the ability to learn all names, who breathed His spirit into them and distinguished them from other creatures, and who commanded all His angels to prostrate to them due to their free will to choose disbelief or faith, would never reduce them to the level of mere animals. If He had wanted to keep them at that level, He would not have given them such honor or distinction. He would have left them like other animals, acting only according to instinct and unable to make their own choices.

Humans have not yet fully appreciated the honor God has given them with these abilities that allow them to think and choose freely without influence from anyone, even from their Creator. They can choose to reject and deny God if they wish. This is not a random or accidental act, but rather, it is part of God's will and planning, which can be expressed as: **Translation into Simple English:**

Allah intended to do this for a purpose known only to Him, which remains hidden from us humans. All we know is what He has revealed in His Book, stating that He did not create us for amusement or idle play, but for a specific purpose and direction:

"Did you think that We created you in vain?" (Surah Al-Mu'minun 23:115).

"We did not create the heavens and the earth and everything between them in play. If We had wanted to take a pastime, We would have taken it from Ourselves, if We were to do so." (Surah Al-Anbiya 21:16-17).

The creation of humans is included in the phrase "and everything between them," meaning everything Allah created between the heavens and the earth.

As I mentioned before, Allah, after honoring humans above the angels whom He commanded to prostrate to them, would not reduce them back to the level of mere sheep. Instead, He sent prophets and messengers to teach humans what they did not know, including reading, writing, and the principles of language and its rules, to elevate their status, improve their conditions, and advance their scientific, intellectual, and civilizational levels. Allah would not be pleased to return them to the level of animals again.

However, if you think about a ruler who follows the path of Satan, it benefits him to prevent people from keeping the advantages that Satan envied them for. Remember the story of Satan refusing to bow to Adam, and recall the agreement between Satan and his Lord that he would lower humans to a status even lower than other animals, making them all his followers, executing his commands and advice. The ruler's interests align with Satan's because he also wants to make people his slaves without freedom. If he doesn't do this, he can't become a god on earth and be worshiped. The ruler who follows his own desires has allied with all the devils to achieve his goals. This is true, as you have seen yourself, and it shows that all the laws of the ruler, found in the hadiths, contradict the clear texts of the Quran. Allah and the Prophet established their laws through the Quran, while the ruler's laws come from fabricated hadiths. When the Prophet and his companions followed Allah's path for fifty years, they received blessings from the Lord of the Worlds as a result of adhering to God's guidance. But when we accepted to be like sheep driven by the ruler's devils, look at what happened to us. Look around you at the Islamic world to see the true picture of what the ruler's religion has done to us and continues to do today. There is no alternative but to return to the true religion of Allah, or we will lose both this world and the hereafter.

We must remember that the Quran is the only book in the world that hasn't been corrupted or altered by the hands of devils, and it never will be. It remains the only source for those who want to know the complete truth directly from Allah. This is the way to correct all mistakes and return to the true path of Allah.

I'm not saying this out of emotional attachment to Islam because I'm a Muslim, but because it is the truth. The Quran is the only book in the world where Allah has placed miracles that prove it is far beyond human knowledge and capability. The scientific knowledge revealed to scientists in the 20th century was not known to people when the Quran was revealed in the 7th century. Additionally, the numerical miracles I explained in my first book are beyond human comprehension and capability until the Day of Judgment. These are scientific proofs that the Quran is not as many thought before; it is a heavenly book that no human could ever produce something like it.

However, during the dark ages led by the ruler and Satan, religious leaders who chose worldly gains and allied with the ruler managed to indirectly corrupt the Quran. They did this by interpreting its verses through fabricated hadiths according to their new logic, ignoring the Quran's logic and the true interests of Muslims. They told people that Muslims need a religious scholar to explain their religion because the Quran's message cannot be understood directly by people. It requires expert interpretation from trusted scholars. However, these endorsements were only given to those who pledged to follow the ruler's planned method, turning everyone into mere followers under the ruler's control again. **Translation into Simple English:**

Through this process of linking and documenting, they managed to control the entire Quran and its verses for over 1,400 years, keeping Muslims under their oppression, manipulation, and ignorance. Muslims were left in the darkness of ignorance and poverty, becoming like a real flock, not knowing how to escape or find a way out.

Now, returning to the idea of the flock and the shepherd after confirming that it is an imported concept from corrupted scriptures:

As I have explained many times, the key to understanding the logic of these hadiths—once you have confirmed that most of them are fabricated, except for a few that were accidentally left out—lies in understanding that those who distorted them were the ruler's servants, serving their master's interests. We need to examine the benefit, goal, and purpose the ruler seeks by making these fabricated hadiths into laws and principles in his system of governance, to spread among his "subjects." This diplomatic term means the same thing as "flock," which they aim to implant in the minds of all Muslims.

Christian religious leaders also recognized that the term "flock" was harsh, so they replaced it with "herd" in recent editions. For example, the Bible published in Cairo in the G.C. Center says: "There shall be one flock and one shepherd" (John 10:16). In contrast, the Arabic Bible published by the Bible Society in the Arab world in 1982 says: "There shall be one herd and one shepherd" (John 10:16).

In the hadith we are discussing, the goal and benefit are clear:

The ruler wants blind obedience from his people, just like a flock follows its shepherd. This allows the ruler to lead them wherever he wants, not where God wants according to the Quran. The flock, or the people, have no say in their own direction.

In reality, a flock or herd doesn't have opinions or choices about its path or needs; it just follows orders. The shepherd always makes decisions for the flock. You won't see a shepherd consulting with the flock about their needs or desires; instead, the shepherd always decides on behalf of the flock.

So, we need to understand that from the very beginning, the idea and goal are to give the shepherd (whether a big ruler or a smaller one, like a city mayor, school principal, hospital director, company manager, or even a head of a family) the power to act as they please. The people under their authority have no say at all.

The rulers and their authority are considered sacred, and they are never expected to consult with those they rule. If consultation were important, we wouldn't have used the terms "shepherd" and "flock." Instead, we would have used different terms. In the world of the shepherds and rulers, consultation doesn't exist. No one expects a ruler to consult their people, nor a city mayor to consult with the citizens, nor a school principal to consult with students, nor a hospital director to consult with doctors, staff, or patients, nor a company manager to consult with employees, nor a head of a family to consult with family members. They all operate under an authoritarian system.

The idea of consultation and democracy is found only in the Quran and is part of Islamic democracy. This was one of the first goals the rulers wanted to eliminate from religion and hide, even from spirits and demons. To speak of it was considered heresy and a challenge to the divine rights of the rulers.

The hadith mentioned, no matter how strong, needs supporting hadiths to reinforce the idea of the shepherd and the flock in the minds of Muslims. For example, Hadith 1836 from Sahih Muslim, narrated by Abu Huraira, where the Prophet Muhammad (peace be upon him) said: "You must listen and obey in times of difficulty and ease, whether you like it or not." This means you must listen and obey even if the leaders do not fulfill their duties to you. This explanation is not my own but is from Imam Nawawi's commentary on Sahih Muslim.

Try to find the rights of the people in this hadith.

Simply put, there is no such thing as the idea of people having any inherent rights in the ruler's view. When the ruler demanded such hadiths, he saw the people as nothing more than a herd of livestock. In his mind, the only right of livestock was to be fed until they got fat, and then to be slaughtered. Slaughtering them was the kind of "jihad" the ruler believed in. Even if we revisit the foundational hadith number 1829 and examine its words closely, we will find that it emphasizes domination, for example:

"The leader is a shepherd over the people" or "A man is a shepherd over his family." The use of the preposition (على) in the hadith indicates superiority and control over those below. This control and domination are clear in the text of the hadith. If the preposition (في) had been used, it would have included the shepherd and the flock on a spatial and theoretical level, but the fundamental difference would remain: the shepherd is the sole decision-maker while the flock is devoid of intention and thought. The ruler wanted to maintain this dominance and tyranny, both openly and secretly, and unfortunately, he succeeded in doing so for a long time.

The most ironic part of the story is that the people are still unwilling to change the hadiths and techniques of domination used by the ruler. Instead, they have accepted tyranny as a way of life and are never willing to accept alternatives, even though the ruler himself is long gone.

Some Quranic verses that contradict the text of the previous hadith:

- "And We have certainly honored the children of Adam" (Surah Al-Isra 70).
- "Iblis said out of envy and challenge: Have you seen this one whom You have honored above me? If You give me respite until the Day of Resurrection, I will surely destroy his descendants, except for a few" (Surah Al-Isra 62).
- "And whoever Allah humiliates - for him there is no honor" (Surah Al-Hajj 18).
- "And We have certainly preferred them over many of Our creatures" (Surah Al-Isra 70).

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Due to the long history of the Muslim mindset being shaped by tyranny, the image of the shepherd and the flock has become deeply ingrained over time. It has become a distinctive way of thinking for Muslims, setting them apart from other people and their various religions. This mindset has led Muslims to reject democratic methods, not knowing how to adapt comfortably and effectively to the benefits of democracy, unlike other nations.

In contrast, the Jews in the United States have successfully adapted democratic systems to their advantage using knowledge and strategy. Unfortunately, among Muslim minorities, regardless of their ethnic or national backgrounds, the situation is even worse when it comes to aligning with democratic principles. Muslims often act as though they refuse to think for themselves and prefer having someone else make decisions for them. It seems that Muslims, deep down, seek a form of tyranny. I even imagine that if democratic leaders came to power, the people would quickly seek to revert them to a tyrannical mindset, transforming the entire system back into a new era of despotism.

Therefore, thinkers who aim to address this problem need to understand these realities thoroughly. They should adopt deep and comprehensive methods of addressing the issue, rather than superficial solutions that do not tackle the root of the problem.

To verify this theory, just take a quick look at the map of countries where Muslims are the majority. You will be surprised to see that the model is consistently authoritarian, with little to no democratic system. Even in some countries that have tried to adopt democracy to mimic the West, they often revert back to authoritarianism after a short time. A brief review of the history of Islamic countries will confirm this harsh reality.

If things were random and based on probability, logic would suggest that about fifty percent of the countries would be democratic and fifty percent authoritarian. However, the overwhelming presence of authoritarianism indicates a fundamental problem with the way the Muslim mind is shaped and thinks. This needs to be addressed at its core; otherwise, thinkers will never find a solution. Therefore, I advocate for deep, fundamental changes rather than superficial fixes, which won't be effective or make any real difference.

My conviction is that the current rejection of democracy is not just from rulers but from the vast majority of the people. Although there are democratic parties trying to establish democratic thinking, they are still a minority. The general mindset remains accepting of authoritarianism.

This change can only happen with the combined efforts of educated youth, by removing the causes and working to spread the ideas of the Quran, such as consultation (shura) and Islamic democracy, while overcoming the flaws of current democracies.

The mentality of the shepherd and the flock was predominant in most authoritarian eras, especially during the Ottoman Caliphate.

The sultan was the top shepherd, viewing the people of his empire as a large flock that he inherited the responsibility for from God. He relied on lower-ranking shepherds, called governors, to manage this large flock. These governors, in turn, used smaller landowners, known as feudal lords or princes, to help oversee the people. This system was similar to Europe before the Renaissance.

These feudal lords acted like small sultans in their regions, controlling everything as if they owned it. They often found religious or scholarly figures to help them keep the people calm and obedient, preventing uprisings against the system. These figures would preach to the people that even if their rights were taken by the rulers, they should remain obedient and patient, complaining only to God, who would give them their rights in the afterlife. In this world, they had no right to protest against injustice; they were expected to endure and be patient.

People were required to pray for the sultan and his officials until the end of time and renew their loyalty at every opportunity. If the people's resources decreased while the officials' increased, it was believed that God alone controlled the distribution of wealth, and it was His wisdom to favor the rulers and not the people. If someone advised against this injustice, they were told that if God wanted to, He would have provided for them, and the people were only seen as misguided.

People were only left with prayers, hope, and patience in the face of poverty, ignorance, and illness, trusting that God would reward them in the afterlife with paradise. The sultan's preachers were tasked with convincing and soothing the people, keeping them calm and resigned to the ongoing injustice.

Is there any greater injustice against a person than when a tyrant, who claims to act in the name of God, practices oppression and wrongdoing while saying that the Prophet Muhammad has advised them with the following Hadiths:

In Hadith 1846 from Sahih Muslim, Zaid al-Ja'fi asks the Prophet ﷺ, "O Prophet of God, what should we do if rulers come to us demanding their rights and denying us ours?" The Prophet ﷺ turned away from him. The questioner repeated his question two more times, and each time the Prophet ﷺ turned away. Finally, al-Ash'ath ibn Qais pulled him away, and the Prophet ﷺ said: "Listen and obey, for they have their responsibility and you have yours."

In Hadith 1849 from Sahih Muslim, Ibn Abbas reported that the Prophet ﷺ said: "If you see something you dislike in your ruler, be patient. For whoever separates from the community by even a span and dies, dies a death of ignorance."

In Hadith 1836 from Sahih Muslim, Abu Huraira reported that the Prophet ﷺ said: “You must listen and obey in hardship and ease, willingly and unwillingly, even if the ruler shows favoritism.”

Do the sultans, governors, and princes really want anything better or different from these divine laws and practices that are claimed to be unchangeable because they are considered heavenly commands?

It is a blatant distortion of the Prophet and God. Unfortunately, most Muslims cling to these Hadiths and do not want any alternative, even when the true verses of the Quran that contradict these teachings are waiting for them to read and understand. If they followed God's commands, they would be happy both in this life and the next. But they do not see or want the Book of God, having been forced to abandon it permanently.

Isn't this clear evidence of the majority's rejection of God's guidance? They are lost and do not want to see His Book and clear signs, as they are misguided:

“Have you seen the one who has taken his desire as his god and whom Allah has led astray despite knowledge, and whose hearing, heart, and sight have been sealed? Who will guide him after Allah? Will you not then remember?” (Surah Al-Jathiya, 45:23).

Allah, the Almighty, has spoken the truth.

Hadith Three:

This hadith is one of the most difficult to understand because it is hidden behind a version of the hadith that does not contradict the Quran.

It is a double-edged hadith that can be understood in two completely different ways. It is often used by the sultan's soldiers in its negative form, rather than for its intended positive meaning.

Hadith 1907 from Sahih Muslim, narrated by Umar ibn al-Khattab, says: “The Prophet ﷺ said: ‘Actions are judged by intentions, and every person will get what they intended. So whoever migrates for Allah and His Messenger, then their migration is for Allah and His Messenger. But whoever migrates for worldly gains or to marry a woman, then their migration is for what they migrated for.’”

The complete version of this hadith that we read is the positive aspect, but the sultan's soldiers spread a shortened version among people, so the negative aspect became more common. The shortened version was often quoted as: “Actions are judged by intentions” or “Actions are judged by intentions and each person will get what they intended.”

This altered meaning aligns with the famous Machiavellian principle in global politics: “The ends justify the means.”

Imam Bukhari noticed this issue and wanted to alert all Muslims to it. He placed this hadith in the beginning of the chapter on legal tricks in his Sahih under number 6953.

According to this, a person can lie to Allah and the Prophet ﷺ just as the sultan's soldiers did with the hadiths that contradict the Quran. It is unreasonable for Allah to contradict Himself in the Quranic messages. But if we were to ask this scholar why they did this, they might claim in a public trial that their goal and intention were to serve Allah, the Prophet, and Islam. They might say, “Actions are judged by intentions, and my intention was sincere. Yes, I lied, but it was for the sake of Allah and the Prophet, not to mislead them. My goal was to preach to Muslims and serve the religion.”

This hadith, after being modified with the addition of the words "deliberately" or "intentionally," became common among people due to the influence of the sultan's soldiers.

After modifying the hadith by adding the words “deliberately” or “intentionally,” the common saying among the sultan's soldiers became: “Whoever lies about me deliberately, let him take his place in the Fire.”

So, hadith narrators would say simply that they lied for the sake of the Prophet ﷺ but not against him. They would justify this by quoting: “Actions are judged by intentions.” This combined with the modified hadith allowed people to justify lying and making up religious teachings about Allah and the Prophet ﷺ. The claim

then became that all hadiths from the Prophet ﷺ were divine revelations from Allah, thus making lying to Allah directly, not just to the Prophet ﷺ.

The three hadiths discussed in this research show how they damaged the religion and correct beliefs, replacing them with conflicting ideas. This led Muslims away from the path intended by Allah in the Quran—the true guidance and teachings. The sultan and his followers tried to make Muslims return to associating partners with Allah by creating new texts and teachings alongside the Quran and the teachings of the Prophet ﷺ.

This new version of Islam changed the original teachings and led to a return to pre-Islamic tribal thinking, with only the names changed but not the fundamental ideas. Despite early Muslim victories, they gradually lost all the blessings they had received due to their deviation from the true teachings.

As Allah says in the Quran: "Allah does not change the favor He has bestowed upon a people until they change what is within themselves" (Surah Al-Anfal, 8:53).

Indeed, Allah is truthful.

Chapter Thirty

Good and Evil - The Merciful and the Devil

Introduction - The Connection Between Paganism and Illusions:

If we look up the English word "idol" in the dictionary, we find that it means: a false god or deity, a phantom, and something beloved to the point of worship. It also implies blind love, where the lover is unable to see the faults of the beloved, as they perceive them as divine or angelic. Unlike English, which uses the word "idol" in various ways, Arabic uses specific terms for these concepts: "waham" (illusion) for false beliefs, "wathan" (idol) for a false deity, and "ma'bud" (worshipped) for something beloved that takes over reason and logic, making the lover blind to faults. Arabic is rich in vocabulary, and when Arabic speakers encounter European culture through translations by those who don't understand these nuances, it becomes a barrier to fully grasping European culture or civilization.

For instance, the English philosopher Francis Bacon, who lived in the 16th and early 17th centuries, had a major influence on the philosophy of science with his early ideas. He showed that the concept of idols or illusions, including blind love, falls under the meaning of the English word "idols." However, translating it as "waham" alone does not capture all the ideas Bacon intended because "waham" by itself does not directly convey these additional concepts.

Bacon wrote about human illusions arising from human nature, stating that:

The human tendency towards illusions, false gods, and love that reaches deification is due to the following factors:

1. Illusions of the tribe.
2. Illusions of the cave.
3. Illusions of the marketplace.
4. Illusions of the theater:
 1. Illusions from customs and traditions.
 2. Illusions from living in tents and the development of language (like illusions from poetry).
 3. Commonly accepted illusions.
 4. Illusions from the influence of false or distorted philosophies and religions.

As Muslims, we are affected by these illusions just like others. Our current Islamic beliefs are a mix of these four illusions, and we have made the same mistakes as past nations who followed other religions,

especially those who followed the Torah and the Bible—referred to as the "People of the Book." This isn't just my opinion; it's confirmed by God in the Quran, which says they distorted their religions, and we have done similar things, if not worse.

They pursued worldly pleasures and forgot about God's paradise in the afterlife. Our rulers did the same, and even more so, for a longer period.

They followed some prophets and associated partners with God, while we elevated our Prophet with blind love, attributing divine qualities to him, and deviated from his human attributes. Thus, the mistakes keep repeating because people don't learn the lessons. We don't follow God's first advice: "Read." In reading, we find solutions to human problems through thoughtful learning and historical experience. But unfortunately, we have abandoned reading, leading us to repeat mistakes.

We have associated many things with God, such as adding books to God's Book, guidance to God's guidance, traditions to God's traditions, and intercessions to God's intercessions. The only thing that distinguishes us as Muslims is that we haven't distorted the Quran, the Book of God, while others have distorted their scriptures. This distinction is not due to our efforts but solely due to God's will and power. Therefore, we can't set ourselves apart from the followers of the People of the Book.

When someone tries to remind people to worship only God and return to His path or His Book alone, they are often met with resistance and are told: "Have you come to make us worship God alone and leave what our forefathers used to worship?" (7:70). This problem is ongoing. Today, those who advocate for the pure religion of monotheism are met with opposition from traditionalists who, with blind love and without reason or thought, cling to the practices of their forefathers. If you tell them that you believe they are associating partners with God alongside His Prophet, they will not believe you. Instead, they will accuse you of being a heretic and of trying to distort the true religion. All their claims fall apart one by one when they examine the verses of the Quran, which contains only clear truths, not illusions.

However, the only solution is for people to understand these truths anew, especially if they wish to build on a correct foundation—real structures on Earth using genuine materials from the ground, rather than imaginary buildings constructed from illusions for imaginary beings that do not exist in reality.

The first truth that a Muslim must understand from the beginning is the reality of associating partners with God, just as their forefathers did. If they continue with these ideas of association, they will only end up with even greater illusions. This is because they are starting from an illusory base that has no real foundation except within their box of illusions. This box must be replaced with true ideas and beliefs grounded in real knowledge, experiences, and life expertise, rather than relying on the four natural sources of human illusions classified by Bacon.

The Merciful and the Devil

God is the Creator of everything. He created beings in a world built on duality and contradiction, granting them the freedom to choose between good and evil. Those who choose evil become devils, serving as advocates for wickedness and disbelief on Earth. In contrast, God represents goodness, truth, faith, and justice. Those who follow Him are part of His group.

As we have seen, God created humans and gave them intellect, freedom, and the will to choose their path based on their own decisions. If a person's desires and passions overpower their reason, they choose the path of the devil. However, if reason guides them to choose the path of truth and justice, they follow the way of the Merciful.

When God created angels to serve Him, He did not endow them with the ability to disobey. They cannot sin or be tempted by desires and the devil; they are always obedient to their purpose. Humans, however, are different from all other creations. They have the freedom to choose and are responsible for their choices, which makes them unique. God honored humans by making them the ones whom all other intelligent beings, including angels and jinn, should bow to. Angels did not refuse to bow because they lack the ability to disobey. The only ones who refused were the jinn, including Iblis and his descendants, who, like humans, have the ability and will to choose between good and evil.

God created the jinn from a smokeless fire, but the reason for preferring Adam and asking the jinn to bow to him remains a divine mystery. This is a matter beyond human understanding, and any discussion on it can only be speculative and not a matter of certain knowledge.

Human Weakness and Divine Guidance

Despite all the privileges that God has granted to humans, they still suffer from a major flaw: the constant possibility of choosing a path that leads to their unhappiness in this world while ignoring God. God created humans for a higher purpose than just living and indulging in earthly desires and instincts. The only way to overcome this flaw is through knowledge, faith, and understanding of God's truth and goodness. By choosing God's path with conviction and love, and through intellectual awareness, a person can find true happiness on Earth and in the afterlife. This involves reaching a stage of certainty and reassurance that they have chosen the right path to eternal happiness, as guided by God's messages sent through prophets.

Humans, if left to their own nature and desires, might choose what satisfies their immediate pleasures, even at the expense of others. They naturally perceive good as anything that helps fulfill their desires and see evil as anything that hinders their gratification.

The party that needs intellectual and moral awakening is the one that calls for goodness, love, peace, truth, and justice on Earth, freeing people from evil. God has sent prophets to every nation, and finally, He sent the last prophet, Muhammad, with the Quran. The Quran is a unique and living miracle, continuously calling people to follow God's path until the Day of Judgment. It teaches people how to distinguish between guidance and misguidance, helping them choose the right path with full knowledge and freedom. As God said:

"Whoever wills, let him believe; and whoever wills, let him disbelieve. There is no compulsion in religion."

Thus, understanding religion comes from comprehending the Quran. God, the Creator of the universe and humanity, considers both disbelief and faith as natural states. Disbelief is often a result of ignorance, while faith is the fruit of knowledge and understanding of God's guidance on Earth. God knows that many people will lean towards desires and evil, choosing disbelief over faith. He also knows that a minority will choose the path of reason, truth, and faith after understanding the message. God tests even this minority repeatedly with trials, to see who will remain steadfast in faith and who will falter under adversity:

"Do the people think that they will be left to say, 'We believe,' and they will not be tested?" (29:2)

Therefore, God tests His faithful servants to measure their faith's strength, often once or twice a year:

"Do they not see that they are tested every year once or twice?" (9:126)

Testing Faith and Rewards

As I mentioned before, God tests people to see who remains steadfast in faith. The verse says:

"Do you think you will enter Paradise without God knowing who among you has fought hard and who is patient?" (3:142).

God is unaffected by these tests, and all benefits or harms fall on humans alone. If someone disbelieves, it is their own fault, and if someone does good deeds, they benefit themselves:

"Those who disbelieve will bear the consequences of their disbelief, while those who do righteous deeds are preparing good for themselves." (30:44).

"Whoever gives thanks, it is for his own benefit, and whoever disbelieves, then my Lord is Self-Sufficient, Generous." (27:40). The disbeliever often becomes arrogant, boasting about their power, wealth, and authority, even rejecting the messages of the prophets:

"They said, 'We have disbelieved in what you have been sent with.'" (14:9).

Such disbelievers usually think they are the smartest and mock those who believe:

"To those who disbelieve, the life of this world is made attractive, and they mock those who believe." (2:212).

These people often support rulers and their followers who distort God's religion by fabricating false hadiths. They are among those who disbelieve and support the tyrannical rulers:

"Those who disbelieve are allies of the tyrants." (2:257).

Many disbelievers cannot imagine being resurrected from their graves for a second life:

"And those who disbelieve say, 'When we have become dust, will we really be resurrected?'" (27:17).

On the other hand, those who believe in their Lord and do righteous deeds are promised two kinds of paradise: the pleasures of this world and the eternal Paradise of God's pleasure:

"For those who fear the position of their Lord, there are two gardens." (55:46).

"For those who fear the position of their Lord and restrain their soul from desires, the Paradise will be their refuge." (79:41).

Paradise and Reward for Believers

To understand that the pleasures of this world are only for the believers, let's read the following verse:

"They said, 'Praise be to God, who has fulfilled His promise to us and has given us the earth to inherit so we may settle in Paradise wherever we wish.' Excellent is the reward for those who work righteousness." (39:74).

If God intended the verse to refer to the Paradise of the afterlife, He would not have said:

"...we inherit the earth to settle in Paradise wherever we wish..."

So far, I have discussed two states: disbelief and belief. There is a third state, which God rejects and will never forgive, and that is the state of associating partners with Him—whether through books, traditions, intercession, or knowledge of the unseen.

Choosing the Right Guidance

A Muslim who chooses the Book of God as his guide and compass for navigating life's challenges is firmly positioned in his faith in God alone, without any partners. As long as he does not accept other guides alongside this compass—such as other books, traditions, or sayings—he will not stray.

However, if he believes in what he finds in the books of the two prominent scholars, Bukhari and Muslim, without realizing that these hadiths contradict the Quran, he has fallen into associating partners with God. This is because anything believed to be true, which contradicts what is correct according to the Quran, is misleading and unjust. It denies human rights and freedoms, reducing individuals to mere followers without opinions or freedoms, and dehumanizes women to objects for pleasure or procreation.

This is the association we Muslims practice under the guise of Islam, which is an uncomfortable truth. But recognizing it now is far better than living under the illusion that we are true believers and monotheists. The state of Muslims today does not reflect the blessings of God but rather His displeasure.

God says in His Book: "That is because God would not change a favor which He had bestowed upon a people until they change what is within themselves." (8:53).

We once enjoyed the blessing of Islamic unity—where is that unity now? We once had strength and respect among nations—where is that blessing now?

Lost Blessings and True Faith

We used to be well-versed in all worldly knowledge, so where did that blessing go? We have lost many blessings. Why? Is it because we stayed true to monotheism with Allah? Or is it because we turned our monotheism into association (shirk)? The problem is that we are unaware that we have committed shirk.

A Muslim who believes in hadiths and what is currently known as "Sunnah" may find it hard to understand that they are wrong, because his belief is based on a major misunderstanding that has no basis in reality according to Allah. No one can free him from this misunderstanding except by using his own reason and trying to understand the difference between misunderstanding and truth with the Quranic verses.

Allah invites us to faith through reason because He is the truth and invites us to the truth, which can only be understood through reason. Love and emotions are related to desires, and desires come from Satan. Allah does not want humans to love Him only through feelings but wants them first to prove with their reason that everything is true and from Him, and then begin to love Allah, believing in His truths, light, guidance, Sunnah, hadith, justice, and benevolence.

However, the hadiths promoted by rulers encourage people to have faith only through feelings or love, without thought or reason. As I mentioned before, the ideas in these hadiths cannot withstand reason; they fall apart. Followers of the rulers who know this truth always tell believers that Allah can only be known through the heart, not the mind. Our sources, which I have repeatedly stated, come from the corrupted books of the people of the Book, which we are forbidden to follow because their corruption has been proven: 'Trust in Allah with all your heart and do not rely on your own understanding.' (Torah - Proverbs - Chapter 3, Verse 5). In the hadiths, love is also considered the foundation of faith. For example, in Hadith number 14 from Sahih al-Bukhari, Abu Huraira reports that the Prophet Muhammad (peace be upon him) said:

"By Him in Whose Hand is my soul, none of you will believe until I am more beloved to him than his father, his son."

If this were correct, Allah would have included it in the conditions of faith in the Quran:

"And the believers are those who believe in Allah and His angels and His Books and His messengers" (Surah Al-Baqarah, 2:285).

Faith here is not about love; it is about belief in the mind.

When Allah speaks of the "heart," He does not mean the seat of emotions but rather the seat of reason. This is supported by many verses in the Quran:

"They have hearts with which they do not understand, and they have eyes with which they do not see" (Surah Al-A'raf, 7:179).

The hearts that understand are the minds. Allah is not referring to hearts that love in these verses:

"Do they not travel through the land so that they may have hearts by which to understand" (Surah Al-Hajj, 22:46). Is Allah speaking here about the center of reason or the center of love and emotions?

"And We have placed coverings over their hearts so that they do not understand it, and in their ears is deafness" (Surah Al-An'am, 6:25).

From these verses, we learn that Allah refers to the intellect when speaking about the heart, not emotions and love. However, many hadiths focus on love and emotions in the heart. Hadith number 17 from Sahih al-Bukhari, narrated by Anas (may Allah be pleased with him), quotes the Prophet Muhammad (peace be upon him) saying: "The sign of faith is to love the Ansar (the supporters of the Prophet in Medina), and the sign of hypocrisy is to dislike the Ansar." Is this revelation from the heavens? Is this a sign from Allah? Is this a condition of faith in Islam?

Hadith number 16 from Sahih al-Bukhari, narrated by Anas, quotes the Prophet Muhammad (peace be upon him) saying: "None of you truly believes until Allah and His Messenger are more beloved to him than anything else, and until he loves others only for Allah's sake, and until he hates to return to disbelief as he would hate to be thrown into the fire."

Hadith number 15 from Sahih al-Bukhari, narrated by Anas, quotes the Prophet Muhammad (peace be upon him) saying: "None of you believes until I am more beloved to him than his father, his children, and all of mankind."

Here, we see that the religion of the rulers relies heavily on love and hatred and does not rely on reason at all. It places the heart as the center of emotions, whereas the religion of the Most Merciful (Allah) places reason, thought, and understanding at its center:

"It is not righteousness that you turn your faces towards the East or the West, but righteousness is in one who believes in Allah, the Last Day, the Angels, the Book, and the Prophets, and gives his wealth, in spite of his love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; performs the prayer and gives the zakat; those who fulfill their promise when they make one; and those who are patient in poverty and hardship and during battle. Those are the ones who have been truthful, and it is they who are the righteous" (Surah Al-Baqarah, 2:177).

In this verse, which outlines all the conditions of faith and Islam, where do we find a place for love or hatred? Simply put, it is not there. Allah wants faith in the truth, which is Allah, through reason. Indeed, the soldiers of the rulers want to divert us from the truth with such sweet talk. This is the reality. The Prophet, who learned everything from Allah, would speak like Allah's words if he were to speak. Unfortunately, the hadiths fabricated by the narrators align with the distorted books of the people of the Book and do not match the correct verses of the Quran at all.

(Love the Lord with all your heart). "Love your neighbor as yourself" (Matthew 22:37-39).

But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who mistreat you and persecute you.

This is the source of all our prophetic hadiths, not from the Quran.

And Allah said, "Do you not believe?" He replied, "Yes, but so that my heart may be at ease" (Surah Al-Baqarah 2:260).

This is from the tongue of Ibrahim (peace be upon him). When Ibrahim asked for his heart to be at ease, was he referring to the center of human reason or to the center of love and hatred? Haven't your hearts found peace yet? I am telling you the truth, and nothing but the truth!

We have associated with the Book of Allah another book, with the guidance of Allah another guidance, with the Sunnah of Allah another Sunnah, with the Hadith of Allah another Hadith, and with the intercession of Allah another intercession. We have falsely attributed over a million hadiths to our noble Prophet, which he is completely innocent of. Then we went further and falsely claimed that all these fabrications were also divine revelations from Allah directly, abandoning the true revelation of Allah which contains His straight path. We have deviated from Allah's way, leading to sects, divisions, and parties. Thus, Allah has been angered with us in this life before the Hereafter, changing all our blessings into earthly torment, because we have also altered our path and become like scum on the waves, useless for anything... I remind you of the noble verse once more:

"That is because Allah would not change a favor which He had bestowed upon a people until they change what is within themselves" (Surah Al-Anfal 8:53). I am not writing this book for us to sit and cry and lament, but to understand our current reality. I am not happy that this reality is painful and bitter. However, we must first recognize this issue so that we can think about how to regain Allah's blessings. Because this is in our hands, and my evidence is also from the Quran: Allah has linked it to our actions and will. Allah will not change His punishment or move a step until we start moving again, by discarding all sources of delusion and returning to faith in Allah alone with no partners, to His book, the Quran, the only one of its kind, and to His messenger, Muhammad. We should obey Allah and the messenger in everything mentioned in the Quran.

We know with certainty that there is no book like the Quran, no Hadith of the Prophet except what is in the Quran, no Sunnah of the Prophet except the Sunnah of Allah, and no intercession except from Allah alone. The Prophet does not know the unseen; his knowledge is limited to what is in the Quran. We have no right to believe in anything beyond what is in our book, such as statements from the books of the People of the Book, like saying that Eve was our first mother's name, or that Hagar, Sarah's maid, is our mother as Muslims.

All such claims come from the books of the People of the Book and have no relation to us. We believe that Allah sent them the Torah and the Gospel, as mentioned in the Quran. However, believing that the Prophet knew what was in the Torah and the Gospel is a falsehood against Allah and the Prophet. Bring your proof from the Quran if you are truthful—where is the verse that says Allah taught the Prophet Muhammad the Torah and the Gospel?

Yes, it was said about another prophet, Jesus, son of Mary, in the Quran: "He will teach him the Book, wisdom, the Torah, and the Gospel, and he will be a messenger to the Children of Israel" (Quran 3:47-48).

But the Prophet Muhammad was illiterate and had never read the Torah or the Gospel from anyone. Allah did not teach him the Torah or the Gospel, as the verses of the Quran show.

The hadiths in Bukhari and Muslim that mention the People of the Book are based on the writings of the People of the Book themselves. As I have shown with texts, this means we would be admitting that we have falsely and unjustly made up thousands of hadiths against Allah and the Prophet.

Now, we need to return to our Quran, which Allah has preserved completely for us. We need to come back to it with faith, believing that truth and reality are found only in it. We should clear away the dust of fourteen hundred years of neglect and remove the spider webs, read it properly, understand its verses and words, reflect on them, and apply them to our lives as a divine guide. Only then will we be on the right path to Allah. "Do they not reflect on the Quran, or are there locks upon their hearts?" (Quran 47:24).

If there are locks on the hearts, we must remove them with knowledge and understanding, as they open closed hearts. Allah only speaks to our minds.

We must all believe that the only way to save ourselves from our current situation is through this book (the Quran). There is no solution other than it, and the only solution for all Muslims is to return to the Quran alone, which contains our Islam. Only then will we truly return to the mercy of Allah and forget all the falsehoods and illusions that have misled us for a long time.

If we continue to think that the key to our hearts lies in contradictory hadiths that go against the Book of Allah, as we have seen, we will remain enslaved, ready to be ruled by the powers of the earth. We will let them use us and trample us under the yoke we placed upon ourselves, and we will stubbornly refuse to remove it or allow anyone to try to remove it, because we have become infatuated with the yoke and the lashes of the oppressors!

We leave the Book of Allah to be recited over the dead in graves, refusing to recite or read it ourselves to free our necks from bondage, simply because we have promised the devils that we will never open or touch it with our hands.

We have no escape or solution to our problems except to acknowledge and admit all our mistakes from fourteen centuries ago. If we don't first admit these mistakes, we won't be able to recognize what is right and will fall into even greater and more dangerous illusions. But if we admit our mistakes, it will be easier for us to avoid them, and harder for the devils to lead us back into them, as the devil is a constant enemy who will not leave the earth until the Day of Judgment. The devil is here to test and mislead every weak soul and ignorant mind that refuses to arm itself with knowledge.

The devil is a clear enemy to mankind (Quran 12:6).

We should fear the devil within us, our own evil inclinations, which are the most dangerous devils for each person. Then, we should be cautious of the devils among humans who pretend to love and be friends with us. If they lead us to actions that are reasonable and beneficial, we should follow them. But if they lead us to actions driven by our desires and passions that we know anger Allah, we should avoid and cut ties with them.

We need to arm ourselves with the Quran once again and read it—not just to finish it, but to deeply understand its verses and apply them as a guide in our lives. We should use it to direct our morals, behaviors, and relationships, and to understand our relationship with Allah. We should also focus on

acquiring knowledge and genuine sciences, and forget all the illusions we've heard from the Torah, the Gospel, and the Talmud.

For fourteen centuries, we have been following the distorted teachings of the People of the Book, believing we are practicing Islam just because we say, "There is no god but Allah, and Muhammad is His messenger." If there were any benefit in those illusions, it would have helped those who left them and became secular. Europe abandoned religion as a working belief system after the Middle Ages because they discovered, before us, that it was based on illusions and not real knowledge. The people who built Western civilization were those who rejected our current beliefs. When I say "current," I mean that our faith is limited to what is in their books and not in the Quran. I have proven this with evidence in this book, not just with words.

We must understand that our situation as Muslims is different from theirs. When they discovered that their religious ideas contradicted true knowledge, they realized they were believing in illusions and discarded them because they had no other book with the complete truth. Unlike them, we still cling to their illusions that they implanted in our minds, leaving the Book of Knowledge neglected, covered in dust, and filled with spider webs. This is a great injustice to ourselves.

There are new calls in the Islamic world to return to what is correct. I say to everyone, with the Quran as my proof, that anyone who calls you to new illusions is not calling you to good. Those who say that faith is centered in the heart, meaning emotions like love, hatred, jealousy, etc., are not guiding you to good and do not seek the welfare of the nation. But those who say that faith is centered in the heart as the center of intellect and thinking, as described in the Quran, and who encourage you to abandon all illusions, are sincere and want what is best for you in this life and the hereafter. Those who say doubt is the key to certainty are giving you the correct key. And those who tell you not to question but to love and believe everything they say because they are the representatives of Allah on earth, claiming they have more intelligence and understanding than you, and that you cannot understand Allah's words without their explanation—these are the devils, no matter how pious they may seem.

Anyone who tells you that Islam and its true invitation involve violence, bloodshed, killing, assassination, and terrorism is leading you down the path of the devil. This is to create discord, hatred, division, and conflict among you. On the other hand, those who tell you to make peace with those who make peace with us and fight those who fight us are guiding you to the correct principle of Islam in dealing with others. Islam is a religion of peace and love for all people, not a religion exclusive to any particular nation or people, as the Children of Israel claim. According to Allah, there is no chosen people except those who believe in Him and follow His teachings and principles.

The Islamic revolution we all need is not a revolution of violence and blood; it is a revolution of intellect and logic. We need to understand what this revolution is about and start with ourselves, then with our children and the smaller community, without oppression or terrorism. Our revolution requires awareness and knowledge—awareness of the heavy responsibility and great task ahead. It demands a scientific and thoughtful movement towards the correct directions as defined by genuine thinkers and scholars of true Muslim knowledge: engineers, physicists, chemists, geologists, astronomers, doctors, and mathematicians, who are also knowledgeable about their religion (the Quran, the mother of sciences).

Islam is a religion of ease, not difficulty, and understanding it is possible in a short time, especially for ordinary Muslims. We should not believe that the texts we have are the correct Islam that can lead us back to the right path, nor should we think that revolution involves only violence and terror, or forcing people to accept ideas through the sword without understanding the Quran's verses and its call to the One and Only Allah. If we do, we are on the path of the devil, no matter how much we pray, fast, or declare our Islam. Allah will not accept our Islam if it contradicts the Quran that was revealed to His Prophet and is available to us, but we do not open or read it.

So, we must agree and use our intellect and thinking. We should understand that every revolution is preceded by ideas and proposals, as was the case in the early days of Islam in Mecca. The invitation was peaceful and intellectual, involving a battle of ideas between the followers of Allah and the followers of the

devil. This was true in the past and should be true now and in the future. Anything else indicates that we have not understood the verses of the Quran.

Especially when we know that the permission to fight from Allah to the Prophet is explained in the verse: "Fight in the way of Allah; you are only responsible for yourself. And encourage the believers." (Quran 4:84). This verse links the act of fighting specifically to the Prophet himself and limits it to him with the phrase: "You are only responsible for yourself."

So, Allah did not assign this type of fighting to the believers but only to the Prophet himself. Allah knew that the Prophet did not engage in killing directly but took part as a leader responsible for the overall fighting under Allah's direct supervision through revelation. When Allah instructed the Prophet to encourage the Muslims to fight, He avoided using the word "fighting" directly with the believers. He only said, "Encourage the believers," to prevent any distortion by those who might claim that Allah also commanded the believers to fight.

By saying "encourage the believers" without mentioning fighting directly with them, Allah made it clear that this call was a specific situation mentioned in the text itself. Allah intended to establish a strong foundation for Islam on earth before the end of revelation with the Prophet's death, making it difficult for disbelievers to destroy it. This strength allowed Muslims to defend themselves and their new faith, which was evident when the Romans and Persians tried to defeat them, but Muslims won with Allah's permission.

All the wars fought during the Caliphate of Umar ibn al-Khattab were defensive, not meant to spread Islam, contrary to what some rulers might want people to believe. This historical distortion was explained in detail in this book's discussion on jihad. Given the importance and sensitivity of the subject, I emphasize again that I am not advocating for two Islams: one without violence in the beginning and another with violence and terrorism later. This misconception is held by some advocates who do not understand the Quran.

First: We should forget everything we've heard about any topic called the "Sunnah of the Prophet." The Sunnah and all traditions belong solely to Allah; there is no Sunnah in Islam except for Allah's.

Second: We must understand that what happened in the early days of Islam was with Allah's special permission, as explained in the previous verse. Later, other verses were revealed that abrogated those earlier verses, such as during the Farewell Pilgrimage, according to the Prophet's biography. The verse that came after this is: "Today I have completed your religion for you and perfected My favor upon you and have approved for you Islam as your religion." (Quran 5:3).

Then came the first abrogating verse: "There is no compulsion in religion. The right course has become clear from the wrong." (Quran 2:256). After this verse was revealed, it is no longer permissible to use force against anyone in the world and tell them: "Convert to Islam or else." This period has ended. From that moment until the Day of Judgment, calling people to Islam should be done through the means Allah outlined in the Quran: "Invite to the way of your Lord with wisdom and good instruction." (Quran 16:125).

I have explained many times that the wars allowed by Allah during the Prophet's life, and ended before his death, were not intended to spread Islam among people. Their purpose was to eliminate hostile movements against Islam, such as political groups. Whether individuals believe or disbelieve is a personal matter. Allah knows that if someone says "There is no deity but Allah" while a sword is over their head, their words are not a sign of true faith but rather proof that they will not rise against Islam again in a political context.

This was what was required of the Prophet in the Arabian Peninsula.

Allah knew that there would be significant wars coming for the Muslims, especially from major powers outside the Arabian Peninsula. These powers had underestimated the Arabs and did not consider them a serious threat. This is what kept the Muslims patient during that period. It was hard for them to believe that a force coming from Mecca and Medina could challenge the Persian and Roman empires. When the Persian emperor heard about it, his first reaction was to send a message to his governor in Yemen to send a battalion to deal with the supposed threat. He didn't think it was worth sending his main forces because he believed it was not a serious issue. If someone had told him that a soldier from that force would eventually dismantle his entire empire, he would have thought them insane.

To prepare the Muslim forces for this major task, Allah wanted the Arabian Peninsula to be free of any political opposition to Islam, whether from the people of the scriptures or from polytheists. The Muslims could not focus on fighting outside the Peninsula while still having enemies within it. This was the special task given to the Prophet by Allah, which was completed with the verses we read on this topic.

Then came the final verses ending the period of violence in spreading the message of Islam forever:

"Say, 'The truth is from your Lord.' So whoever wills—let him believe; and whoever wills—let him disbelieve." (Quran 18:29).

Thus, Allah has permanently forbidden spreading the message of Islam through violence. The verses about jihad should remain effective in the hearts of Muslims until the Day of Judgment, as they are eternal and involve no violence. I have explained this along with the reasons for distortion and falsehood, showing how rulers changed the concept of Islamic jihad into one of violence and warfare. As a result, the words "Muslim" and "Islam" became associated with war and violence worldwide, instead of being synonyms for peace, as Allah intended. This change happened because rulers distorted the religion for their own benefit, replacing Allah's command for peaceful and non-violent jihad with efforts involving violence, swords, and bloodshed.

History shows that those who were forced into Islam through violence eventually left the religion. Spain, Greece, and Eastern Europe all rejected the Islam associated with violence and the sword. If we close our eyes to the truth and claim that Islam was spread worldwide through wisdom and good advice, we are denying the reality. The harsh truth is that rulers turned Islam into a religion of violence and bloodshed, and their methods failed. Every country where rulers tried to spread Islam through force eventually pretended to accept Islam, but over time, as these nations regained strength and the rulers' power waned, they abandoned Islam while maintaining their animosity and hatred toward it, as seen in Spain, Greece, Yugoslavia, Romania, Bulgaria, and the Balkans.

This is practical and historical evidence that religion cannot be spread through violence. Allah knows this truth best, which is why He emphasized calling to His path with wisdom and good advice in His book:

"And invite to the way of your Lord with wisdom and good instruction." (Quran 16:125).

If we are calling to the way of Allah, we must also support freedom of thought, accepting both the party of Allah and the party of Satan. The struggle between good and evil must continue on Earth. The victory of the party of good doesn't mean killing Satan and turning everyone into angels on Earth; this has never happened and won't happen. However, when the party of Allah becomes stronger, the party of Satan weakens and hides in fear, which is the goal. Satan is a symbol that Allah has placed on Earth and will remain as long as humans are here. This is not by royal decree but by Allah's will.

Those who think Islam should be spread by force mistakenly believe that Allah is weak and cannot spread Islam by Himself, so they think they must use power and weapons to enforce Allah's will. Don't you see the contradiction? Can a human be stronger than Allah? Don't Muslims read the Quran, which says: "If your Lord had willed, all the people on earth would have believed" (Quran 10:99)?

If it were Allah's will for everyone to believe, they would all have believed. But that is not Allah's will. The Quran also says: "If Allah had willed, they would not have associated partners with Him" (Quran 6:107). And: "If Allah had willed, He would have made you one nation" (Quran 16:93).

When we seek Allah's will, we return to the belief that He gave humans absolute freedom to choose what they want with their own minds and will. After making their choice, they are responsible for it because He has guided them through prophets to the straight path and the various deceptive ways of Satan.

So why do we live in a hell on Earth today?

We are suffering because we ignored Allah's advice and chose to associate partners with Him, bringing suffering upon ourselves by our own choice. We are not punished because Allah wants to punish us; He left us free to choose, and we chose the path to hell. We have inflicted suffering on ourselves and no one else.

We need to understand the Quranic verses anew to grasp Islam as Allah intended, not as Satan would have it.

We must recognize where Allah's will lies and where it doesn't. The Quran reveals that Allah's will is to keep both the party of Allah and the party of Satan on Earth, so when one weakens, the other strengthens at its expense.

When we search, we will find these parties in the freedom of choice that Allah granted humans, who accepted the responsibility of that freedom. This responsibility, tied to freedom of thought and choice between good and evil, was accepted by no one else in the world.

Any attempt to create a single party in the name of Satan or Allah will ultimately lead to tyranny and oppression. Whether this oppression is done in the name of Satan or Allah, the outcome is the same. Justice on Earth will only be restored with a ruling party in the name of Allah, allowing people to choose the other party without coercion. Islam cannot deny any freedoms under its rule. If it does, it has deviated from the Quran and other constitutions, as the religion of the Quran allows no suppression of freedoms; all are sacred.

Everyone is free in their beliefs. We are not Allah's agents on Earth. It's not our job to defend Allah's rights, as Allah can defend His rights if He wills. We are not tasked with guiding people to the religion of Allah; we are only responsible for conveying the message with kindness about what is right and wrong. After that, our task is complete, as guiding them is Allah's responsibility alone.

Allah reminded His Messenger:

"You do not guide whom you like, but Allah guides whom He wills" (Quran 28:56).

And He said to the Messenger and to us:

"We have not made you a guardian over them, nor are you a manager over them" (Quran 6:107).

"You are only a warner, and Allah is the Trustee over everything" (Quran 11:12).

Our role is only to convey Allah's message kindly and to be a herald and warner (Quran 34:28).

Since the Messenger could not fulfill the task of guiding everyone, it falls to all Muslims to complete the task of spreading Islam peacefully, without violence.

"We have only sent you to give good news and to warn" (Quran 17:105).

Chapter Thirty-One - Conclusion of the Hadith Research

Let's imagine a country in a certain era where a university is established in its capital. Assume that most of the country's population were illiterate, with only a few able to read and write. Aside from this, they knew nothing about true science and knowledge. All they had in their minds were inherited myths and legends passed down from their ancestors. These were told during the long winter evenings when there was no work or way to pass the time except by listening to storytellers and poets in the tent of the tribe or clan leader, enjoying Arabic coffee served by the leader's attendants while they listened to poems of praise, pride in their ancestors, and the valor of their forefathers.

Now, suppose the university decided to accept anyone who wished to attend lectures voluntarily, without any specific conditions like knowing how to read and write. The university's goal was to change people's mentality and way of thinking, freeing them from the myths and beliefs that hindered their progress as a nation. The university was not aimed at eradicating illiteracy, understanding that it would require many institutions and a lot of money that was not available to the nation at that time.

The university administration planned to have a single professor from the beginning, as he was the only one capable of carrying out this mission. He was from the same country, spoke their dialect, and language.

The professor asked all students who could write to sit separately, so they could record what he wrote during lectures from a book he read to them, which he had memorized by heart due to his strong memory.

Apart from that, the people of the country lived in commercial families belonging to clans, and these clans were part of tribes. Whenever they gathered in public places, they would start boasting and showing off among themselves. Everyone believed in the one and only God, but they thought that human deeds alone were not enough for salvation and entry into paradise without someone's intercession, based on their experiences in the world where they saw the significant impact of intercession in resolving difficult matters. For example, a murderer could be pardoned if someone interceded on his behalf with those in power. They thought that they also needed intercession with God, so they sought to get closer to Him.

None of them had seen God, but they naively believed that the ruler was a miniature version of God on earth. They thought that since rulers liked women for their own pleasure, God must also like women. They also believed that angels were female, based on their names, and imagined them all as female. They thought that God preferred them for this reason over other creatures. Some even carved the shape of an angel into stone and gave it a name, making it a mediator for their tribe, believing that it would intercede with God for them and remove their sins in this world. They did not know that on that day, intercession would be of no benefit, and God would not accept intercession to avoid repeating the injustices that occurred on earth due to intercessions. They were unaware that God does not wrong anyone, neither in this world nor in the hereafter; it is people who wrong themselves first with their thoughts and then with their actions. In their city, there was a large mosque built by their first ancestor. Every year, they made pilgrimages to this mosque, placing their deities in its courtyard and pledging loyalty and obedience, hoping that these deities would intercede for them in this world and the hereafter with God. Due to people's general ignorance and the dominance of various illusions such as myths, magic, and poetic fantasies, it was easy for any cunning and clever outsider to incite conflicts between two tribes. Such a conflict could lead to a prolonged war, often sparked by trivial matters, like a horse race where the horse of one tribe's leader beats the horse of another tribe's leader due to the scheming of the outsider who frightened one of the horses.

The professor explained to them the reasons for their suffering and humiliation, including the harsh treatment they experienced when traveling to more advanced and civilized countries. The travelers, despite not being weak in numbers or wealth, were treated roughly and with contempt due to their low status and division within their own country. This was not because they were weak but because they carried illusions in their minds.

The professor focused all his lectures and teachings on one important topic: that their incorrect beliefs, which had no real basis, were fundamentally wrong. They clung to these beliefs, incorporating them into their way of thinking, while neglecting the use of reason, logic, evidence, and proof—tools needed for true knowledge rather than the false or speculative sciences they had been exposed to.

Their admiration for poets' praises and boasts did not lead to true success but resulted in imaginary achievements existing only in their minds. The social evils they faced, such as adultery, incest, forbidden marriages, female infanticide, gambling, usury, and alcohol consumption, were daily injustices. Among these injustices was the ongoing violence of the strong against the weak, theft, disrespect for parents, fraud in trade, and a general lack of trust among people.

Everyone lived in this hell without knowing how to escape it, worshipping deities they believed would intercede with God. They thought these deities could help them because they felt God's displeasure with them. The professor read and explained texts to them, simplifying their meanings and showing that their misfortunes were due to the old illusions they cherished as truth.

He taught them ten fundamental principles, stating that if sincerely followed, they would lead to escaping their current hell and experiencing a new paradise on earth. For these principles to work, they needed to be adopted by the majority of people. Individual application would not solve the problems of earthly hell; it required a collective effort to see immediate results. By following these principles, they would find themselves on the right path, leading to another paradise in the heavens, promised by the author of the original book, who alone manages affairs. Here are the ten principles explained in simple English:

1. **Forget About Intercession:** They should stop believing in intercession because it is just an illusion with no real basis. No one can intercede with the author of the book, and anyone who believes in intercessors or saviors is essentially associating partners with God.

2. **Respect Parents:** They should treat their mothers and fathers well because of the significant role they played in raising and nurturing them. Being good to parents helps maintain all positive motivations within a person.
3. **Avoid Abortion:** They should not abort their children, nor should their wives, out of fear of poverty or not being able to support them in the future.
4. **Stay Away from Immorality:** They should avoid all forms of adultery and homosexuality, including with their own wives.
5. **No Unjust Killing:** They should not kill anyone except after a fair trial where the crime is proven with clear evidence.
6. **Protect Orphans' Rights:** They should not misuse or take the property of orphans. The money should only be handled with good intentions, invested to benefit the orphans, and not touched unless absolutely necessary. The property should be returned to the orphans when they reach maturity.
7. **Avoid Deception in Trade:** They should not cheat others in buying and selling or steal their money through fraud, false weights, or measures.
8. **Tell the Truth:** They should avoid lying, as it is the root of all evil. People must always tell the truth, even if it's difficult or involves themselves and their close relatives, so that truth becomes a habit for everyone.
9. **Honor Agreements:** They should keep their promises and agreements in both personal and group relationships and never bear false witness.

Tenth Principle: They should sincerely follow these principles to succeed in their lives and move from their current suffering to a better state. They need to understand that if they abandon these principles and return to their old ways, they will return to their previous state of suffering. The teacher also told them that the book teaches about an eternal life beyond the temporary life they currently experience, which usually ends with death. Those who follow the guidance of this book will have the right to live in that eternal life, in a paradise as vast as the heavens and the earth. However, if they fail to follow this path, they will continue to live in their current suffering and face even greater punishment in the afterlife.

The teacher also mentioned topics that the students couldn't understand, such as the cosmos, the earth, stars, planets, the sun, the moon, day and night, months, years, the stages of creation, and evolution. He told them not to ask about these things because they are not for them to understand; only future generations will be able to grasp their meanings. He admitted that he personally doesn't understand these texts either and advised them not to bother with questions about them, as they remain unknown. Here's the translation into simple English:

Then, he focused on the remaining texts that were clear on their own without needing much explanation, as they were written in simple and understandable language. These texts discussed how to organize life on earth, including guidelines for various transactions and detailed explanations of human relationships such as marriage, divorce, buying, and selling. They also covered how to structure society politically based on justice, friendship, love, and creating peace, safety, and security among all people. There was a main requirement for having big hearts capable of mercy and forgiveness and avoiding oppression and abuse of power. People were also advised to always use their money to support the poor, as they are their brothers and have rights that need to be fulfilled to help them escape poverty.

He taught them the principles of worship to stay on the right path, such as praying five times a day and fasting one month each year. He also taught them to continue their old practice of pilgrimage to the ancient house their ancestor built, after removing all the false intercessors from it. He explained the rights of men and women, elders and children, and the significance of parents, particularly the mother. He outlined who can be married to and the rules for food, drink, and clothing. He described the limits set by God and the punishments for sinners like adulterers, murderers, thieves, false witnesses, and liars. He emphasized that life is a brief passage to an eternal life and that they must believe in and learn science, develop the earth,

and prevent corruption. This is humanity's main task on earth, and success in this task will determine their reward and status in the afterlife.

He also explained that the best way to ensure fair governance is to have a leader elected by mutual consent, with the ability to re-elect or remove them if they deviate from the right path and begin to oppress people.

He made it clear that as long as they follow the guidance of the book they wrote themselves, they will never stray from the right path. He taught them the importance of organization, planning, and science. Everything should be orderly and unified: they should pray in straight rows, bow and prostrate together, and fast and break their fast together at the same time in every country they live in. Organization and planning are essential in all aspects of life, and chaos leads to ruin. Everything in their lives should be meticulously organized, measured, and calculated. Here's the translation into simple English:

He told them that everything they had heard from their parents was mere illusions, false beliefs, and myths with no real foundation. He explained that pride and arrogance are among the worst traits in a person. He taught them that work is the true test that the Creator demands from humans. Everyone should learn a skill that benefits others and improve the world to the best of their ability.

He also taught them that what counts on the Day of Judgment is having good faith in their Creator and the quality of their work in serving people. They should do their work sincerely, as if they were serving themselves or their loved ones, whether their boss is present or not. He warned them that certain emotions can lead to mental illnesses and, if widespread in society, can create social problems like hypocrisy, deceit, gossip, hatred, jealousy, and slander. He showed them that the texts of the book they had were meant to address these issues for those who apply them, not just read them or praise them. The power and impact of these texts come from putting them into practice, not merely carrying or venerating them.

He taught them that love, cooperation, forgiveness, defending others, and avoiding bad traits are what bring a person closer to their Creator. Religious rituals alone are of no use if a person does not change their old, harmful thoughts. True comfort comes from justice and doing good deeds. Under his guidance, they transformed from a fractured nation that fought among themselves into a unified and loving community, working together like a strong building.

Previously, people valued their lineage and tribe as the basis for status, but now they valued their work and faith in God. Their teacher passed away, leaving them as a strong nation, free of illusions, with everyone believing in their Creator and righteous work. They learned that their achievements are measured by their efforts, sincerity, and knowledge. The teacher explained that their Creator had not predetermined every detail of their lives; there were no fixed deadlines. Each person has a fixed lifespan known only to the Creator and another variable one that could be affected by their actions and laws. This could result from illness, accidents, or war, or they might live without such events until their destined end, as death is inevitable for all living beings. Here's a simplified translation:

Intervention can be achieved through knowledge. For example, if there is a high death rate among children due to diseases, scientists can discover the causes and address them. This reduces the death rate to very low levels. In one society, with scientific advancement, child mortality might be as low as 1 in 1,000, while in another society clinging to old myths, it might be as high as 33% (or 330 in 1,000), which is 330 times higher than in the scientifically advanced country. This shows the difference between knowledge, which is encouraged by the Creator, and myths.

Similarly, a person's success is not predetermined but depends on their efforts, will, activity, and work, guided by knowledge. The Creator, who created the science, also created the heavens and the earth. Even sustenance is not pre-written; it is linked to one's work.

The only predetermined sustenance is water and rain, which are sent by the Creator in precise amounts to sustain life. Without this rain, there would be no food or drink. Deaths in famines are caused by human greed and injustice.

A person's fate, whether in paradise or hell, is not predetermined. If it were predetermined, there would be no point in testing or succeeding. It is up to each person, their efforts, understanding of the Creator's words, and righteous actions. Those who create their paradise on earth while maintaining faith and following the right path, as outlined by the ten principles and avoiding sins, are promised a dignified entry into paradise.

On the other hand, those who follow their desires, deny the afterlife, and do evil will end up suffering in hell.

Those who cannot abandon their old illusions and continue with outdated ways of thinking, similar to their ancestors, are considered associators in the texts. They mix illusions with the true attributes of the Creator, resulting in punishment. They will live in hell in this life and be condemned to it in the afterlife, never seeing paradise. Their teacher passed away after they learned these things. Their situation continued to improve, and their country developed rapidly, becoming one of the greatest and strongest nations in just a little over twenty-five years. After the beloved teacher passed away, a great conflict arose involving a mix of self-interest and human desires. The enemies of the nation saw an opportunity to remove the blessings from the people out of jealousy. These enemies aligned with a group seeking to restore the old ways while keeping only the name of the teacher's teachings to avoid angering the believers. They had infiltrated the ranks of the faithful, pretending to love the teacher and his teachings while secretly opposing them. They joined forces with those whose desires and tribal biases had been addressed by the teacher's teachings. As a result, the voice of truth was lost, and deceit prevailed.

The new ruler and his allies conspired to get rid of the divine book because it prevented them from reverting people to their old ways. They decided to claim that the book was so sacred that only the purified could touch it and only scholars could interpret it. They wrote what the people had been accustomed to hearing from the teacher, but altered it to fit their own desires, effectively turning back to old superstitions under the teacher's name. They portrayed the teacher's personal statements as coming from the same source as the original book to give their alterations a sense of sanctity.

Over time, the people forgot the original content of their book and remembered only its name. The ruler and his enemies mocked the people by keeping the original book for blind children to read in cemeteries, making it useless for practical guidance. The rulers and their supporters continued their tyranny, creating a false paradise for themselves while oppressing the people. They waged wars they called sacred, claiming they were in the name of the creator and the teacher, while distorting the book and the teacher's explanations.

The rulers' goal was to distract people from their actions by keeping them occupied with wars. They killed those who did not believe in their cause and seized their property, women, and children. The rulers created a class of soldiers and officials who served them, reinterpreting the teacher's teachings to fit their needs. They replaced the principles of the book with their own desires, leaving only rituals and worship as taught by the teacher, which suited the rulers' interests in maintaining obedience and patience among the people.

To prevent rebellion, the rulers blamed all misfortunes on the creator, claiming that only those who disobeyed the rulers and their soldiers would suffer, while everyone else would enter paradise. They punished those who did not pay taxes or share war spoils, and severely punished those who committed adultery with the ruler's and soldiers' women. For three long centuries, people lived in that hellish condition, enduring suffering on earth.

During this time, millions of stories were written about the teacher, making it nearly impossible to know the truth. Then, two enlightened men emerged among the believers. They wanted to stop the endless madness of adding false stories about the teacher. Each wrote a book containing the best selections from the vast number of stories, but they did not mention the original book. The ruler and his devout followers no longer allowed anyone to talk about it, as it had become a book only for the dead. Since they could not speak the truth openly, they included examples of contradictions in their books to show future generations that these stories were neither from the creator nor the great teacher, due to the many inconsistencies and differences.

The two books remained for over a thousand years, and conditions continued to deteriorate. People grew tired of their backwardness compared to other nations. Eventually, disbelief in the ruler's religion spread

among the youth, leading them to overthrow the last ruler and turn his palaces into museums to rid themselves of the nightmare that had dominated them for over 1,300 years.

A hundred years had passed since the last ruler, and the youth of the nation tried to guide people back to the path of truth, justice, and light. However, their efforts and enthusiasm all failed. The reason was that people had become attached to the ruler's religion and did not want to let it go. They still believed, as the ruler's soldiers had told them, that their poverty, misery, and suffering were due to the creator's will and that he inflicted this suffering to save them from suffering in the afterlife. They wanted only the heavenly paradise, as described in detail by the ruler's soldiers.

This is the story of the people with their beloved teacher.

After hearing this example, we ask: If that nation wants to return to the teachings of the book that their beloved teacher brought to them as a message from their Lord, to be a light and guidance, and he told them they would never go astray as long as they held onto the teachings of this book alone before he passed away, what should they do? Should they keep things as they were when the last ruler's reign ended nearly a hundred years ago? If they want to change it, do you think that what was carefully and cunningly planted over more than 1,400 years can be removed with just a public speech, announcement, or one or two books? I believe the only way is through intensive effort by all educated youth, with an organized plan to re-educate people. With patience and careful work, it is possible to remove such deeply ingrained ideas that have become part of people's subconscious and genetic makeup.

The change cannot be forced from the outside. After awareness, personal effort is necessary to replace those old ideas. This can only be achieved with the help of the original book and the core message written by their teacher. They need to overcome their old fears of that book and understand that its sacredness lies in the great ideas it contains, not in the ink and paper it's printed on. All books are the same when it comes to ink and paper; the difference is in the meaning conveyed to the reader. The words come from heaven, not the ink and paper. The ruler and his soldiers created many factions and parties during those days, based on different interests and viewpoints. Returning to the book requires eliminating all these old sects and divisions, just as the ruler and his supporters who created these divisions have disappeared.

Is it in anyone's interest to stay in their current situation, where they are stagnant or even falling behind while everyone around them progresses?

Everyone who reaches a certain level of awareness should ask themselves: Are the stories we thought were from our beloved teacher truly his words, or are they just stories made up by those who were paid by interested parties to support the ruler's agenda with those distorted texts?

And if they are truly his words, why are they so contradictory?

And why do they always contradict the texts of the Creator's book?

Is it in our interest to believe all these sayings, which were not sanctioned by God, or is it in our interest to return to God's book alone and not deviate from it?

Isn't it every Muslim's responsibility today to engage in this kind of rational examination and self-dialogue?

Aren't we accountable to God on the Day of Judgment for how we used our intellect? Why didn't we think about this? What is right and what is wrong? Why didn't we use our eyes to read, learn, and seek enlightenment from God? Were we not free to choose what we decide with our own minds and thoughts?

Why did we follow in our ancestors' footsteps blindly without stopping to ask: Where are they leading us? Are they going in the right direction or the wrong one? Why didn't we ask ourselves a thousand questions every day, to avoid living our whole lives in illusions, thinking that paradise awaits us, while we endure hell on earth? And what if what awaits us after our misguided life on earth is another hell in the afterlife?

In the verse: "And [mention] when your Lord took from the children of Adam, from their loins, their descendants and made them testify of themselves, [saying], 'Am I not your Lord?' They said, 'Yes, we have testified.' [This] lest you should say on the Day of Resurrection, 'Indeed, we were of this unaware.'" (Quran 7:172)

To understand the verses of the Quran, one must not take the words literally but follow the meaning and message that God wants to convey through the verse.

The meaning becomes clear that God has instilled the innate inclination towards truth in every human. When a child is born, they have this innate inclination, but as they grow up, their parents gradually teach them the religions of their ancestors, which may include errors and polytheism. These ideas become ingrained through repetition and practice, and the basic inclination is forgotten. If it had remained, the person could discern right from wrong, truth from falsehood, justice from injustice, and could stand up to a tyrannical ruler to speak the truth, even at their own expense. They would be able to distinguish truth from lies, loyalty from deceit, and black from white, without fear of criticism, provided they are not the only one speaking out.

If we cannot reach the level where a Muslim can distinguish between true and false teachings given by those with vested interests, then we will not change.

Truth has only one face, and God Almighty tells us in the tenth commandment from the commandments of the Most Merciful in Islam... The verse says: "And indeed, this is My straight path, so follow it. And do not follow other paths, for they will separate you from His way. This has He instructed you that you may become righteous." (Quran 6:153)

The meaning is clear and simple: God's path is straightforward and direct, with no deviations. It's the path that the Prophet and his companions followed. Today, a Muslim should reflect alone and ask: Were Abu Bakr, Umar, Uthman, and Ali from the Sunni sect? Were they from the Shia sect? Were they from the Khawarij? Were they followers of Shafi'i, Hanbali, Maliki, or Hanafi?

If the answer is "no," then we are not on God's path.

One should also ask: Did the Prophet and his successors rule according to the sayings of Abu Huraira, Ibn Abbas, Abu Dharr, and Ibn Mas'ud, or did they rule by the Book of God? Anyone who says that they ruled by these sayings is following a religion other than God's. And if someone says they ruled by both, then they have associated partners with God. Notice that God does not say in the Quran that someone who associates another god with Him is committing shirk (polytheism), but that someone who associates anything with Him is committing shirk. These sayings are something that people associate with God, and if one is not careful, they might easily commit shirk. That's why God warns believers:

"Most of them do not believe in Allah except while associating others with Him." (Quran 12:106)

"And worship Allah and associate nothing with Him." (Quran 4:36)

All Muslims today seek change, and God makes this clear for those who are looking:

"Indeed, Allah will not change the condition of a people until they change what is in themselves." (Quran 13:11) The verse is clear and straightforward, and it reflects God's will. God has chosen and willed that He will not change the state of a people—such as their humiliation, ignorance, poverty, and division—unless they take action themselves and use the minds He has given them. Their minds are always present but often unused. They need to start using them and strive to change their situation from ignorance and myths to real knowledge and progress.

The people were misled by the rulers into believing that knowledge of the world was useless and ignorance didn't matter. They falsely attributed valuable knowledge to figures like Abu Huraira and Ibn Abbas, but it was mostly speculation. God says that all such speculation is not a substitute for truth: "They follow nothing but assumption. Assumption can never replace the truth." (Quran 10:36)

We all need to start making changes, and this change involves a revolution in thinking to catch up with global progress. This revolution does not necessarily mean violence; it can be a scientific and cultural revolution. For instance, Japan and South Korea transformed themselves by changing their own conditions, and God then changed their state from poverty and ignorance to knowledge and wealth.

God never specified the religion or ethnicity of the people He was talking about; He simply referred to them as "a people." Some enemies of Muslims try to distort this verse, misleading our youth into believing that

they should forcefully change their circumstances. This is a grave mistake that will only lead to more destruction, as real change in individuals cannot be achieved through force and violence.

During the Renaissance in Europe, church leaders tried to suppress scientific progress by enforcing their outdated ideas through force, benefiting from the situation. Eventually, Europe rejected these constraints and embraced science and reason.

It's worth noting that God does not say in the Quran that disbelief (kufr) automatically excludes someone from paradise. Instead, He says: "Allah does not forgive associating others with Him, but He forgives anything else of whoever He wills." (Quran 4:116)

So, even disbelief is better than associating partners with God, just as a serious illness is better than blindness.

Chapter Thirty-Two

Where to Find the Authentic Hadith

God, who has knowledge of everything, knows that knowledge must be based on solid and unshakable principles, not on doubts or illusions. From this understanding, God has made His testimony essential for confirming anything attributed to Him, whether out of ignorance or intention.

Humans do not have knowledge from any source other than God. They must recognize that God's knowledge is always true and cannot be based on illusions or misconceptions. All such false ideas and myths belong to the realm of Satan's knowledge.

God's testimony usually does not appear in human courts; He does not act according to the will of His creatures but instead, all creatures act according to His will. His testimony typically comes from a book that is known to be unaltered, beyond any doubt, and which cannot be challenged by people. This book has inherent proof of its authenticity and has never been altered by humans or jinn.

Such qualities are unique to only one book on Earth that is widely available and circulated among people: the Quran. This is not said out of bias towards Islam but because I have recognized this clear truth along with those who knew it early on, and I am grateful to God for this great favor. This truth is gradually being revealed to more people, showing that God has embedded many secrets in His book that prove to anyone with reason and logic that the Quran is beyond the capability of any creation. It begins with abstract numerical logic to demonstrate that the Quran is miraculous and its secrets are beyond full understanding, revealing them progressively. Everyone can verify God's mathematical proof sent for people—both believers and non-believers, foreigners and Arabs—since the language of numbers is universal and does not require a special language to understand the logic of numbers.

O people, there has come to you clear proof from your Lord, and We have sent down to you a manifest light. So those who believe in Allah and hold fast to Him, He will admit them to His mercy and grace, and guide them to a straight path. (Surah An-Nisa 4:174-175)

As you can see, Allah does not address just one nation or ethnicity but speaks to all people, regardless of their race or background. Allah knows that a day will come when everyone will hold the Book of Allah and see the Creator's miracles with their own eyes. This day is certain and not far off. Allah did not say this lightly or exaggerate:

"Allah is predominant over His affair, but most people do not know." (Surah Yusuf 12:21)

When a person sees the proof from their Lord, they must open the book to read and understand it. They will be amazed by information and knowledge revealed by their Lord that is beyond human knowledge, especially during the time the book was sent down. This will confirm the truth of the book, especially for those who are knowledgeable. They will believe in Allah again, even after disbelief:

"And let those who have knowledge know that it is the truth from your Lord, so they may believe in it." (Surah Al-Hajj 22:54)

The Quran contains many and varied pieces of knowledge, including stories of nations that once ruled and then perished. **Translation into Simple English:**

The Quran also provides information about creation: how it began and developed, and how the universe initially formed from smoke. It describes many truths about the Earth, including its round shape, the liquid inside it, and how mountains act like anchors to stabilize the Earth's crust and prevent massive earthquakes that could disrupt life. It explains how water was brought from somewhere before life was created on the previously lifeless Earth, and how iron was brought from space to Earth. The Quran details the development of humans and creatures, starting from a single cell, and describes how embryos develop in the wombs of mothers, passing through stages of growth that mirror the ancient history of life on Earth.

It mentions how Allah chose humans over other creatures, giving them the ability to think, use language, and learn through reading and writing. Allah entrusted humans with the responsibility of making choices, sending messengers to explain the duality of the universe they live in. Good comes from Allah, while evil comes from ourselves and Satan, with Allah's permission. Allah wants humans to choose between good and evil with understanding and free will, and to turn away from evil without being forced by anyone but themselves.

And say: "This is the truth from your Lord. So whoever wants to believe, let him believe, and whoever wants to disbelieve, let him disbelieve." (Surah Al-Kahf: 29)

In this verse, Allah shows encouragement in one part and warning in another. In the end, people are free to make their own choices and are responsible for their decisions, whether they are grateful or ungrateful.

The Quran addresses all aspects of life that are important to Muslims, making it a complete and comprehensive book. It includes everything essential for humans, although previous scholars might not have fully understood it due to a lack of knowledge.

Allah says:

"We have not omitted anything from the Book." (Surah Al-An'am: 38)

"We should only worship Allah and not associate any partners with Him." (Surah Aal-e-Imran: 24)

Some people left the Quran because they thought it lacked knowledge and considered their own books, which were associated with the Quran, as sources of knowledge. This was a mistake as there were many such things, not just one.

Their confusion was that they said, "By Allah, we were not polytheists." They lied to themselves and went astray by falsely claiming this. (Surah Al-An'am: 23-24)

But Allah punishes the polytheists on earth and prevents them from understanding His light and truths because they commit the injustice of associating partners with Allah, even if it's based on a Hadith, since a Hadith is also a matter. Allah says:

"And among them are some who listen to you, but We have placed veils over their hearts so they do not understand it, and deafness in their ears. Even if they see every sign, they will not believe." (Surah Al-An'am: 25)

And those who stand before Allah and say, "By Allah, we were not polytheists," Allah will respond to them:

"Did you not mix my Book with other books, claiming that the Book of Allah and the Book of Wisdom are the same? Did you not mix My revelation with another revelation, claiming that everything the Prophet said is revelation? Did you not mix My Sunnah with another Sunnah, claiming that it's the Sunnah of Allah and His Messenger? Did you not mix My Hadith with another Hadith, claiming it to be the Hadith of Allah and the Hadith of the Prophet? Did you not mix My intercession with another intercession, claiming it to be the intercession of Allah and the intercession of Muhammad?

Did you not make the Prophet a partner with Me in the unseen, despite My clear statement:

"Say, 'None in the heavens or on the earth knows the unseen except Allah.'" (Surah An-Naml: 65). You made the Prophet a partner with Me in the unseen, the Throne, and the Keys of Allah's treasures. What will the scholars say when they discover that there was no guidance from the Prophet alongside the guidance from Allah, no revelation with Allah's revelation, no miracles with Allah's miracles, and no intercession except for Allah? The verses of Allah in His Book are clear and straightforward, and anyone with a pure heart can see and understand them, without mixing them with anything else like the examples I mentioned. Those who have involved themselves in polytheism will never see Allah's light, guidance, or path, as a consequence from Allah, who is the best of judges.

Therefore, Allah will place barriers on their minds, preventing them from seeing the truth and reality, and keeping them from good as long as they choose to commit polytheism, even if they think they are the most knowledgeable scholars, renounce the world, and torture themselves, believing they are pleasing Allah when they are actually pleasing Satan.

The verse also says that even if they try to listen to the Quran and its verses, Allah will not let them hear the truth or the realities of Allah's light, which they have deprived themselves of by committing polytheism.

Allah knows that this issue affects believers and not just non-believers, as it is stated:

"But most of them believe not in Allah except while they associate others with Him." (Surah Yusuf: 101). Allah confirms in His Book (the Quran) that He chose His Prophet Muhammad to be unlettered, so that no one could claim things about him that were not mentioned in Allah's Book. "You did not read any scripture before it, nor did you write it with your right hand." (Surah Ankabut: 48).

This is a confirmation from Allah about the Prophet Muhammad's illiteracy before and during the time of revelation. However, this did not prevent some of the Prophet's enemies from claiming that he copied stories and legends from the scriptures of the People of the Book. If Allah had taught the Prophet any knowledge, or had taught him the Torah and the Gospel, He would have mentioned this in His Book and made it known to the people, as He did with Jesus, when He said:

"Remember My favor upon you and upon your mother when I supported you with the Pure Spirit, and you spoke to the people in the cradle and in maturity, and [remember] when I taught you the Book and Wisdom, the Torah, and the Gospel." (Surah Al-Ma'idah: 110).

Thus, the knowledge of Muhammad is limited to what is in the Quran, which is Allah's message to the world. His task was to deliver this message alone to the people without any other book. I have shown in this book that the Quran itself contains two parts that are inseparable but are present in the Holy Quran, which we refer to as the Book of Allah or the Quran as a whole, just as we might refer to Egypt for Cairo or Syria for Damascus.

The first part of the book is the Quran, which contains all the miracles, and verses related to numbers, science, and history. The second part is what Allah calls the "Mother of the Book" and sometimes refers to as Wisdom or the Verses of Wisdom or the Rules, which include instructions on what to do and what not to do, such as lawful and unlawful actions, acts of worship, the Straight Path, the Ten Commandments, the major principles, and the commandments for the pious, along with the limits and laws of Allah regarding various matters of Muslims. This is essentially the religion of the Most Merciful and the message of Islam.

Thus, all the hadiths attributed to the Prophet, which I have shown in this book often contradict the Book of Allah and sometimes contradict each other, mostly come from the corrupted Torah and Gospel, with no evidence supporting them in the Book of Allah. I have only reviewed hadiths from the two authentic books: Sahih al-Bukhari and Sahih Muslim.

Now I will give you two examples from Sahih al-Bukhari. During my study of the hadiths in the two authentic books, I noticed that most of the hadiths sourced from the corrupted Torah are attributed to Abu Huraira. I will choose one hadith from the following hadith:

Hadith number (119) from Sahih al-Bukhari: Abu Huraira said, "O Messenger of Allah, I hear many hadiths from you and forget them." The Prophet replied, "Spread your cloak."

So he spread it out. Then he scooped with his hands and said, "Fold it up." So I folded it, and I haven't forgotten anything since then.

Some simple Muslims believe that this was a special miracle between the Prophet and Abu Huraira alone, with no one else involved. However, Abu Huraira himself might be innocent of the hadith, and it could have been fabricated by one of the hadith narrators.

Here's an example of a hadith from the Torah:

Hadith number (3356) from Sahih al-Bukhari: Narrated by Qutaybah ibn Sa'id, from Mughirah ibn Abd al-Rahman al-Qurashi, from Abu al-Zinad, from al-Araj, from Abu Huraira, who said: The Prophet Muhammad ﷺ said: "Ibrahim (Abraham) was circumcised at the age of eighty."

If we look in the Quran, there is no support for or evidence of Abu Huraira's hadith. However, in the corrupted Torah, we find:

"Ibrahim was ninety-nine years old when he was circumcised in the flesh of his foreskin." (The Holy Bible, Old Testament, Genesis 17:24). The foreskin is what is cut during circumcision, and it's called "the purification" by Sunni scholars.

Now, let's assume that Allah will judge Abu Huraira on the Day of Judgment and asks him if he is the source of this hadith.

There are two possibilities:

1. He might be innocent and never heard of the hadith in his life. Allah, knowing this even before Abu Huraira, will not question him, knowing he is innocent.
2. If he is indeed the source of the hadith, he will certainly respond, "Yes, O Lord of the worlds, I am the source of the hadith." Allah will then ask him:

"Why did you lie about the Prophet and say something he did not say?" Abu Huraira would then defend himself and say: **Translation into Simple English:**

"Why did you lie about the Prophet and say things he didn't say?" At this point, Abu Huraira would defend himself and say:

"I read this in the Book of Allah, which is the Torah, and it was said by the Prophet Ibrahim (Abraham). I didn't make anything up myself or lie about Allah or the Prophet. I simply reported what the Prophet said, without specifying or naming the Prophet."

Do you think this defense will clear Abu Huraira and others like him from God's punishment? Allah knows the secrets and what's in people's hearts. He knows who is truthful and sincere and who is deceitful and hypocritical. But Satan makes it easier for people to disobey Allah by distorting things, making what is ugly seem appealing to the person's desires. This struggle between good and evil is a long story of human conflict, involving the battle between righteousness and wickedness.

So, what does this example show?

It shows that these are distortions from the agents of authority, mixing their imagination with the books of the People of the Book (Torah and Gospel), which are not part of Islamic knowledge. The Prophet Muhammad could not say things that contradict his own message. He delivered it with complete honesty.

It is impossible for Prophet Muhammad, who was utterly honest in conveying the Quran, to suddenly say things that contradict the message he conveyed. This is logically and rationally unacceptable. The chain of narration doesn't matter as long as the content does not come from Allah or align with His words. The hadiths in Sahih Bukhari and Sahih Muslim, like other hadiths, have been acknowledged by scholars as fabricated, though they might not have had the courage to speak the truth. Allah has declared such hadiths as lies against Him, the Prophet, and the believers.

A solution or fair proposal may come from those who understand the true issue at hand.

Why don't Muslim scholars come together to review the hadiths in Bukhari and Muslim again, and compare them with the verses in the Quran? They should accept what matches the Quran and remove what contradicts it.

Some people might think this solution would fix the contradictions between many hadiths in the two books and the Quran. However, this solution won't be effective for the following reasons:

1. **Continued Shirk:** We have not stopped associating partners with Allah. We are still associating the hadiths, which were not revealed by Allah, with His Book.
2. **Contextual Limitations:** The Quran is timeless and relevant for all times and places. In contrast, the hadiths, even if they come from the Prophet and do not contradict the spirit of faith and Islam, reflect his specific understanding limited by his time (7th century CE) and place (Arabian Peninsula). Thus, they do not apply to all times and places like the Quran does. Their value is mostly historical and cultural, not legal or constitutional like the Quranic verses, which have inherent miracles and are distinct from human speech.
3. **Advancing Knowledge:** We are in an era of scientific advancement, not at its end. We are discovering contradictions between hadiths and Quranic verses. In the future, as more knowledge is revealed and more secrets of the Quran are uncovered, our descendants might find more contradictions in hadiths that we accepted today. They might question how they can follow a religion that contradicts science and logic. Allah's knowledge should surpass human knowledge, and His Book (the Quran) aligns with human reason and logic, unlike the hadiths, which may not always do so.

We need to follow what the Prophet and his companions did from the beginning. We should obey the Prophet's command, which was shown to be correct through the actions of his companions. Obeying the Prophet is a duty for all Muslims who believe in his message. Anything written about me that is not in the Quran should be disregarded.

We should do what Abu Bakr, Umar, Uthman, and Ali did: forget all the hadiths attributed to the Prophet Muhammad and stop treating them as if they are revelations from God. We should avoid interpreting the Quran based on these hadiths, as they often serve the interests of those with specific goals. By following the example of the first caliphs, we can protect our religion from doubts and errors, and stop associating partners with God through anything, be it books, hadiths, traditions, or beliefs about intercession.

We should reject what the Quran rejects and accept what it approves. The only straight path is to be true Muslims who believe only in the Quran and the clear words of the Prophet. The Quran was not delivered to us on paper but through the Prophet's speech. The correctness of the Quran today proves that the Prophet was truthful in everything he conveyed.

This new understanding is crucial for anyone who wants to truly grasp the authentic hadiths of the Prophet. They all fit within the following principles:

- "O mankind, eat from whatever is on the earth, lawful and good" (Surah Al-Baqarah, 2:168).
- "O mankind, fear your Lord, who created you from one soul" (Surah An-Nisa, 4:1).
- "O you who have believed, obey Allah and obey the Messenger and those in authority among you" (Surah An-Nisa, 4:59).

Muslims must understand that obedience to God, His Messenger, or those in authority should never be outside of God's commands. Understanding the message can only come from the Quran alone. Anyone who tries to tie that understanding to other sources likely has an agenda to prevent us from understanding God's message. No creation should be obeyed if it goes against God's complete and clear commands found in the unaltered Book of Islam.

Today, I have completed your religion for you, fulfilled My blessing upon you, and chosen Islam as your religion (Surah Al-Ma'idah 5:3). All verses that start with "Say" (قل) are commands from God and answers given by the Prophet to questions people asked him. The evidence in the Quran shows that the word "Say" appears 332 times, and the word "They said" also appears 332 times, with no increase or decrease.

For example:

- “They said, ‘Call upon your Lord to make clear to us what it is’” (Surah Al-Baqarah 2:189).
- “They said, ‘Call upon your Lord to make clear to us its color’” (Surah Al-Baqarah 2:69).
- “They said, ‘The fire will not touch us except for a few days’” (Surah Al-Baqarah 2:80).

In contrast, verses that start with “Say” include:

- “Say, ‘Why do you kill the prophets of Allah before your eyes if you are truly believers?’” (Surah Al-Baqarah 2:91).
- “Say, ‘Are you more knowledgeable or is Allah?’” (Surah Al-Baqarah 2:140).
- “Say, ‘Whether you conceal what is within yourselves or reveal it, Allah knows it’” (Surah Aal-E-Imran 3:29).

Other examples of verses with a similar style include:

- “They ask you about the new moons. Say, ‘They are timings for people and for Hajj’” (Surah Al-Baqarah 2:189).
- “They ask you about wine and gambling. Say, ‘In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit’” (Surah Al-Baqarah 2:219).
- “They ask you about menstruation. Say, ‘It is harm, so keep away from women during menstruation’” (Surah Al-Baqarah 2:222).

Those searching for the Prophet’s authentic hadiths will find they are only found in one source: the Quran itself, not in other collections like Sahih Bukhari or Sahih Muslim. God knew that those who would mislead people were specifically the People of the Book. Thus, He informed the Prophet and all Muslims after him:

“Never will the Jews or the Christians be satisfied with you until you follow their religion. Say, ‘Indeed, the guidance of Allah is the [true] guidance.’ If you were to follow their desires after what has come to you of knowledge, you would have against Allah no protector or helper” (Surah Al-Baqarah 2:120).

Today, we are following our desires, and if we do not abandon these desires, what does God say to us clearly?

"You will have no protector or helper from Allah" (Surah Al-Baqarah 2:120).

Isn't this our reality every day after we have left the guardianship of Allah? We are left with no protector or helper, despite being the most numerous of Allah’s creation on earth. This is the anger of Allah, and it is a clear sign of that anger, visible to anyone with insight or understanding.

We should know that every hadith, except for what is in the Quran, is falsely attributed to Allah and His Messenger. Anyone who accepts a hadith alongside the Quran is associating partners with Allah. The Prophet was asked by his companions to speak, and Allah revealed to him, addressing all Muslims until the end of time:

"Allah has revealed the best of statements—a book consistent in its verses—repeatedly; the skin of those who fear their Lord shivers from it, then their skin and hearts soften to the remembrance of Allah. That is the guidance of Allah. He guides whom He wills, and whomsoever Allah leaves astray, for him there is no guide" (Surah Az-Zumar 39:23).

This verse was revealed by Allah as an answer to anyone who claims there are other hadiths or guidance from the Prophet besides what is in Allah’s clear book.

Allah emphasized this point by saying:

"So in what statement after it will they believe?" (Surah At-Takwir 81:26).

"These are the verses of Allah, which We recite to you in truth. So in what statement after Allah and His verses will they believe?" (Surah Al-Jathiya 45:6).

People today who do not understand or see these verses are in disbelief because Allah has blinded their understanding and closed their minds. If they were to return and follow the example of the Prophet and his companions, they would understand the meaning of these verses. However, Allah knew in advance what the disbelievers would say and addressed them:

"Woe to every sinful liar" (Surah Al-Jathiya 45:10).

Who is the sinful liar? It is the one who lies and fabricates stories about Allah, the Prophet, and the believers, and then claims that these lies are divine revelations from Allah. We should not be concerned about the feelings of these deceitful betrayers who create false hadiths to mislead people away from the truth.

Allah has declared the Prophet Muhammad innocent of all contradictory and opposing hadiths that will appear among Muslims in the future. Allah, who knows everything, knew in advance about those who would deny and deceive among the believers. Just as in previous revelations, people would distort the words of Allah. As stated in Surah Al-A'raf:

"So those who wronged among them exchanged a statement other than that which had been said to them. So We sent upon them a storm of stones from the sky for their wrongdoing" (Surah Al-A'raf 7:162).

Even during the Prophet's time, there were people among the Muslims who wanted to change the words of Allah, as shown in Surah Al-Fath:

"The hypocrites will say, 'When you go back to take the spoils, let us follow you.' They want to change the words of Allah" (Surah Al-Fath 48:15).

The wealthy and powerful disbelievers who do not believe in the Hereafter openly told the Prophet that they were not pleased with the Quran and wanted something different. They expressed their dissatisfaction, as stated in Surah Yunus:

"And when Our clear signs are recited to them, those who do not expect to meet Us say, 'Bring us a Quran other than this, or change it'" (Surah Yunus 10:15).

Allah knew that Muslims would also fabricate hadiths not found in the Quran, so He said:

"So in what statement after Allah and His verses will they believe?" (Surah Al-Jathiya 45:6).

When some Muslims asked the Prophet to speak, Allah revealed a verse to counter the claims of those who fabricate false hadiths.

Allah has revealed the best of teachings, a book that is consistent and has verses that resonate deeply with those who fear their Lord. Their hearts and skin shiver from the remembrance of Allah, and then become soft and responsive. This is the guidance of Allah; He guides whom He wills, and those whom Allah misleads will have no one to guide them (Surah Az-Zumar 39:23).

This verse shows that those who follow the teachings of the Quran are truly guided by Allah. Anyone who follows other teachings is lost. To receive Allah's guidance, one should adhere to the best teaching—the Quran—and disregard other teachings. Allah has clarified this for those seeking the truth, confirming that the Quran is the only genuine teaching of the Prophet, and there are no other valid hadiths in Islam.

Allah says that the Quran is the speech of a noble messenger and not the words of a poet or a fortune-teller (Surah Al-Haaqqa 69:40-41). Allah emphasizes that it is not from the sayings of monks or soothsayers, nor did the monk Buhaira teach the Quran to Muhammad. These are divine revelations from Allah.

However, Allah knows that many will believe in fabricated hadiths created by those in power. Allah clarifies that if the Prophet had ever falsely claimed revelations on his own without permission, Allah would have

punished him severely, cutting his heart's main artery. But since this did not happen, Allah asserts that no one can prevent or stop Allah from supporting Muhammad.

And if he had invented false statements about Us, We would have seized him by the right hand and then cut off his life artery. None of you could have prevented Us from doing that. But Allah knows that His messenger is noble and trustworthy and would never do such a thing, nor would he even think about it. However, there will be people among the believers who will act deceitfully in the future.

Allah says this as a reminder because He knows that among those who claim to be Muslims and believers, there are many hypocrites and deniers who have fabricated false claims, saying they are new revelations from Allah. This is the absolute truth that every Muslim around the world should know today from Allah and His Book. So glorify your Lord's great name and be aware that your trustworthy messenger is innocent of any false claims made by devils, who say he brought new hadith or guidance apart from what is in the Quran. They are fabrications from the devils among humans who have taken them from the distorted scriptures of previous people, which Allah and His Messenger forbade.

This is a reminder for the righteous. We know that some among you are deniers, and it is a severe warning for the disbelievers. It is the absolute truth. So glorify the name of your Lord, the Most Great (Surah Al-Haaqqa 69:40-52).

Thus, we have heard the verses clearing the Prophet from the lies of the deniers, so we should teach this to our children so they do not believe in multiple books, hadiths, or guidance beyond what is in the Quran. We must save ourselves and them from the great fire of Allah. Should we not seek the truth that is right in front of us?

Now let's see what awaits those who have fabricated lies against Allah and His Messenger.

Woe to those who write the scripture with their own hands and then say, "This is from Allah," to gain a small price. Woe to them for what their hands have written and woe to them for what they earn (Surah Al-Baqarah 2:79).

Some thought they would be forgiven if they repented before death or that Allah would not punish them much in the fire. These were their false hopes. Allah tells them the harsh truth: They said, "The fire will only touch us for a few days." Say, "Have you made a promise to Allah? Allah will not break His promise. Or are you saying things about Allah that you do not know?"

Allah speaks the truth.

Chapter Thirty-Three

Lying: A Malady of the Sultan's Religion and Its Banner

Lying is considered one of the most damaging social diseases that can affect human societies. When it becomes widespread in a nation, it erodes trust, love, and compassion among its members, leading to increased division and separation. Although Allah created humans to live in cohesive communities with shared language, history, hopes, and aspirations, which makes them work towards a common goal and grow stronger among other nations, the spread of lying disrupts this unity.

When lying becomes common among a powerful nation, it weakens the bonds of love among its people, making them a large but fragile entity with no strength or resolve. Even within a single family, hatred and animosity can spread among siblings and relatives, making it easier for those with malicious intentions to exploit these divisions.

Common sayings among people reflect the laws and customs practiced within their society. For example, one might hear, "Beware of those you have done good to, as it may discourage you from helping anyone else." This illustrates the widespread mistrust and negativity among people. For Muslims, it's common to attend mosques every Friday. If the preacher speaks about the benefits of truth and the teachings of the Prophet and Allah from the Quran, people might yawn and check their watches, hoping the sermon will end quickly. This lack of interest is often because what the preacher says is seen as theoretical and not applied in real life.

Do you think that the situation of Muslims today has suddenly changed like this without planning and effort from the human devils who removed everything related to the Quran and Islam—what you might call the "Religion of the Sultan" instead of "Islam of the Merciful"?

How can you judge a person's character?

Of course, it's based on their values and principles!

Did you know that many of the values we practice come from sources that have nothing to do with our religion, customs, or Islamic traditions if we consider the Quran and Islam as our sources?

I have previously shown you many examples, but I'll provide some more so you can see where our mentality and values come from, which are wrongfully called Islamic, and where Islam, the ethics of the Quran, and the Prophet's morals stand in relation to these examples. This shows they all come from the same source (the devil).

Let's go back to the distorted Torah, where we find prophets using lies, deception, and trickery to gain prophethood. For instance, the story of how Jacob obtained the prophecy that was meant for his brother Esau is discussed in the book. We find similar things in fabricated Hadiths in the name of the Prophet, including ones that contradict the Ten Commandments found in all religions:

For example, Hadith No. 1237 from Sahih Bukhari says: Abu Dharr reported that the Prophet said: "A messenger from my Lord came to me and told me—or said: 'Gave me glad tidings'—that anyone who dies from my ummah without associating anything with Allah will enter Paradise." I asked, "Even if he committed adultery or theft?" He replied, "Yes, even if he committed adultery or theft."

In another narration (6443), the narrator adds: "Yes, even if he drank alcohol." Here's a simplified English translation of the text:

And so, the narrators, in the name of the Prophet and in the name of God, have canceled out the teachings and morals in the Quran by saying that these hadiths (prophetic sayings) are also revelations from God. As a result, as you can see, even those who commit major sins, including drinking alcohol, are considered worthy of entering paradise in the religion created by the rulers. This religion was made by deceitful and hypocritical people.

The hadith mentioned can be found in Sahih Bukhari in nine different places with the following numbers: 582, 6268, 6443, 6444, 3222, 2388, 1408, 1237, and 7487. It is also found in Sahih Muslim.

There's also a reference from the Torah that talks about Lot drinking wine, committing incest with his daughters, and having children with them. From these children came two nations: the Moabites from the older daughter and the Ammonites from the younger daughter.

I have also written about prophetic sayings that discuss drinking alcohol, which are enough to cover the topic of wine. Additionally, there are other hadiths like number 5119 from Sahih Bukhari, where the Prophet ﷺ said:

"If a man and a woman agree, they can live together for three nights. If they want to continue, they can, and if they want to part ways, they can."

According to this hadith, in the religion created by the rulers, it became permissible for a man and woman to be together for three days even before marriage. Isn't this a clear allowance for adultery?

And as for the hadiths about temporary marriage (mut'a), it is an agreement between a man and a woman to enjoy sexual relations in exchange for money or goods, with a set duration—an hour, a day, a month, or a year, as per their agreement. Then they separate according to the terms. This is similar to prostitution today, but they give it a softer name, calling it "enjoyment" or "pleasure."

God says about sexual relations in the Quran (the first revelation): "Or if you touched women and found no water, perform tayammum" (Surah An-Nisa 4:43).

However, if we look at the so-called second revelation in the religion of the rulers, we find that the style has completely changed.

Hadith number 6824 from Sahih Bukhari, narrated by Ibn Abbas, tells of a man named Ma'iz bin Malik who went to the Prophet Muhammad. The Prophet asked him if he had kissed, touched, or looked at a woman. When Ma'iz said no, the Prophet asked him if he had had sexual relations. This is said to be divine revelation from God, but it's troubling that we don't feel ashamed of this.

Hadith number 1405 from Sahih Muslim (reported by two narrators) mentions that the Prophet Muhammad allowed temporary marriage (mut'ah). According to another narration, Jaber bin Abdullah confirmed that temporary marriage was practiced during the time of the Prophet, Abu Bakr, and Umar.

This acknowledgment from a respected companion of the Prophet suggests that the time of the Prophet and the early caliphs permitted temporary marriage, which is essentially prostitution under another name. Some may object to calling this "the Religion of the Sultan," but if they were fair, they would find a more suitable name.

Hadith number 1406 from Sahih Muslim, narrated by Al-Rabi' bin Sira, tells of a man who was allowed by the Prophet Muhammad to engage in temporary marriage. He and a companion offered their cloaks to a woman in exchange for spending time with her. The woman chose the man with the better cloak, and he stayed with her for three days.

As you can see, what is described here is not marriage but clear fornication and official prostitution.

In simple terms:

We should not be ashamed to say that there are noble Hadiths and divine revelations.

And if we look at the Torah, we find that Judah, the son of the prophet Israel (Jacob), had an affair with his daughter-in-law, and she bore twins named Zarah and Perez. According to the altered Torah, these twins are considered illegitimate, but they became ancestors of later prophets and messengers of the Israelites.

We also learn that the prophet David had an affair with the wife of one of his soldiers, which resulted in her becoming pregnant. David then had to kill the innocent husband. Do you know who the new illegitimate child was? It was the prophet Solomon, according to their holy books. These books have become a source of inspiration for the ruling religion among Muslims and for our scholars, unfortunately.

When Solomon grew up, he was attracted to many foreign women, including Pharaoh's daughter. He married Moabite, Ammonite, Edomite, Sidonian, and Hittite women—nations that God had forbidden the Israelites from marrying, warning that they would lead their hearts astray to other gods. Solomon disobeyed God, loved these women too much, and ended up with 700 wives and 300 concubines. In his old age, these wives led him to worship other gods, deviating from the faith as his father David had not. Solomon worshipped Astarte, the Sidonian goddess, and Molech, the detestable god of the Ammonites, doing evil in the eyes of the Lord. He did not follow the Lord's ways completely as his father David had.

What did the "soldiers of the Sultan" learn from the divine revelations for the "Religion of the Sultan" that we read earlier about a man saying, "I will visit all my wives tonight"?

Hadith number 5242 from Sahih Bukhari reports that Solomon, son of David, said he would visit a hundred women in one night, and each woman would give birth to a child who would fight in the cause of God. A king advised him to say "if God wills," but Solomon forgot to say it. As a result, only one woman gave birth to a child who was only half-human. The Prophet Muhammad said that if Solomon had said "if God wills," it would have been better for him.

Now, what does this earlier verse from the "second revelation" tell us about the Prophet's other actions?

Hadith number 268 from Sahih Bukhari mentions that the Prophet Muhammad used to visit all his wives at once, day and night, and they were eleven in number. When asked if he could handle it, it was said that he was given the strength of thirty men.

We call this revelation from heaven and attribute it unfairly to God, the Prophet, and the noble companions, while it all comes from the fabricated stories of the "soldiers of the Sultan." We admire and believe these fabrications.

The Torah falsely accuses Prophet Abraham of lying, portraying him as a cowardly deceiver, which is an unworthy position for a noble prophet in front of Pharaoh. According to the Torah, which we Muslims, following the "Religion of the Sultan," still falsely believe is unaltered, there was a famine in the land, and Abraham went to Egypt. As he approached Egypt, he said to his wife, Sarah, that because she was very beautiful, the Egyptians might kill him and take her if they thought she was his wife. He told her to say she was his sister so that he would be treated well because of her, and he might live.

When Abraham and Sarah arrived in Egypt, the Egyptians saw how beautiful Sarah was and praised her to Pharaoh, leading to Sarah being taken into Pharaoh's house. Pharaoh treated Abraham well because of Sarah, giving him livestock, servants, and more. But God struck Pharaoh and his house with severe plagues because of Sarah. Pharaoh then called Abraham and asked why he had lied about Sarah being his wife. He demanded that Abraham take her and leave, and Pharaoh instructed his men to escort Abraham and his wife, along with all that he had.

"Take her and go," Pharaoh said. He instructed his men to escort Abraham, his wife, and all his belongings.

So, who is at fault according to this story? And who acted with integrity? Who is the liar and deceiver who finds joy in livestock and wealth while his wife is in Pharaoh's palace, not knowing what to do with her?

And yet we call these stories sacred texts and draw lessons from them, turning them into the basis of our religion. For those who doubt, read Sahih Bukhari and Sahih Muslim, especially the Hadith about the prophets in Sahih Bukhari. They are direct transfers from the altered Torah and Bible, falsely attributed to the Prophet Muhammad.

What do we find in contrast to the new revelations received by the narrators of the Sultan?

Hadith number 3357 from Sahih Bukhari reports that the Prophet Muhammad said:

"Abraham only lied three times." Since lying is considered a grave sin, this means Abraham committed a major sin three times.

To find out what these lies were, see:

Hadith number 3358 from Sahih Bukhari reports that Abraham's lies were:

1. When he said, "I am sick."
2. When he said, "Rather, it was this big one who did it."
3. The story where Abraham and Sarah were confronted by a tyrant who wanted Sarah. Abraham told the tyrant that Sarah was his sister to protect himself.

The tyrant took Sarah, and each time Abraham prayed for her, the tyrant let her go. The tyrant eventually declared that Abraham had brought a devil, not a person, and ordered Hagar to serve Sarah. Hagar became Sarah's servant and mother of Ishmael, according to the narrative.

We accept this story from Abu Huraira or the narrator hiding behind him, who claims that Hagar served Sarah and is the mother of Ishmael. However, this is based on the altered scriptures, and there is no supporting evidence in the Quran for these claims.

Refer to the Quran; you will not find such stories there.

The narrator in the beginning of the story attributes two lies to Abraham with God's testimony, meaning they are established and unquestionable. However, if we turn to the Quran, what do we find?

The Quran describes Abraham's situation with his people and his father, as he asks them why they worship idols and abandon the Lord of the Worlds. When they do not listen, Abraham looks at the stars and says, "I

am sick." The people think he is ill or mad and leave him. This shows that Abraham was not in a trial or interrogation, but rather speaking to them in a way that made them think he was unwell.

The second lie, "Rather, it was this big one who did it," can be examined in the Quran as well:

In Surah Al-Anbiya (21:57-70), Abraham breaks the idols except for the biggest one. When the people find out, they accuse him, and Abraham responds that the big idol did it, suggesting they ask the idols if they can speak. This is not a matter of lying but of mocking their idols and their foolishness. Abraham knew the idols could not help or harm anyone, but he used this as a way to show the people their misguided beliefs.

Thus, Abraham was not in a position of deceit but was exposing the foolishness of idol worship. This aligns with the idea that those in power, like the Sultan's soldiers, know the truth but distort it to serve their own desires, just as the rulers in past nations did, from the people of Noah to Pharaoh and to the rulers in the Muslim world.

You have learned that all social problems and diseases such as lies, hypocrisy, deceit, gossip, jealousy, hatred, betrayal, and fraud come from a source that our scholars mistakenly thought was full of knowledge, wisdom, and good. They claimed that there is no knowledge in the Quran and abandoned it. If we continue to ignore the Quran, we will never see any good, neither in this life nor the next. Miracles alone won't help unless we actively follow our true laws and renew our commitment. Only then will we see God's blessings turn back into positive things. Our individual situations will also improve, and God's blessings will become evident again.

Believers, focus on yourselves. Those who have gone astray will not harm you if you are guided. All of you will return to God, and He will inform you of what you have done (Quran 5:100).

Let's return to the Quran to understand God's religion anew. I will explain it in my upcoming third book in this series. Lastly, I want to emphasize that guidance is connected to each person's will and intentions. We should not wait and say, "When people are guided, we will be guided too." We must start now, without delay, and eliminate all sources of misguidance.

I've started researching lies as the root of all evil. It's an issue that has spread among us like wildfire. We sometimes justify lying by calling it "white lies," "intentional lies," or "lies for a good cause." For instance, if someone asks us about another person's character before engaging with them, we might lie and say there are no flaws, even though we know the person has many shortcomings. This is a betrayal of trust and false testimony.

Many religious leaders have fallen into lying, believing there are different kinds of lies. But all lying is harmful.

May Allah have mercy on Umar ibn al-Khattab (may Allah be pleased with him). He had a deep understanding of Islam. He said:

Hadith number (2641) from Sahih Bukhari: Abdullah ibn Atbah reported that he heard Umar ibn al-Khattab say: "There were people who were guided by revelation during the time of the Prophet, but now that revelation has ceased. We now judge people based on their actions. If someone shows us good deeds, we trust and accept them, but we don't know their inner thoughts—Allah will judge them for that. If someone shows us bad deeds, we won't trust or believe them, even if they claim their inner self is good."

As I have shown in this book, we have fallen into the trap of lying. Our religion is largely based on falsehoods about Allah and the Prophet, as seen in Sahih Bukhari and Muslim. They did not fail to provide evidence of this deceit.

There are still some texts, whether from the People of the Book or from our own sources, that tell the truth. For example, this hadith (if authentic):

Hadith number (2685) from Sahih Bukhari: Ibn Abbas (may Allah be pleased with him) said: "O Muslims, how can you ask the People of the Book when your own book, which was revealed to your Prophet, contains the latest news from Allah and you read it? Allah has told you that the People of the Book altered what was written and changed the text with their own hands, saying it was from Allah to gain a small price!

Does not what you know from the truth prevent you from asking them? By Allah, we have never seen a person from them ask you about what has been revealed to you."

A believer should train themselves to always speak the truth, no matter the circumstances, and should strive to avoid being overcome by falsehood. They should sincerely pray to Allah, as Ibrahim did:

"Grant me a reputation of truthfulness among later generations" (Quran 26:84).

How can we change the mindset of the nation?

It is a mistake to think that just abandoning the rulers' hadiths and returning to the Book of Allah will immediately solve everything. Changing things requires a shift in the general mindset and perspective on life among the people. Currently, the prevailing attitude accepts dishonesty and lying as cleverness and does not condemn these negative traits. People view life as a jungle where only the strongest survive. This might be true in some cases, but not among family members, tribes, or the nation as a whole.

We need to restore genuine qualities like honesty, trustworthiness, generosity, tolerance, and love among the people. Without changing these fundamental ideas, the prevailing mentality will not shift, and nothing will change. Therefore, we must focus on reintroducing the principles and ethics of the Quran and Islam to everyone. This involves engaging scholars, writers, and intellectuals to highlight historical figures and stories from Islamic heritage as presented by the Quran, showing children that the heroism of certain figures in stories is ideal.

Gradually, we should aim to build a society based on principles like honesty, trustworthiness, honor, bravery, sacrifice, and keeping promises. It is crucial to maintain an effective presentation to avoid making it sound overly idealistic. The two most important places to implement and reinforce correct Islamic thinking are:

1. **The Home:** To prepare the home for change, we must fully restore the rights of Muslim women, especially their right to education. Education is key to proper Islamic upbringing, especially when combined with contemporary knowledge and a correct understanding of the Quran. This will enable women to fulfill their roles in society, particularly if they focus on their children.
2. **The School:** Schools play a vital role in reinforcing the Islamic values instilled at home. When the whole generation adopts Quranic principles, the nation will start to change and become a blessed and righteous community.

Allah says in the Quran: "Indeed, Allah does not change the condition of a people until they change what is in themselves" (Quran 13:11).

Jihad in Islam

Is there violence, fighting, killing, and martyrdom in the jihad that we call "Islamic jihad"? If it is proven with clear evidence that such things are not found in the Quran, then why has this truth been distorted to make the peaceful concept of jihad synonymous with killing and fighting in Islam?

My plan for this research involves the following steps:

1. **Proving that jihad means human effort:** The meaning of jihad is to make an effort to peacefully spread and promote the Islamic message with wisdom and good advice. This is supported by the fact that none of the Quranic verses about jihad mention killing or fighting.
2. **Proving that Allah does not use the term jihad in connection with killing:** Allah never uses the term "jihad in the way of Allah" in any context related to killing or fighting. These are considered separate issues from jihad, as shown by the absence of words related to martyrdom, death, or killing in verses about jihad. In contrast, verses about killing and fighting are clear and explicit.
3. **Proving with Quranic verses that jihad means peaceful struggle:** Jihad means making a peaceful effort with patience and endurance to uphold and spread Islam. This is evident from the verses about jihad found in the Meccan period, when fighting was not allowed by Allah. Fighting was only permitted

after the migration to Medina, so verses about killing and fighting appear only in the Medinan period of the Quran.

Fourth: The evidence from the Quran shows that Allah specifically allowed the Prophet to use violence and fighting as a means to spread the message among the polytheists and disbelievers, under Allah's direct supervision. This permission lasted until the Prophet's death or just before it. During the period of revelation, Allah continuously guided the Prophet to prevent mistakes that could negatively impact the spread of Islamic belief if done without divine care. This is a crucial topic for every Muslim today to reconsider, in order to reshape their faith correctly regarding their religion, their Creator, and the Quran. It is essential to understand which sources of knowledge to accept and which to reject based on their reasons and purposes.

Fifth: What was the benefit of distorting the peaceful concept of jihad in the Quran and making it synonymous with killing and fighting, including looting and pillaging?

Sixth: What are the verses about fighting in Islam that are permanent? (Verses about fighting in defense of oneself, faith, honor, land, and wealth.)

Seventh: How did rulers in different Islamic eras manage to take the Quran away from the hands of Muslims?

Eighth: What did Abu Bakr rely on for his battles against those who refused to pay zakat after the Prophet's death? And why do the rulers' soldiers insist on calling them "wars of apostasy"? (Referring to abandoning Islam and reverting to disbelief, even though this is not scientifically, historically, or religiously accurate.)

Ninth: What did Umar ibn al-Khattab rely on for his battles against the Romans and Persians, considering that the verses about fighting to spread the message stopped before the Prophet's death?

Tenth: Conclusion and Commentary on the Research

First: The evidence shows that the meaning of jihad is the human effort expended to spread and promote the Islamic message peacefully, through wisdom and good advice, as evidenced by the absence of words directly or indirectly related to killing or fighting in all the verses about jihad in the Quran.

The origin of the word "jihad" in Arabic comes from the word "juhd," which means effort or energy. For example, we refer to human effort when talking about physical energy, and we refer to electrical effort when talking about energy in physics.

Whenever the work done by a person requires more energy, effort, and patience, we say, for instance, that their jihad was greater or that they exerted a significant amount of effort.

For instance, in the Quran, it says: "So do not obey the disbelievers and strive against them with the utmost striving" (25:52).

Thus, we can say that the early Muslims who endured the harm of the polytheists in Mecca and the Arabian Peninsula, and were forced to migrate twice to Abyssinia and a third time to Medina due to the economic boycott imposed by the Quraysh tribe in alliance with neighboring tribes—who prevented interactions with those who had converted from their ancestors' religion and followed Muhammad—were subjected to immense effort and hardship. They left their homes, wealth, and families, traveling through deserts and wilderness, facing hunger, thirst, and the harsh elements of nature. They endured extreme temperatures, sandstorms, and other challenges with patience, relying on God who guided them through the Prophet Muhammad (peace be upon him). They were among the greatest of those who exerted effort and sacrifice in the way of God.

Similarly, the companions of the Prophet, who were chosen and sent to regions where people embraced the new religion of Islam voluntarily, were tasked with teaching the new faith and memorizing the Quranic verses revealed to the Prophet. They memorized these verses with love and guidance, marking the first missions of jihad, and all their work was in the way of God.

Returning to the verses about jihad in the Quran, we can see these matters more clearly: "And if they strive to make you associate with Me that of which you have no knowledge, do not obey them" (29:8).

In this verse, Allah tells believers that no matter how much effort and insistence parents might put into trying to bring their children back to their old religion, even to the point of torture, starvation, imprisonment, beating, and humiliation—whether the child is a man or woman, inside or outside the house—Allah says not to obey them in this matter. Even though it is generally required to obey parents, in Islam, no one should obey a creature in defiance of Allah.

The verse says, "And those who emigrated and strove in the cause of Allah, they hope for Allah's mercy" (2:218). This refers to those who migrated to Abyssinia for the sake of Allah, putting all their effort into spreading His word and preferring the true religion over their ancestors' false beliefs.

The verse also says, "Or do you think that you will enter paradise while Allah has not yet tested those of you who fought hard and remained steadfast?" (3:142). This means, do you think entering paradise is easy without effort, hardship, patience, and without Allah knowing who among you truly believes, struggles, and remains committed, as opposed to those who falter or remain in disbelief? Allah wants to see who will volunteer to spread Islam and uphold His word willingly, without coercion, and who will prefer comfort and safety over the real struggle to uphold His message.

The message should be conveyed with wisdom and good advice, not with violence as some might mistakenly think. Here's a summary of the verses about jihad in the Quran, listed according to their order in the Quran:

1. "And those who emigrated and strove in the cause of Allah, they hope for Allah's mercy" (2:218).
 2. "Or do you think that you will enter paradise while Allah has not yet tested those of you who fought hard and remained steadfast?" (3:142).
 3. "The sitting believers are not equal to those who strive with their wealth and lives in the cause of Allah. Allah has preferred those who strive with their wealth and lives to those who sit by a degree. And Allah has promised good to all, but Allah has preferred those who strive with their wealth and lives to those who sit with a great reward" (4:95).
 4. "O you who have believed, fear Allah and seek the means to Him. And strive in His cause that you may succeed" (5:35).
- "And those who believe say, 'Are these the people who swore by Allah's strongest oaths that they were with you?' Their deeds have failed, and they have become losers" (5:35).
 - "O you who have believed, if any of you turns back from his religion, Allah will bring forth people He loves and who love Him—humble toward the believers, powerful against the disbelievers—striving in the cause of Allah, fearing not the blame of any critic. That is the grace of Allah, which He gives to whom He wills. Allah is all-encompassing and all-knowing" (5:54).
 - "Indeed, those who have believed, emigrated, and strived with their wealth and lives in the cause of Allah, and those who gave shelter and aided them, are allies of one another. But those who did not emigrate—if they seek your help in religion, it is your duty to help them, except against a people between you and whom is a treaty. And Allah sees what you do" (8:72).
 - "The believers who have emigrated and fought in the cause of Allah, and those who gave shelter and support, are true believers" (8:74).
 - "And those who believed afterward and emigrated and strove with you, they are of you. And those of blood relations are more entitled to each other in the decree of Allah. Indeed, Allah is Knowing of all things" (8:75).

Eleven Verses from Surah At-Tawbah:

1. "Do you think that you will be left alone while Allah has not yet tested those of you who fought hard and did not take anyone other than Allah, His Messenger, or the believers as allies? Allah is aware of what you do" (9:16).
 2. "Making the providing of water for pilgrims and maintaining the Sacred Mosque equal to those who believe in Allah and the Last Day and strive in the cause of Allah? They are not equal in the sight of Allah. And Allah does not guide the wrongdoing people" (9:19).
 3. "Those who have believed, emigrated, and strived with their wealth and lives in the cause of Allah are in a higher rank with Allah. And those are the successful ones" (9:20).
 4. "Say, 'If your fathers, your sons, your brothers, your wives, your clan, the wealth you have acquired, the trade you fear decline, and the dwellings you are pleased with are more beloved to you than Allah and His Messenger and striving in His cause, then wait until Allah brings about His command. And Allah does not guide the defiantly disobedient people'" (9:24).
 5. "March forth, whether light or heavy, and strive with your wealth and lives in the cause of Allah. That is better for you if you only knew" (9:41).
- "And if it had been a near gain and a short journey, they would have followed you. But the distance was too great for them. They will swear by Allah, 'If we could, we would have gone out with you.' They destroy themselves, and Allah knows that they are lying" (9:42).
 - "Those who believe in Allah and the Last Day do not ask your permission to strive with their wealth and lives. And Allah is Knowing of the righteous" (9:44).
 - "O Prophet, fight against the disbelievers and the hypocrites and be harsh with them. Their refuge will be Hell, and wretched is the destination" (9:73).
 - "They swear by Allah that they did not say anything [bad], but they had said the word of disbelief and disbelieved after their Islam, and they had desired what they could not attain. They were only resentful because Allah and His Messenger had enriched them out of His bounty. If they repent, it will be better for them; but if they turn away, Allah will punish them with a painful punishment in this world and the Hereafter. They will not have any protector or helper on earth" (9:74).
 - "The hypocrites are happy with staying behind with the Messenger of Allah and disliked to strive with their wealth and lives in the cause of Allah. They say, 'Do not go out in the heat.' Say, 'The fire of Hell is hotter, if they only understood'" (9:81).
 - "And when a surah was revealed saying, 'Believe in Allah and strive with His Messenger,' some of them asked your permission to stay behind and said, 'Leave us with those who sit [at home]'" (9:86).
 - "But the Messenger and those who believed with him strove with their wealth and lives. Those are the ones who will have good things, and those are the successful ones" (9:88).
 - "Then indeed, your Lord for those who emigrated after being persecuted, then strove and were patient, your Lord is Forgiving and Merciful" (16:110).
 - "And strive in the cause of Allah with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty—the religion of your father, Abraham. He named you Muslims before and in this [Quran] that the Messenger may be a witness over you and you be witnesses over the people. So establish prayer, give zakah, and hold fast to Allah. He is your protector; an excellent protector and an excellent helper" (22:78).
 - "So do not obey the disbelievers and strive against them with the utmost effort" (25:52).
 - "And whoever strives, only strives for [the benefit of] himself. Indeed, Allah is Free from need of the worlds" (29:6).

- "And We have enjoined upon man [care] for his parents. But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them. To Me is your return, and I will inform you about what you used to do" (29:8).
- "And those who strive for Us—We will surely guide them to Our ways. And indeed, Allah is with the doers of good" (29:69).
- "And if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them. But keep them company in this world with appropriate kindness and follow the way of those who turn back to Me. Then to Me will you return, and I will inform you about what you used to do" (31:15).
- "The believers are only those who have believed in Allah and His Messenger and then doubt not but strive with their wealth and their lives in the cause of Allah. It is they who are the truthful" (49:15).
- "And We will surely test you until We make evident those who strive among you and the patient, and We will test your affairs" (47:31).
- "O you who have believed, do not take My enemy and your enemy as allies, extending to them friendship while they have disbelieved in what has come to you of the truth, driving out the Messenger and yourselves because you believe in Allah, your Lord. If you have come out for jihad in My cause and seeking My pleasure, [then] do not confide to them friendship. And I know well what you have concealed and what you have declared. And whoever does that among you has certainly strayed from the straight path" (60:1).
- "You believe in Allah and His Messenger and strive in the cause of Allah with your wealth and lives. That is better for you if you only knew" (61:11).
- "O Prophet, fight against the disbelievers and the hypocrites and be harsh with them. Their refuge will be Hell, and wretched is the destination" (66:9).

These are all the verses about striving (jihad) in the Quran. Now, if we read these verses carefully, looking for any words that suggest killing or fighting, we won't find any. This shows that Allah did not intend for jihad to mean fighting or killing in His path. This is the first proof, based on the clear evidence from Allah's verses in His book, not from any other source. There is no testimony beyond the testimony of Allah.

It's important to clarify that, according to the verses of Allah, fighting is considered a specific situation of human jihad characterized by violence, bloodshed, and killing to enforce opinions by force if necessary.

Therefore, based on this principle, fighting can include some cases of jihad. For example, those involved in a military campaign or battle who are not fighting but are performing support roles, such as women who nurse or provide water, or men who provide food to the fighters, are also considered to be participating in jihad for the sake of Allah. They are not involved in fighting or killing directly. Similarly, doctors who treat the wounded and soldiers who prepare to face the enemy, even if they end up in a real battle with killing and fighting, their role is still considered jihad, as stated in the verse: "Go forth, whether light or heavy, and strive with your wealth and your lives in the cause of Allah. That is better for you if you only knew" (9:41).

However, we need to recognize that there are two verses in the Quran that begin with "O Prophet" and are very similar. To understand that these verses are special cases related to fighting, we should refer to the previous verse about fighting, which is:

"Fight in the cause of Allah; you are not tasked except with yourself, and urge the believers to strive. Perhaps Allah will restrain the might of those who disbelieve" (4:84).

The two verses are: 9:73 (Surah At-Tawbah) and 66:9 (Surah At-Tahrim).

These verses are very similar and emphasize that the Prophet is instructed to fight the disbelievers and hypocrites, with their ultimate destination being Hell. We should note that these verses involve violence but not direct fighting. They are specifically related to the Prophet's role in fighting as commanded by Allah to

weaken the disbelievers and strengthen the Muslims' position in the Arabian Peninsula before facing external enemies like the Roman and Persian empires.

The reason Allah uses the phrase "O Prophet" instead of "O Messenger" or "O Believers" in these verses is to show that these specific verses are not related to the comprehensive Islamic message or to the believers directly. They are commands given by Allah specifically to the Prophet in the context of fighting to weaken the polytheists in the Arabian Peninsula and to end their political opposition to the Muslims.

It is crucial to understand that this kind of fighting, described by Allah as fighting in His cause, and the associated violence and severity against disbelievers, polytheists, and hypocrites, is not a permanent aspect of Islam. Its role ended with the death of the Prophet. Indeed, Allah abrogated these verses after the Farewell Pilgrimage and declared that the religion had been completed and perfected for the Muslims. Subsequently, He announced that there is no compulsion in religion; people are free to believe or disbelieve, and the only way to invite others to Islam is through wisdom and good advice.

This is the first proof supporting my argument.

Secondly, the evidence that Allah did not use the term "jihad in the cause of Allah" to refer directly to killing or fighting is found in the fact that none of the verses about jihad mention martyrdom, death, or killing, or any human casualties resulting from jihad. In contrast, verses about killing and fighting explicitly address these aspects.

If we examine the verses again, looking for mentions of those killed in jihad, it is clear that if Allah meant jihad to involve fighting, we would find references to those who were killed in such battles. However, if Allah did not intend jihad to involve killing or fighting, we would not find any victims in peaceful jihad. This is the second proof from Allah's verses that jihad in Islam is not related to killing or fighting.

Moreover, the famous verse in Surah At-Tawbah states:

"Allah has purchased from the believers their lives and their properties in exchange for Paradise. They fight in the cause of Allah, so they kill and are killed. A promise binding upon Him in the Torah, the Gospel, and the Quran. And who is truer to his covenant than Allah? Rejoice in your transaction that you have contracted. And that is the supreme success" (9:111).

We have found that references to killing, deaths, and fighting are present in other verses that Allah calls "verses about fighting in His cause," which are distinct from the verses about jihad in His cause. Jihad is a peaceful effort, while fighting is a form of war. The two are different and should not be mixed up. This confusion was not accidental but was driven by significant interests of the Islamic authority, which I will explain in this research.

Thus, I have demonstrated, using two different proofs and evidence from the verses of the Quran, that there is no killing or death in Islamic jihad in the cause of Allah. Instead, jihad refers to the effort made by believers to elevate the word of Allah and spread His message without violence or harshness that could lead to killing and fighting, using all possible peaceful means.

"Invite to the way of your Lord with wisdom and good instruction" (16:125).

Third Proof:

The evidence from the Quran shows that jihad in the cause of Allah means peaceful struggle and human effort with patience and endurance to adhere to Islam and spread it among people. This is evident from the verses about jihad in the Quran from the Meccan period when Allah did not permit violence or fighting for the Prophet or the Muslims. It is well known that Allah did not permit killing or fighting, even in self-defense, until after the Prophet's migration to Medina. All verses about killing and fighting appear in the Medinan period, and there is not a single verse advocating killing or fighting in the Meccan verses.

To prove this, we must list all the verses about fighting in the Quran, as we did previously with the verses about jihad in the cause of Allah. Here are the verses in the order they appear in the Quran:

1. "And do not say of those who are killed in the cause of Allah, 'They are dead.' Rather, they are alive, but you perceive it not" (2:154).
2. "Fight in the cause of Allah those who fight you but do not transgress. Indeed, Allah does not like transgressors" (2:190).

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 2. "Fight in the cause of Allah those who fight you but do not transgress. Indeed, Allah does not like transgressors" (2:190).
- "And kill them wherever you overtake them and drive them out from where they have driven you out, and fitna (trial) is worse than killing. And do not fight them at the Sacred Mosque until they fight you there. But if they fight you, then kill them. Such is the recompense of disbelievers" (2:191).
 - "Fighting has been decreed upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not" (2:216).
 - "They ask you about the Sacred Month, about fighting therein. Say, 'Fighting therein is a great [matter], but averting [people] from the way of Allah and disbelief in Him and the Sacred Mosque and expelling its people therefrom are greater with Allah. And fitna is greater than killing.' And they will continue to fight you until they turn you away from your religion if they are able. And whoever turns back from his religion and dies while he is a disbeliever - those are the ones whose deeds have become worthless in this world and the Hereafter. And those are the inhabitants of the Fire; they will abide therein eternally" (2:217).
 - "Fight in the way of Allah, and know that Allah is Hearing and Knowing" (2:244).
 - "There has already been a sign for you in the two armies which met. One was fighting in the cause of Allah, and the other was disbelieving. They saw them as twice their number in sight. And Allah supports with His victory whom He wills. Indeed, in that is a lesson for those of vision" (3:13).

- "They will not harm you except for a little annoyance. And if they fight you, they will turn their backs [in retreat]. Then they will not be aided" (3:111).
- "And [mention] when you left your family in the morning to post the believers at their stations for battle. And Allah is Hearing and Knowing" (3:121).
- "And how many a prophet fought with whom were many religious scholars. So they did not weaken for what struck them in the way of Allah, nor did they weaken or surrender. And Allah loves the patient" (3:146).
- "They say, 'If we had anything of the matter, we would not have been killed here.' Say, 'Even if you had been in your homes, those for whom killing was decreed would have gone forth to their places of death.' And [it was] so that Allah might test what is in your breasts and purify what is in your hearts. And Allah is Knowing of what is within the breasts" (3:154).
- "And whether you die or are killed in the cause of Allah - forgiveness from Allah and mercy are better than whatever they accumulate" (3:157).
- "And whether you die or are killed, you will surely be gathered to Allah" (3:158).
- "And [it was] to distinguish the hypocrites. It was said to them, 'Come, fight in the way of Allah or at least defend.' They said, 'If we knew how to fight, we would have followed you.' They were nearer to disbelief that day than to faith. They say with their mouths what is not within their hearts. And Allah is most knowing of what they conceal" (3:167).
- "Those who said to their brothers, while sitting back, 'If they had obeyed us, they would not have been killed.' Say, 'Then avert death from yourselves, if you should be among the truthful'" (3:168).
- "And do not think those who have been killed in the way of Allah are dead. They are alive, with their Lord, provided for" (3:169). **Translation into Simple English:**
- "So those who emigrated and were driven out of their homes and were harmed in My cause and fought and were killed, I will surely remove from them their misdeeds and admit them to Gardens beneath which rivers flow, as reward from Allah. And Allah has the best reward" (3:195).

Notice that in the verse above, Allah avoided mentioning jihad to prevent confusion between jihad and fighting. The actions listed are related to jihad, not fighting:

- "Those who emigrated, were expelled from their homes, and were harmed in My cause."
- "Let those fight in the way of Allah who sell the worldly life for the Hereafter. And whoever fights in the way of Allah, be he killed or victorious, We will give him a great reward" (4:74).
- "And what is [the matter] with you that you do not fight in the way of Allah and for the oppressed among men, women, and children who say, 'Our Lord, take us out of this city of unjust people and appoint for us from Yourself a protector and appoint for us from Yourself a helper'" (4:75).
- "Those who have believed fight in the way of Allah, and those who disbelieve fight in the way of false gods. So fight against the allies of Satan. Indeed, the plot of Satan has ever been weak" (4:76).
- "And when fighting was decreed upon them, a party of them feared the people as they fear Allah or with even greater fear. And they said, 'Our Lord, why have You decreed upon us fighting? If only You had delayed us for a short term.' Say, 'The enjoyment of this world is little, and the Hereafter is better for those who fear Allah. And you will not be wronged a bit'" (4:77).
- "And Allah says about the hypocrites, due to the harm they cause to Islam: 'They wish you would disbelieve as they have disbelieved so that you would be alike. So do not take from among them allies until they emigrate in the way of Allah. But if they turn away, then seize them and kill them wherever you find them. And do not take from among them any ally or helper'" (4:89).

- "Except for those who seek refuge with a people between whom and you there is a treaty, or those who come to you with their breasts restrained from fighting you or fighting their own people. If Allah had willed, He could have given them power over you, and they would have fought you. So if they withdraw from you and do not fight you and offer you peace, then Allah has not made for you against them a cause" (4:90).
- "You will find others who wish to obtain security from you and to obtain security from their people. Every time they are returned to temptation, they fall into it. So if they do not withdraw from you or offer you peace or restrain their hands, then seize them and kill them wherever you find them. And We have given you clear authority over them" (4:91). **Translation into Simple English:**
- "O you who have believed, when you meet those who disbelieve marching in formation, do not turn to them your backs. And whoever turns his back to them on that day—unless maneuvering for battle or retreating to a company—has certainly returned with anger from Allah, and his refuge is Hell, and wretched is the destination" (8:15-16).
- "You did not kill them, but Allah killed them. And you did not throw when you threw, but Allah threw. And that He may test the believers with a good test. Indeed, Allah is Hearing and Knowing" (8:17).
- "And fight them until there is no more fitnah (disorder) and the religion, all of it, is for Allah. But if they cease, then indeed Allah is Seeing of what they do" (8:39).
- "O Prophet, urge the believers to fight. If there are among you twenty steadfast, they will overcome two hundred. And if there are among you one hundred, they will overcome a thousand of those who disbelieve because they are a people who do not understand" (8:65).
- "And when the sacred months have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush. But if they repent, establish prayer, and give zakah, then let them go on their way. Indeed, Allah is Forgiving and Merciful" (9:5).
- "And if they break their oaths after their treaty and defame your religion, then fight the leaders of disbelief—indeed, they have no oaths—so that they might cease" (9:13).
- "Will you not fight a people who broke their oaths and determined to expel the Messenger and they attacked you first? Do you fear them? Allah has more right that you should fear Him, if you are believers" (9:13).
- "And fight them so that Allah will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people" (9:14).
- "And fight against the polytheists all together as they fight against you all together. And know that Allah is with the righteous" (9:36).
- "Indeed, Allah has purchased from the believers their lives and their properties in exchange for Paradise. They fight in the way of Allah, so they kill and are killed. [It is] a true promise in the Torah, the Gospel, and the Quran. And who is truer to his covenant than Allah? So rejoice in your transaction which you have contracted. And that is the great success" (9:111). **Translation into Simple English:**
- "O you who have believed, fight those who are near to you of the disbelievers and let them find harshness in you. And know that Allah is with the righteous" (9:123).
- "Permission to fight is given to those who are being fought because they were wronged, and indeed Allah is capable of granting them victory" (22:39).
- "And Allah repelled those who disbelieved with their rage, not obtaining any good. And sufficient is Allah for the believers in battle. And Allah is Strong and Mighty" (33:25).

- "And He drove out those who supported them among the People of the Scripture from their fortresses and cast terror into their hearts, [causing] a party of them to kill and a party of them to take captive" (33:26).
- "And if the hypocrites and those in whose hearts is disease and those who spread false rumors in the city do not desist, We will surely incite you against them. Then they will not remain as your neighbors in it except for a little while. Cursed wherever they are found, they will be seized and killed with a [severe] killing. This is the established way of Allah with those who passed on before, and you will not find any change in the established way of Allah" (33:60-62).
- "So when you meet those who disbelieve, strike their necks until, when you have inflicted slaughter upon them, then secure the bonds. Either [confer] favor afterwards or ransom them until the war lays down its burdens. That is [the command]. And if Allah had willed, He could have taken vengeance upon them Himself, but [He decreed] that He should test some of you by means of others. And those who are killed in the way of Allah, He will never let their deeds be lost" (47:4).
- "Say to those who remain behind of the Bedouins, 'You will be called to fight a people of great might; you may fight them or they will submit. If you obey, Allah will give you a good reward; but if you turn away as you turned away before, He will punish you with a painful punishment'" (48:16).
- "If those who disbelieve had fought you, they would have turned their backs in flight, and then they would not have found a protector or a helper" (48:22).
- "And if two factions among the believers should fight, then make peace between them. But if one of them transgresses against the other, then fight against the one that transgresses until it complies with the judgment of Allah. And if it complies, then make reconciliation between them in justice and act justly. Indeed, Allah loves those who act justly. The believers are but brothers, so make reconciliation between your brothers. And fear Allah that you may receive mercy" (49:9-10).

Allah wanted to distinguish between those who embraced Islam and fought for it out of their own will and love for the faith and those who embraced Islam after the conquest of Mecca, who were coerced and had no place left on earth after the final victory of the Muslims.

"Those who spent before the conquest and fought are not equal to those who spent after and fought. Those who spent before the conquest and fought are greater in rank than those who spent after and fought. But to all Allah has promised the best reward. And Allah is Acquainted with what you do" (57:10).

- "Have you not seen those who pretend to be believers, saying to their disbelieving brothers among the People of the Scripture, 'If you are expelled, we will surely go out with you, and we will never obey anyone against you. And if you are fought, we will surely help you.' But Allah bears witness that they are liars" (59:11).
- "They do not fight you all together except in fortified cities or from behind walls. Their might among themselves is severe. You think they are united, but their hearts are diverse. That is because they are a people who do not understand" (59:14).
- "Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes, from being righteous and just toward them. Indeed, Allah loves those who act justly. Allah only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion. And whoever makes allies with them, then those are the wrongdoers" (60:8-9).
- "Indeed, Allah loves those who fight in His cause in rows as though they are a single structure joined firmly" (61:4).
- "And others fight in the cause of Allah, so recite what is easy from it" (73:20).

All these verses about fighting in Islam pertain to defensive warfare. They outline the circumstances under which fighting is required, which include:

1. Defending the religion and faith against aggressors from other religions.

2. Defending oneself against those who intend to harm or kill.
3. Defending honor and dignity against those who disrespect and violate others' sanctity.
4. Defending land and nation against those trying to occupy it.
5. Defending property and wealth against those seeking to seize it.

These verses are relevant for all time and are not forgotten or abrogated, despite claims by some individuals with particular agendas.

The first verse that permitted killing and fighting in Islam is verse 39 of Surah Al-Hajj: "Permission is given to those who are fought because they were wronged, and indeed Allah is capable of granting them victory" (22:39).

- "As for verse 20 of Surah Al-Muzzammil, there are many reports that it is a Medinian verse, even though the entire Surah was originally Meccan. Also, this verse about fighting is prophetic from Allah regarding future events for Muslims, which is clear from the context of the verse.

If we read all the previous verses about fighting calmly, we can discern the following points:

1. All these verses are Medinian, meaning they were revealed in Medina after the Prophet's migration.
2. You will notice that none of these verses mention the term "jihad" to avoid confusing Muslims between jihad and fighting in the cause of Allah.
3. You will see victims and casualties from both sides in these verses about fighting. Previously, when reviewing verses about jihad, some were revealed in Mecca and others in Medina. Now, for those who believe that verses about jihad are the same as verses about fighting: how do you explain the presence of jihad verses revealed in the Meccan period, when Allah did not permit fighting for Muslims until after the Prophet's migration and after the verse I mentioned earlier, which is verse 39 of Surah Al-Hajj: 'Permission is given to those who are fought because they were wronged.' Therefore, it must be acknowledged that the verses about jihad are peaceful and have nothing to do with fighting. This is also the third proof from the verses of Allah and the Quran, demonstrated from three different aspects, so there should be no doubt among Muslims that what is claimed is the complete truth. Anyone who thinks that the terms jihad and fighting are synonymous is mistaken and must correct this belief, especially after seeing the evidence with their own eyes and hearing it with their own ears. Say, 'What is greater as a witness than Allah? He is the witness between me and you' (6:19).

Note: A mujahid (one who performs jihad) might die during their travel due to thirst, hunger, exhaustion, or being killed by a thief or highway robber, but this is not considered fighting in the cause of Allah. Instead, it is said they died or were killed during their peaceful jihad. The means for inviting people to Allah is as stated in the verse: 'Invite to the way of your Lord with wisdom and good instruction' (16:125)."

- "We should try to emulate the Prophet's character as much as possible, rather than focusing on his external appearance such as clothing and grooming. The Prophet's distinctive qualities were his character, honesty, trustworthiness, loyalty, generosity, and dignity. His appearance did not stand out from those around him; so much so that strangers would enter the mosque and ask, 'Which one of you is Muhammad?' If he had been distinguished by his appearance or clothing like today's religious leaders, they would have recognized him without needing to ask.

And indeed, a Messenger has come to you from among yourselves. It is grievous to him that you should suffer, full of concern for you, and to the believers, he is compassionate and merciful." (Surah At-Tawbah 9:128)

Allah, the Almighty, has spoken the truth.

Fourth Evidence: Allah granted a specific permission only to the Prophet Muhammad ﷺ to engage in combat as a means of dealing with enemies of Islam and political adversaries in the Arabian Peninsula. This was not a method for spreading the message of Islam or imposing it on the polytheists and

disbelievers in Mecca and the Arabian Peninsula. It was under direct divine supervision throughout the period of revelation until the Prophet's death, allowing continuous guidance to prevent mistakes and injustices that could occur without divine oversight. Such errors could potentially have disastrous effects on Islamic teachings, as seen in Europe during the rule of the Ottoman sultans who used force and violence to spread Islam. Allah knows that true faith can only be achieved under conditions of complete freedom of choice because the area of faith in a person is protected and cannot be obtained through coercion.

The verse that defines this type of combat is a single verse in the Quran: Surah An-Nisa (4:84), which says:

"So fight in the cause of Allah; you are not held responsible except for yourself, and encourage the believers. Perhaps Allah will restrain the might of those who disbelieve. And Allah is stronger in might and stronger in punishment."

In this verse, Allah addresses the Prophet Muhammad ﷺ directly, using the singular form. He did not say, "O you who believe," or "O believers," or "Say to the believers," or "Fight" (in the plural form). None of these forms are used. Instead, Allah speaks directly to the Prophet in the singular form, instructing him:

Then, he gives him a specific warning, indicating that this fighting is linked to the Prophet and his personal life.

"Do not burden anyone except yourself."

He then advises him to encourage the believers, without directly mentioning fighting, leaving it to be understood from the context of the verse. This is because God does not want any devil on earth to use this as an excuse to allow Muslims to fight in order to spread Islam by the sword.

God then explains the reason why He permitted the Prophet to do what was previously forbidden:

"So that God may restrain the might of those who disbelieve."

God wished to break the strength of the disbelievers in Mecca and the rest of the Arabian Peninsula who had not yet believed. He wanted them to acknowledge Islam, even if it was through force or verbal acknowledgment, so that the Prophet could force them to put away their swords against Islam. This would allow him and his successor to confront external enemies like the Romans and Persians.

It has been explained many times in this book that the reason for the Prophet's fighting was not to spread Islam by force, as God knows that no belief can be spread through coercion. God, who created humans, understands that belief is a protected area and cannot be entered by violence. The fighting had a political purpose: to eliminate organized enemies of Islam, such as the polytheists and tribal leaders, and to secure the internal front.

If the Prophet's soldiers were not committed to Islam, they would not have been able to face the two greatest empires of the time—the Romans and Persians. These empires were caught off guard by the sudden rise of a new threat in Arabia. God knew that the Muslims could not confront this external threat until their internal front was secure, which is why this specific type of fighting was permitted only in the Quranic verses.

This type of fighting is sensitive and could lead to negative results if misunderstood or executed poorly, such as causing personal grudges, massacres, and deeper wounds. Therefore, the Prophet maintained composure and wisdom, starting with the Treaty of Hudaibiyyah and accepting the conditions of the disbelievers. During the Conquest of Mecca, he demonstrated the ideal approach to this type of fighting, which God had tied to him. He avoided violence and killing whenever possible, preferring to achieve victory through other means.

After the Conquest of Mecca, the Prophet forgave his old enemies instead of killing them. He even gave them money, following God's commands in the Quran. The verse about giving to those whose hearts are reconciled shows the importance of persuading former enemies with material support to prevent them from rising against Islam again.

Verse 94 of Surah An-Nisa:

"O you who have believed, when you go forth in the cause of Allah, investigate and do not say to one who gives you a greeting of peace, 'You are not a believer,' seeking the goods of worldly life."

This verse warns believers against killing an opponent who, at the last moment, declares "There is no god but Allah." If someone makes this declaration, they should stop fighting them. One should not think that the person is lying and kill them to take their possessions or benefits of worldly life.

God warns that killing someone after they have made this declaration would be a grave sin. The verse before this explains the punishment for intentionally killing a believer: eternal hellfire, God's anger, and a severe punishment.

This is to prevent killing someone who says "There is no god but Allah," as they have declared their faith. If they are lying, their judgment is with God, not with the individual.

Without such divine oversight, after the intense battles between believers and disbelievers in Mecca's history, it would have been impossible for Muslims to enter Mecca with their swords without causing bloodshed.

God forbade this type of fighting after the Farewell Pilgrimage and before the Prophet's death, not by abrogation but by revealing the following two verses:

Verse 256 of Surah Al-Baqarah: "There is no compulsion in religion; the right course has become clear from the wrong."

Verse 29 of Surah Al-Kahf: "Say, 'The truth is from your Lord.' So whoever wills, let him believe; and whoever wills, let him disbelieve."

These verses abrogate Verse 84 of Surah An-Nisa. The phrase "Do not burden anyone except yourself" also abrogates this verse directly with the Prophet's passing and his pure soul returning to God.

Similarly, the following verse from Surah At-Tawbah:

Verse 29: "Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth from those who were given the Scripture until they give the jizyah willingly while they are humbled."

This verse was abrogated and no longer applies after the Prophet's death. In Islam, only the types of fighting I mentioned earlier are allowed, and all offensive wars are rejected because they are considered aggressive. God does not like injustice or aggression, as many Quranic verses emphasize the prohibition of these actions:

Verse 2 of Surah Al-Ma'idah: "And cooperate in righteousness and piety, but do not cooperate in sin and aggression."

Verse 9 of Surah Al-Mujadila: "O you who have believed, when you consult privately, do not consult about sin and aggression..."

God warns Muslims that those who commit such acts have a heavy responsibility and will not be forgiven, as shown in the verse:

Verse 30 of Surah An-Nisa: "And whoever does that in aggression and injustice - We will put him into a Fire. And that, for Allah, is easy."

Before concluding this section, I want to highlight the precision in God's use of words. In Verse 84 of Surah An-Nisa, God says: "So fight in the cause of Allah; you are only responsible for yourself. And urge the believers to fight."

However, in Surah Al-Anfal, God says:

Verse 15 of Surah Al-Anfal: "O Prophet, urge the believers to fight."

In the first case, this type of fighting was specific to certain circumstances and was not meant to continue after the Prophet's death. God avoided using phrases like "urge the believers to fight" to prevent people from using it as a pretext for wars driven by worldly interests, as later rulers did. Instead, they waged aggressive wars in the name of spreading Islam and jihad, similar to what was done by some rulers in the past.

However, in **Verse 65 of Surah Al-Anfal**, the context is different; it is a defensive war against aggressors. Here, God instructs the Prophet to urge believers to fight in defense of the five matters I previously mentioned. This demonstrates that Islam rejects violence as a means of spreading the faith and emphasizes peaceful invitation:

Verse 125 of Surah An-Nahl: "Invite to the way of your Lord with wisdom and good instruction."

This verse clarifies that violence is not acceptable in Islam, especially if it involves injustice and aggression. Unfortunately, some rulers used the concept of jihad to justify ongoing warfare to spread Islam by force, seeking worldly gains and exploiting people under the guise of religion.

Many of the so-called hadiths created by these rulers were used to justify their actions, leading people away from the Quran and into a distorted understanding of Islam. Today, the peaceful concept of jihad in the Quran has been overshadowed by notions of fighting and conquest associated with violence, theft, and enslavement.

It is not a new revelation or secret to say that all the rulers who succeeded each other as Caliphs under the title of "Amir al-Mu'minin" (Commander of the Faithful) chose the pleasures of this world over the rewards of the Hereafter. The only exception was the just Caliph Umar ibn Abdul Aziz, who ruled for a year and a half before being poisoned by those coveting his rule and worldly power. These rulers created a different religion, a different set of laws, and a different book from the religion of God described in the Quran. They established new traditions and laws that were not in line with God's original teachings.

My book aims to prove these truths so you can understand that what we have today is not the Islam of God but the Islam of the rulers and their religion, which is contrary to the true Islam of the Quran. Everything in the rulers' version of Islam was designed to serve their own interests and those of their supporters and collaborators, who were enemies of God and the truth.

Do you still think that what the rulers left behind represents the religion of the Merciful? Anyone who believes this is in clear error. The true religion of the Merciful is only found in the Quran, which we still hesitate to touch but is meant for us to love and never abandon.

Returning to our topic, it is essential to understand all the verses about fighting to discern what is correct and what has been misrepresented by those in power for their worldly benefit. According to the Quran, there are two types of struggle in Islam.

One is the ongoing spiritual struggle, which requires patience and self-discipline, as demonstrated in the verses about jihad. These verses were revealed to the Prophet throughout the entire period of revelation, from the Meccan period to the end of the Medinian period, continuing until the Prophet's death ten years after the migration. This type of jihad is meant to continue as long as Islam exists on Earth, until God inherits the Earth and all that is on it on the Day of Judgment.

The other type of struggle is the military struggle involving violence and combat, which began with special permission from God, as indicated by the verse:

Verse 39 of Surah Al-Hajj: "Permission is given to those who fight because they have been wronged, and indeed Allah is capable of granting them victory."

After the initial verses about fighting, subsequent verses continued to guide the Prophet and the believers on all matters related to this type of defensive military struggle against all enemies and aggressors. They revealed the actions of hypocrites who secretly worked to undermine and weaken the young Islamic movement. These hypocrites had a more significant impact on the believers than the external enemies, such as the disbelievers and polytheists of Quraysh, who led the opposition against this new religion. The

opposition was so intense that it included violence, combat, and war against the believers to end this new faith before it grew stronger over time.

In those circumstances, the numerical and qualitative superiority (such as the type of weapons, horses, and armor) of the disbelievers was considerable. However, God wanted to support the believers, even though they were few, as seen in the Battle of Badr, where the leader of the hypocrites, Abdullah ibn Ubayy, withdrew from the battlefield, reducing their number to one-third of what was initially prepared for the battle.

The Quran describes this battle with the following verse:

Verse 13 of Surah Al-Imran: "Indeed, there was a sign for you in the two armies that met: one fighting in the cause of Allah and the other disbelieving. They saw them with their own eyes as twice their number. And Allah supports with His victory whom He wills. Indeed, in that is a lesson for those of vision."

Thus, the verses about fighting mentioned in this study serve as a permanent law for Muslims in all their defensive wars against any aggressors. These verses are effective against any external attacker that Muslims may face on any day, with no abrogation or forgetfulness of these verses. As previously shown, there was another type of fighting permitted by God during the Prophet's life for specific reasons, which ceased after the Prophet's death, and the subsequent verses abrogated this type of violence and combat.

What I have shared with you so far is the complete truth according to the verses of the Quran. However, this does not mean that the version practiced by Muslims today reflects that same truth. The devils of selfish desires and interests have manipulated these matters, changing the divine truth into what serves the interests of rulers and their followers. They prioritized their own benefits over truth and justice on earth. This is a historical fact that we cannot ignore today. They deceived people by keeping the Quran and its verses away from their understanding and use. This is a reality that no one can deny except those who have a vested interest in keeping false ideas alive rather than God's ideas.

Muslims must speak the truth, even if it is difficult. How can someone feel weak when God is with them? Muslims will not remain alone forever; the truth must reach people again. They will then say to each other what the Prophet said to his companion in the cave: "Do not grieve; indeed Allah is with us" (Surah At-Tawbah 40).

The rulers and their followers distorted the true religion to make themselves objects of worship and obedience instead of God. They created new books, laws, and rulings specific to the rulers' religion, most of which were fabricated sayings used to serve the ruler's desires and worldly interests, having no relation to religion or God. They betrayed God and the Prophet, and they will face severe punishment.

"Woe to those who write the Scripture with their own hands and then say, 'This is from Allah,' in order to exchange it for a small price. Woe to them for what their hands have written, and woe to them for what they earn" (Surah Al-Baqarah 79).

Have they not fabricated thousands of hadiths unjustly, falsely attributing them to the Prophet? Did they not initially claim these were the Prophet's words? Did they later claim these were also revelations from God, citing the Quranic verse: "Nor does he speak from [his own] inclination. It is not but a revelation revealed" (Surah An-Najm 3-4)?

They know that these verses are among the earliest revealed in Mecca to the Prophet, and at that time, there were no hadith narrators. The Prophet did not have hadiths; people only shared the verses of the Quran that were revealed to him. People had disagreements about these verses—some said they were from God, while others claimed they were the Prophet's own words or the work of Waraqa bin Nawfal or the monk Bahira. The disagreement was about the Quranic text, not about hadiths. The ruler's followers know this better than we do, but they distort the truth. They are aware of their own motives, which only God knows, and we learned about them once we understood what they did to God's religion. When a person follows their own desires and evil inclinations, it leads them away from the truth and makes them speak falsehood while knowing they are wrong.

They claimed that the fabricated hadiths were revelations from God and replaced the Quran with them, just as God predicted and the Prophet said:

“Lord, indeed my people have taken this Quran as a forsaken thing” (Surah Al-Furqan 30).

Over time, the idea that jihad means fighting and is equivalent to combat became deeply rooted in the minds of Muslims. This was the goal of the rulers and their followers, who worked to instill this idea over generations and centuries of oppression. They kept Muslims under these illusions without allowing the truth to be revealed to them until today.

It's important to note that the ruler's followers were not simple people but among the most cunning of God's creatures. They knew and distorted the truth. Ibn Qayyim al-Jawziyya described them as "evil scholars," as mentioned at the beginning of this book. Many factors contributed to their success:

1. The Quran was not readily available to people because paper and printing were not known in most Islamic eras. Therefore, people knew little about the Quran except what they heard from the ruler's enforcers.
2. Many reports collected from the companions during the early Umayyad period were used to build the ruler's religion and laws. These reports were altered by adding or omitting words, knowing that even a single word could completely change the meaning of a hadith.

The ruler's followers were aware of a specific type of fighting in Islam that ended with the Prophet's death, as explained in verse 84 of Surah An-Nisa. This verse was meant to apply only during the Prophet's lifetime, and God revealed two verses to abrogate it. However, they seized the opportunity to interpret this verse in a way that suited their goals, making it seem permanent. Through this, they transformed all non-violent jihad verses into permanent verses of combat, as if Islam were a religion of perpetual war rather than one of peace and tranquility.

The ruler's followers know that the verses about jihad are peaceful and permanent, and have nothing to do with violence and fighting at all. However, this idea contradicts their desires for ongoing conquest, plunder, and raiding, which still appeal to them from the days of pre-Islamic ignorance. Their plan was to make the terms "fighting" and "jihad" synonymous.

They reminded people of the permanent verses of jihad as if they were continuous commands for fighting in Islam. They also fabricated many hadiths based on old reports from the Prophet's nineteen campaigns during his life, which had nothing to do with jihad or the verses about jihad, and turned these fabricated hadiths into permanent laws for fighting in Islam.

Thus, the ruler's followers kept the door to war open permanently, and all the rulers took advantage of this in several ways:

1. Keeping the large imperial army constantly engaged in ongoing war, distracting them from returning to the capital and plotting to overthrow the ruler if they were dissatisfied with what they were getting from him.
2. Keeping the army perpetually at war maintained their fighting spirit. The sight of killing and blood became familiar to them, making them terrorize neighboring nations and do whatever was asked by the Sultan.
3. Flowing the world's treasures into the Sultan's treasury under the name of spoils (one-fifth of the spoils for the Sultan). Beautiful girls were sent to the Sultan's palace as captives and slaves, listed under "what your right hands possess."

A Muslim who doesn't critically examine their heritage and religion through this realistic and scientific approach cannot reach the truth. They must understand that behind everything is a personal interest, which is the key to understanding both politics and religion, especially when those in power are captivated by worldly gains and evil inclinations.

A Muslim might be surprised and wonder how Islamic scholars could sell their hereafter for worldly gains. However, careful reading of the Quran and learning the truths from God's book will remove this surprise.

For example, in the story of Moses in the Quran, God tells us how his people, who believed in him and left Egypt with him, saw nine great miracles. One of these miracles was when God parted the sea for them, allowing them to walk across the dry seabed with water on both sides, and then drowned Pharaoh's army when they tried to recapture them. Despite witnessing these miracles, what did Moses' people do when he left them for forty nights, even though the prophet Aaron, Moses' brother, was still among them?

They disbelieved and began to worship the golden calf that Samiri, one of their wicked ones, had made for them. After such stories from the Quran, we should not dismiss the possibility of disbelief and associating others with God. We should listen to Ibn Qayyim Al-Jawziyah:

Anyone who prefers worldly gains, especially those in positions of knowledge and authority, will likely speak falsely about God in their rulings and decisions. This is because God's commands often go against the desires of people, especially those in power and those who follow their passions. They can only achieve their goals by opposing the truth and pushing it aside. If a scholar or ruler loves power and follows their desires, they can only succeed by rejecting what contradicts their desires, even if the truth is clear. They will oppose the truth and claim that they have an excuse for repentance.

About such people, God says:

"Then there succeeded them a generation who neglected prayer and followed their desires." (Surah Maryam 19:59)

And God also says:

"Then there succeeded them [many] generations who inherited the Scripture. They take the impermanent enjoyment of this lower life and say, 'There will be forgiveness for us.' But if an offer like it comes to them, they will take it. Did they not have a covenant from the Scripture that they would not say about Allah except the truth? And they have studied what is in it. And the Hereafter is better for those who fear Allah. Do you not understand?" (Surah Al-A'raf 7:169)

So, God has informed us that they took the worldly benefits while knowing they were forbidden and said, "God will forgive us." They are persistent in this attitude, which leads them to speak falsely about God.

This is not God's religion, law, or judgment. They make false claims about what God's religion and law are, even though they know that God's judgment is different. Don't they know God's religion, law, and judgment? Sometimes they speak about God based on ignorance, and sometimes they speak falsely even though they know the truth is wrong.

God expresses this precisely in the Quranic verse:

"Then there succeeded them [many] generations who neglected prayer and followed their desires." He did not say they left prayer, knowing that many people today, even if they perform the five daily prayers and rituals outwardly, have lost the essence of prayer and worship because they have associated partners with God and followed the inventions of religious leaders who have also neglected prayer and followed their desires.

Just as one wicked person, the Samiri, was able to lead Moses' followers astray by opening the door to desires, causing them to worship the golden calf before Moses returned, we are told this historical fact in the Quran. The Torah today even wrongly attributes this act to Aaron instead of Samiri. Muslims should remember that temptation from Satan can occur at any moment. Even the prophets were tested by Satan:

"And We had certainly tested Solomon and placed upon his throne a body; then he returned." (Surah Sad 38:34)

And God says to the Prophet in the Quran:

"And indeed, they were about to entice you away from that which We revealed to you, to make you invent about Us something else, and then they would have taken you as a friend." (Surah Al-Isra 17:73)

This verse refers to the story of the "Satanic Verses," which I have explained in detail elsewhere in this book.

Many of the Sultan's followers were deceived by Satan, hoping for repentance before leaving this temporary life, believing, as Satan led them to think, that they would gain both this world and the Hereafter.

Satan made it easy for them to justify their actions and false claims, forgetting that they had traded their Hereafter for worldly gains. I am not accusing anyone personally; you have seen and read the evidence from the Quran and Islamic heritage books that still tell the truth to those who seek it.

For example, someone added just one word to a true saying of the Prophet, which originally said:

"Whoever lies about me, let him take his place in the Fire."

By adding the word "deliberately," the hadith was altered to:

"Whoever lies about me deliberately, let him take his place in the Fire."

This change split the falsehood into two categories: those who lied without intention and those who lied deliberately. According to their view, only the deliberate liars would be punished by God.

Do you see how a single word can affect all of God's law and religion? Those who did this were truly wicked people, not simple folk.

Dr. Mustafa al-Siba'i's book "The Sunnah" explains in section six on page 87 that those who fabricated hadiths for encouragement and deterrence believed they were serving Islam and drawing people closer to worship. When scholars corrected them, reminding them of the hadith about lying deliberately, they responded that they were only lying for the benefit of the religion, not against it.

In section seven on page 88, it mentions an example of how Ghayath ibn Ibrahim, when he visited the Abbasid Caliph Al-Mahdi who was playing with pigeons, narrated the famous hadith but added "or wing" to please Al-Mahdi. As a reward, Al-Mahdi gave him ten thousand dirhams. Later, he said, "I declare that your back is the back of a liar against the Messenger of Allah," and ordered the pigeons to be slaughtered.

Why did the Caliph reward him when he knew he was a liar? The addition of "or wing" didn't benefit the Caliph, but the one who altered the hadith made it easier for others to lie about the Prophet under the pretext of serving the Prophet and Islam, believing that their intentions justified their actions.

The liar received his reward secretly, as the service was needed. The Caliph might need such a liar to issue a fatwa based on a fabricated hadith when necessary. This is why the relationship between the Caliph and his loyal followers remained intact—there was mutual benefit.

There was another case with a liar, Muqatil ibn Suleiman al-Balkhi, who offered to add hadiths about Abbas and his sons for Al-Mahdi, but Al-Mahdi declined, and nothing came of it.

They also mentioned that Harun al-Rashid had Abu al-Bakhtari, who narrated a false hadith, but did not reprimand him severely, saying, "Get out of my presence, if you were not from Quraysh, I would have dismissed you." Abu al-Bakhtari was a judge for Harun al-Rashid.

The chapter concludes that figures like Ghayath ibn Ibrahim, Muqatil ibn Suleiman al-Balkhi, and Abu al-Bakhtari were agents of the rulers who knew that the only way to resolve the rulers' conflicting issues with the Quran was to continuously manipulate hadiths—by adding or deleting parts—to fit their needs. They would then spread these altered hadiths among people as if they were authentic, thoroughly checked by experts. This way, these altered hadiths, which were in reality laws imposed by force, were perceived as divine laws directly from God, giving them a sacred and authoritative status imposed by the rulers.

So, we find that such liars served all the rulers by keeping the Quran away from people with countless arguments and instead introduced hadiths designed specifically to serve the rulers. These hadiths were given sacred names, and although the names changed over time, the desired content remained the same for those who paid for it. Changing it would have opposed the rulers' interests. If people understood the

rulers' motives for clinging to these hadiths, they would abandon them and return to the Quran, which is the true message of Islam.

However, for these rulers, the hadiths were prioritized. They were first called "revelation," then "Book of Wisdom" during various periods, including the time of Ibn Taymiyyah and his student Ibn Qayyim al-Jawziyya, and finally "noble Sunnah" in modern times. These three names were invented by the rulers' followers throughout Islamic history. Young scholars across the Islamic world eagerly specialized in hadith sciences, while the Quran, the true message of God, was neglected and gathering dust.

The reason is simple: all rulers paid only to hadith scholars. They spent millions of gold dinars from the Muslim treasury and the poor's rights on these hadiths, collected from across the Muslim world. The people endured humiliation, poverty, and ignorance, and were told to be patient with promises of paradise. Those who did not pay were threatened with hellfire. Meanwhile, the rulers and their followers lived in luxury at the expense of the oppressed, justifying their position with hadiths claiming that rulers have the right to demand from others while being accountable only to God.

In this chapter, I've shown that the only beneficiaries of twisting the peaceful concept of jihad into one synonymous with killing and combat were the rulers who came to power after the first major conflict in Islam. They pushed aside the Quran with cunning similar to how they once brandished it on the tips of swords, manipulating the truth and turning it into falsehood.

They managed to convince people that there was another, more important revelation than the Quran—these were their fabricated hadiths, which they used to achieve their rulers' impossible goals.

What's astonishing is that the rulers and their control over people have vanished, but the delusions their followers planted in people's minds remain. Many Muslims now cling to these delusions, holding them dearer than the neglected Quran, and they lack the courage to open and read it, overcoming the psychological barriers that have been created. Even if you try to convince someone who is infatuated with hadith that the Prophet cannot contradict himself and the Quran, and you create doubt about the authenticity of those hadiths, the person will turn back to their teacher to dispel their doubts and return to the distorted teachings of the rulers with new interpretations not sanctioned by God.

As for the verses about fighting, they are about defending oneself, faith, honor, land, or property against any aggressor. For example:

- "Fight in the way of God those who fight you, but do not transgress limits." (Surah Al-Baqarah 2:190)
- "If two groups of believers fight, make peace between them. But if one of them transgresses, fight the one that transgresses until it returns to the command of God. If it returns, make peace between them justly." (Surah Al-Hujurat 49:9)
- "God does not forbid you from those who do not fight you because of religion or expel you from your homes, to be just and kind to them. God loves those who are just." (Surah Al-Mumtahina 60:8)

But then comes a verse that contrasts with these teachings.

- "God only forbids you from those who fought against you because of your religion, expelled you from your homes, or supported others in doing so. Whoever turns to them for support, those are the wrongdoers." (Surah Al-Mumtahina 60:9)

These verses are examples of the ongoing verses about fighting. I listed all such verses at the beginning of the research.

- "Do not kill a soul that God has forbidden, except in the case of justice. If someone is killed unjustly, we have given authority to their guardian. So, do not exceed the limits in killing. They will be helped." (Surah Al-Isra 17:33)
- "If you are fought against, you will be helped." (Surah Al-Hashr 59:11)

- "Fight in the way of God those who fight you, but do not transgress limits. God does not like those who exceed the limits. Kill them wherever you find them and expel them from where they expelled you, for persecution is worse than killing. Do not kill them near the Sacred Mosque unless they fight you there. If they fight you, then kill them. Such is the reward for the disbelievers." (Surah Al-Baqarah 2:191)
- "Do not kill a soul that God has forbidden, except in the case of justice." (Surah Al-Anam 6:151)
- "Whoever kills a believer intentionally, their reward is Hell, where they will remain forever." This is the punishment in the Hereafter. As for the worldly punishment, it should be applied according to the verse in Surah Al-Anam, by executing the murderer after a fair trial and evidence is provided. We also know about the punishment in the Hereafter.
- "Say: He is capable of sending upon you punishment from above or from below, or causing you to be divided into factions and tasting the violence of each other. See how We explain the signs so that they may understand." (Surah Al-Anam 6:15)
- "Fight them until there is no more persecution and the religion is for God alone. If they cease, then there should be no hostility except against the wrongdoers." (Surah Al-Baqarah 2:193)

These are the ongoing verses as long as Islam is applied on Earth. The verses about fighting in the way of God were specific to the time of the Prophet and were revealed with a special command to him personally. They were forgotten before his death, as explained in their places, so that after the Prophet, Islam could be spread through wisdom and good advice alone.

Seventh: How did the rulers in various Islamic eras manage to make the Quran a secondary book for Muslims, while making the Hadith books more important for beliefs, implementing the law, and deriving judgments according to the rulers' wishes instead of following what God wants from His Book?

Starting from the era of Muawiya, the first ruler to govern Muslims in the name of God, and continuing to the last ruler, there has been a clear hostility between these rulers and the explicit verses of the Quran that do not allow for manipulation. These rulers wanted to act according to their own desires, disregarding the will of God as followed by the Prophet, the rightly-guided Caliphs, and the fifth Caliph, Umar ibn Abd al-Aziz.

To remove the Quran from people's hands, the rulers' supporters exploited the ignorance of the people by misinterpreting the verse:

"It is indeed a noble Quran, in a protected book. None touch it except the purified." (Surah Al-Waqi'ah 56:77-79)

To understand these verses, we must read the preceding verses:

"Rather, it is a glorious Quran, in a preserved tablet." (Surah Al-Buruj 85:21-22)

These verses teach us that the Quran exists in the preserved tablet in the heavens, and this tablet is guarded by angels, not by humans or jinn, who are creatures of the earth. Angels are pure by nature, free from evil, and always act according to God's commands. Similarly, God describes the spouses of paradise as pure because they have never been tainted by the evils of the earth:

"And they will have therein purified spouses, and they will abide therein eternally." (Surah Al-Baqarah 2:25)

"They will be in everlasting bliss, with purified spouses, and God will be pleased with them." (Surah Al-Imran 3:15)

"They will have purified spouses, and they will be in a cool shade." (Surah An-Nisa 4:57)

God's scriptures in the heavens are described as:

"In honored sheets, exalted and purified." (Surah Abasa 80:13-14)

So, God speaks about His heavenly creatures, the angels, as "the purified" (except the purified ones), and about the spouses in paradise as "purified spouses."

He also speaks about His honored scriptures as "exalted and purified," suggesting they are inherently pure and have not been tainted.

However, when God talks about His human servants on earth, He says:

"Indeed, God loves those who repent and those who purify themselves." (Surah Al-Baqarah 2:222)

"There are men who love to purify themselves." (Surah At-Tawbah 9:108)

The meaning is clear: humans on earth are initially impure and must repent and purify themselves anew. Purification is a process that follows a state of impurity that humans experience on earth.

From this, it is clear that the verse:

"In a protected book. None touch it except the purified." (Surah Al-Waqi'ah 56:78-79)

refers to the Quran in the preserved tablet in the heavens, which only the purified (angels) can touch. This suggests that no one can alter or harm this preserved tablet.

If God intended the Quran on earth, referring to humans or jinn, He would have said:

"It is indeed a noble Quran. None touch it except the purified."

This shows that the intended audience was humans, who were created with both good and evil. They are initially impure unless they are aware of themselves, believe in God, and desire to purify themselves anew. What I am saying is not something new or invented; every supporter of the rulers knows this much better than I do. However, it is not in their interest to admit it because it goes against their interests. They are the ones who originally created this interpretation to keep people away from the Quran, serving the rulers. They said that only the purified can touch it, and they warned that touching the Quran without purification could cause severe punishment, like being burned alive or turned into a pig or monkey. This is what my grandfather used to tell me from his teachers when I was young, making me afraid to touch the Quran. This fear was instilled in every Muslim child, leading to a situation where very few Muslims actually read and understand their holy book.

Muslims should ask themselves why the rulers' supporters told them that they should not try to understand the Quran on their own. They were instructed to read without trying to understand the verses themselves. Understanding and interpreting the Quran should only be done through a recognized interpreter chosen by the rulers, who would base their interpretations on hadiths created by the same supporters for the rulers' benefit. This distorts the meaning of the Quranic verses, making them seem meaningless.

Interpretations based on hadith become meaningless and do not benefit believers. The Quran contains two main types of verses:

1. **Clear Verses:** These include the commandments, the ten major sins, the straight path (like the Ten Commandments), rules for worship, boundaries, civil rights, and interpersonal relationships.
2. **Ambiguous Verses:** These make up nearly half of the Quran and include knowledge about modern sciences like atomic science, embryology, meteorology, astronomy, geology, evolution, cosmology, and more. They also include predictions and stories about the Bible and Torah, correcting any distortions made by the people of the scriptures.

The Quran addresses the people of the scriptures and corrects the distortions in their books. For instance, it says:

"We did not send down the Book to you except that you may make clear to them what they differ about." (Surah An-Nahl 16:64)

The supporters of the rulers did the exact opposite. They brought the Torah, Talmud, and Bible—all of which are distorted texts from the people of the scriptures—and introduced them into Islam through Jews who claimed they had converted to Islam. As a result, the hadith literature became filled with these ideas, falsely attributed to the Prophet Muhammad.

Many of these ideas were introduced into Islam by people who had studied the Torah and then incorporated many of its elements into Islamic teachings. Most of the hadith narrators who were companions of the Prophet and lived during the Umayyad period, such as Abu Huraira, Anas, and Abdullah ibn Abbas, have many fabricated hadiths attributed to the Prophet, which are actually derived from the Torah.

Abu Huraira, in particular, is known for this more than others. It was even said by the Jewish scholar Ka'b al-Ahbar that he found no one more knowledgeable about the Torah than Abu Huraira, despite Abu Huraira never having read the Torah. The Prophet Muhammad did not endorse or add any of the content from the people of the scriptures beyond what was in the Quran. All these stories attributed to him are fabricated and have no basis in truth. They were actually taken from the Torah and the Bible. These issues are discussed in detail in the book, particularly in the section on the "Isra'iliyat" in Sahih Bukhari and Sahih Muslim. These fabricated narrations might even have been falsely attributed to the companions themselves, and could have been the work of Jews like Ka'b al-Ahbar, who then accused Abu Huraira, Anas, ibn Abbas, and other respected companions.

In every part of the Islamic world, the people were deceived by the rulers' supporters. They were led to believe that their entire religion was contained in the hadiths, which were supposedly revealed from heaven to the Prophet Muhammad and thus considered to have a special divine sanctity. According to this view, following the hadiths was the most important duty of a true believer in God alone. There was no need for them to read the Quran, which was portrayed as difficult to understand for those who were not specialists in its sciences. Instead, they were told that only these rulers' supporters were appointed by God to be the "priests" of Islam and the Quran, responsible for explaining it to the people.

This situation mirrored what happened with Christian rulers and their supporters, who faced a backlash and criticism, leading many to reject their faith in favor of reason and secularism. If you read their history, you would understand their reasons for this rejection.

Similarly, if some Muslims eventually rose up against the rulers and demanded their rights, they were met with prepared hadiths and fatwas to address their grievances. It's important to read these hadiths carefully to understand whether they were meant to serve the interests of Islam and Muslims or just the interests of the rulers.

Hadith No. 1836 from Sahih Muslim: Abu Huraira reported that the Prophet ﷺ said: "You must listen and obey in times of difficulty and ease, in both your comfort and discomfort. Even if the ruler favors himself with worldly benefits and keeps them for himself rather than sharing with his people, you should still listen and obey with patience."

Hadith No. 1841 from Sahih Muslim: Abu Huraira reported that the Prophet ﷺ said: "The ruler (imam) is a shield behind which you fight and seek protection. If he commands you to fear Allah and act justly, he will be rewarded for that. If he commands otherwise (i.e., unjustly), then his judgment is with Allah, not with his people; he is free to act as he wishes because he is the ruler."

Hadith No. 1843 from Sahih Muslim: Abdullah reported that the Prophet ﷺ said: "After me, there will be favoritism, where the ruler loves himself more than his people and other things you will dislike. When this happens, perform your duties to the ruler and his supporters and ask Allah for what you are due. Notice that asking is directed to Allah, not the ruler, because the ruler's wealth is worldly, while your rewards come from the hereafter. This was exactly what the rulers aimed to achieve with their new religion."

Hadith No. 1845 from Sahih Muslim: The Prophet ﷺ said: "You will face favoritism after me, so be patient until you meet me at the Pond (on the Day of Judgment)."

Hadith No. 1846 from Sahih Muslim: Alqama reported that his father asked the Prophet ﷺ: "O Prophet of Allah, what if rulers come who ask us for their rights but deny us ours? What should we do?" The Prophet initially ignored the question in anger and then answered: "Listen and obey. They are responsible for what they do, and you are responsible for what you do. This is Allah's decree, and you should not object. Instead, remain silent and patient, saying, 'O Allah, I do not object to Your decree and destiny.'"

The rulers and their followers brought the Muslim situation to a critical point similar to what we saw with the European rulers and church officials. This book has shown how every effort has been made to preserve the hadiths and their sacredness, even though many of these hadiths were falsely attributed to the Prophet to justify the rulers' actions. It is clear, as we now know, that most of these hadiths contradict the Quran, which cannot contradict truth, knowledge, reason, or logic because it comes from the source of all truth and knowledge. Furthermore, many hadiths contradict themselves.

The only difference between the Muslims who discovered these truths and the European Christians during the Renaissance who rebelled against the church and its falsehoods is that the Christian scriptures were all corrupted beyond repair, losing the truth over time. In contrast, Muslims have the Quran preserved by Allah's power alone. The miracles of the Quran, which were hidden during the Prophet's time and throughout the Islamic Dark Ages, are now clear and evident, proving that this book is the only one not made by humans but by the Creator who organized everything.

This strengthens our belief that the Quran's true role on Earth has not yet begun. Everything that has happened in Islamic history was just a prelude. The Quran will have its significant role in the future, and everyone who loves freedom, truth, beauty, peace, and justice will believe in it.

The interpretation of the verse: "He is the One who sent His Messenger with guidance and the religion of truth to make it prevail over all other religions, even if the polytheists dislike it" (Surah At-Tawbah 33) will come to pass.

Now let's return to the verses about fighting. This explanation was necessary to understand all the details surrounding the verses on jihad and the attempts by rulers and their followers to convince Muslims that these verses were commands from God to fight for loot and wealth, so that rulers and their soldiers could live in luxury with many women, spending money as they pleased while their people suffered from hunger and oppression. Ibn Kathir mentioned that Bukhari's teacher had a thousand wives, illustrating how rulers could live in opulence because they dictated what they pleased, whereas speaking the truth would have stripped them of that luxury in an instant. Simple Muslims believed that the hadiths passed down through these soldiers were the complete truth, without realizing that their role was to hide the true Quranic teachings from the people, which could have stopped their obedience to the rulers. Why would they want to destroy their own power and wealth that they had fought for centuries to achieve while distorting God's book, verse by verse?

Eighth: What did Abu Bakr rely on for fighting those who refused to pay zakat after the Prophet's death? Why do the rulers' followers insist on calling these battles "Wars of Apostasy," even though this is scientifically and historically incorrect?

If we examine the history of the Prophet's life and study the situation carefully, we find that it was a trial and an attempt to disrupt the unity of the Muslim community. It was a deceptive move under the pretext of not paying zakat, which aimed to split the Muslims into two or more factions:

One faction adhered to Islam and its practices as follows:

1. **Remembrance and recitation of the Quran** - which is the primary form of worship, with a recommendation to read what one can daily.
2. **Prayer** - the five daily prayers.
3. **Fasting** - fasting during the month of Ramadan.
4. **Hajj** - pilgrimage to Mecca for those who are able to do so.

The original faction adhered to:

1. **Remembrance and recitation of the Quran.**
2. **Prayer.**

3. **Zakat** - paying 2.5% of income annually to the state for the poor, as social security to help those in need.
 4. **Fasting.**
 5. **Hajj.**
-

So we see that if this group succeeded with their malicious movement and their intended trial to divide the Muslims into two factions, each with differing views, it would create the first major schism in Islam to destroy it out of envy and hatred from the plotters.

The trial is worse than killing.

Abu Bakr al-Siddiq was not a minor figure; he was the closest person to the Prophet from the beginning of Islam. He was the first to believe in the Prophet and in God's message, traveling and migrating with him, and participating in his battles and residence. He fully understood and preserved the message and the Quran. His appointment as the Prophet's successor was not by mere chance; the Prophet had chosen him, and people later chose him knowing he was the most qualified for the task. Thus, he understood the true nature of those who aimed to divide the community.

In the hadiths attributed to Abu Huraira, the rulers' followers tried to present a different image of the companions than the true historical picture. For instance, in Hadith Number 2492 from Sahih Muslim, Abu Huraira recounts a long conversation in which he says:

The emigrants were occupied with trade in the markets, and the Ansar were busy managing their wealth. The Prophet said, "Whoever spreads his garment will not forget anything he hears from me." So, I spread my garment until he finished speaking. I then gathered it, and I did not forget anything from it. This implies that after the people left, only Abu Huraira remained with the Prophet to hear him.

Thus, this narrator, supported by the rulers, wants us to believe his version and reject historical facts. The division and the intentions behind it became apparent directly after the Prophet's death.

We can understand this context from the following hadith:

Hadith Number 7284-7285 from Sahih Bukhari, narrated by Abu Huraira.

When the Prophet Muhammad ﷺ passed away and Abu Bakr became the caliph, some Arabs rejected Islam. Umar asked Abu Bakr how he could fight the people when the Prophet ﷺ had said:

"I was commanded to fight people until they say 'There is no god but Allah.' Whoever says 'There is no god but Allah' will be protected in his life and property, except for his rights, and his judgment is with Allah."

Abu Bakr replied, "By Allah, I will fight those who break away from the prayer and zakat. Zakat is the right of wealth. If they withhold even a rope they used to give to the Prophet ﷺ, I will fight them for that."

Umar said, "By Allah, when I saw that Allah had opened Abu Bakr's heart to fight, I knew it was the truth."

From this dialogue between Abu Bakr and Umar, we see that Abu Bakr understood the issue's depth and recognized that it was a cunning attempt by hypocrites and enemies of Islam to create division among the Muslims immediately after the Prophet's death. This would be a severe blow to Islam right after the Prophet Muhammad's death.

May Allah have mercy on Imam Bukhari, who provided us with the hadith that reveals the truth: the issue was never a return to disbelief and polytheism. Those who have tasted the sweetness of faith cannot return to disbelief. Abu Bakr was fully aware of the movement and was prepared to confront this malicious fitna. He fought based on the Quran and the verse from Surah Al-Baqarah:

"And fight them until there is no more fitna and religion is only for Allah. But if they cease, then there is to be no aggression except against the oppressors." (2:193)

However, it is almost impossible to find the truth through the hadiths available to Muslims today. Over the past 1,400 years, many factors have influenced these hadiths, with rulers shaping them to suit their desires and ambitions. They turned Abu Bakr's battle against those causing the fitna into what they called the "Wars of Apostasy" and claimed the other side had apostatized from Islam. This was used to justify new conflicts.

In the narration from Abu Huraira, aside from the mention of those who rejected faith, there is no evidence in the text suggesting apostasy or a return to polytheism. Umar's argument shows that they were still on monotheism and had not yet rejected God. However, Abu Bakr saw the issue more deeply and correctly identified the need to unify the Muslims by force to prevent the leaders of discord from succeeding in their plans to divide the community immediately after the Prophet Muhammad's death.

Allah is not distant from such trials; He always wants to test the believers and confirm the sincerity and strength of their faith. We should consider the following verse:

"Do the people think that they will be left alone saying, 'We believe,' and they will not be tested?" (29:2)

Allah's goal is to conduct sudden tests to show whether believers remain sincere in their faith or if they are swayed by doubt. Some Muslims might think that if someone says Allah does not know, it means they are committing a grave sin. However, this misunderstanding overlooks that Allah, in His wisdom, allowed humans full freedom to choose between faith and disbelief.

If we assume, as many Muslims do, that Allah has always known who will believe and who will disbelieve, it would negate free will and suggest that Allah deceived us, which is not true. Instead, as stated in the verse that follows:

"Indeed, We have tested those before them. And Allah will surely make evident those who are truthful, and He will surely make evident the liars." (29:3)

The believers succeeded in this test during Abu Bakr's time, uniting against the discord and restoring the strength of the Muslim community as the Prophet ﷺ had left it.

Believing, as some biased narrations suggest, that people had apostatized from Islam and turned into disbelievers and polytheists, only to be forced back into Islam by Abu Bakr's sword, is both irrational and illogical. The sword cannot control a person's beliefs, and it has never been an effective means to spread faith. If Allah wanted to spread His religion by force, He could easily do so, as He is stronger than any force in the world. Allah has the power to create humans as believers who always do good, like the angels who never disobey Him. The Quran states:

"If your Lord had willed, those who are on the earth would have believed, all of them entirely." (10:99)

Allah has chosen to give humans the freedom to choose their faith and destiny in this world and the Hereafter, as part of His divine plan:

"If He had willed, He could have gathered them upon guidance. So do not be among the ignorant." (6:30)

Allah created humans with this freedom, and no one can forcefully control another person's belief. The core of faith within a person is protected by divine will.

People might pretend to believe out of fear or to gain favor, and perform acts of worship insincerely, but this does not change their true beliefs. Instead, it can foster negative feelings like hatred and resentment against the religion and its beliefs.

To prove that those whom Abu Bakr fought had not truly left their faith, the core elements of faith in Islam are:

1. Belief in Allah alone, with no partners.
2. Belief in what Allah has revealed about His angels, previous scriptures, and messengers.

Faith includes believing in what Muhammad, the Messenger of Allah, brought from the Quran and its teachings. It also includes believing in the Hereafter, the Day of Judgment after resurrection, and the existence of reward in Paradise and punishment in Hell.

Belief in divine decree and destiny, both the good and the bad, is also essential.

During Abu Bakr's time, people did not abandon these beliefs. Therefore, the following verses do not apply to them:

"Indeed, those who disbelieve in Allah and His messengers and wish to make a distinction between Allah and His messengers, saying, 'We believe in some and disbelieve in others,' and wish to take a path in between—those are the disbelievers in truth. We have prepared for the disbelievers a humiliating punishment." (4:150-151)

The following verse also does not apply to them:

"Then you are those who kill each other and drive out a party of you from their homes, supporting one another in sin and aggression. And if they come to you as captives, you ransom them, although their expulsion was itself unlawful for you. Do you believe in part of the Scripture and reject the rest? So what is the reward for those who do that among you except disgrace in this worldly life, and on the Day of Judgment they will be returned to the most severe punishment? And Allah is not unaware of what you do." (2:85)

Similarly, the verses about apostates in the Quran do not apply to them:

"O you who have believed, whoever should revert from his religion—Allah will bring forth in place of them a people He will love and who will love Him, humble toward the believers, mighty against the disbelievers, striving in the cause of Allah, and not afraid of the blame of a critic. That is the favor of Allah; He bestows it upon whom He wills. And Allah is vast and knowing." (5:54)

"And they will continue to fight you until they turn you back from your religion if they are able. And whoever of you reverts from his religion and dies while he is a disbeliever—those are the ones whose deeds have become worthless in this world and the Hereafter, and it is they who are the inhabitants of the Fire, abiding eternally therein." (2:217)

Thus, it is clear that the wars fought by Abu Bakr Siddiq were not wars of apostasy. The people he fought were not returning to disbelief after having believed.

It is not possible for a sword to change a person's faith. If a person alone disbelieves after having believed, it affects only themselves and is judged by Allah alone. However, if someone calls for discord within Islam, it harms other believers, which is not allowed by Allah or Islamic law. Therefore, fighting such discord is necessary for every Muslim, which is what Abu Bakr Siddiq did when he knew they were causing discord among Muslims. He restored unity among the believers and eliminated the discord and its leaders.

The rulers' soldiers know this from the start; this information is not new to them. However, the interests of their rulers required them to portray these wars as apostasy wars to Islam, because they wanted to mimic Abu Bakr Siddiq. In fact, the Ottoman rulers forcibly converted a large number of Christians and Jews to Islam. Many Jews converted in name only, and their harm to Islam and Muslims was much greater than if they had remained in their original faith. Historically, these converts were called "Dönme Jews." The Ottoman rulers also committed significant massacres against Christians in attempts to force them into Islam, all of which failed.

If we look at all the conquests carried out by the Ottoman Caliphs under the pretext of spreading Islam, we find that the regions conquered by force rejected Islam entirely. These peoples became some of the most hostile to Islam and Muslims even today. For instance, the largest Muslim population today lives in Indonesia, where traders who spread Islam with their wealth and efforts did so through wisdom and good advice. Their efforts succeeded, and Indonesia is one of the few Muslim-majority countries that enjoys peace and safety without violence, unlike those countries that experienced the aggression of the Ottoman rulers.

The rulers' soldiers, as I have previously shown, associated fighting in the cause of God with constant jihad verses, making Islam appear as a religion of violence and sword-fighting, even though Islam is fundamentally a message of peace for all mankind, aimed at liberating humanity from the miseries of war and fighting, and allowing them to live in peace. That is why Islam is called "the religion of peace" and not a religion of violence and perpetual warfare carried out by the rulers.

"Allah guides with it those who follow His pleasure to the ways of peace, and He brings them out from darkness into the light, by His permission, and guides them to a straight path." (Surah Al-Ma'idah, 5:16)

Truthful is Allah, the Almighty.

Ninth: What did Umar ibn al-Khattab rely on in his battles against the Romans and Persians, given that the verses on fighting to spread the religion and in the cause of Allah had ceased before the Prophet's death?

If we return to the history of the Prophet's life from Ibn Kathir's *Bidaya wa al-Nihaya* (The Beginning and the End), in the sixth volume, to the section about the campaign of Usama ibn Zaid after the Prophet's death, we find that the Prophet had ordered this army to be prepared before his death, appointing Usama as its leader, to avenge the deaths of Muslims like Zaid ibn Haritha, Ja'far ibn Abi Talib, and Ibn Rawaha. They had moved to Al-Jurf and camped there, including Umar ibn al-Khattab. The Prophet had excused Abu Bakr from leading prayers when he was ill. After the Prophet's death, the situation worsened, and hypocrisy grew in the city, with some of the Arabs around Medina apostatizing.

It appears that many of the Companions advised Abu Bakr to cancel this campaign and postpone it to a better time. However, Abu Bakr insisted on carrying it out, considering it the Prophet's last wish. He wanted to execute it as if fulfilling the Prophet's will. The circumstances proved that Abu Bakr, though gentle and delicate in appearance, was firm and steadfast inside, stronger than steel. He remained unshaken by events and proved to be the right man for the job throughout his caliphate.

There was even disagreement among people about Usama ibn Zaid's leadership of the army due to his youth and the presence of more qualified leaders among the Companions, such as Umar ibn al-Khattab and Khalid ibn al-Walid. But Abu Bakr did not waver from his decision and executed the campaign against the Romans exactly as the Prophet had planned. They defeated and killed the Romans and returned safely.

However, this is just the Muslim perspective. We must also consider the opposing side's viewpoint to properly assess the situation.

"Some rogue Bedouins and desert dwellers dared to attack one of our frontier posts in Jordan, killing the garrison and fleeing back to the desert. We must teach them a lesson they will never forget to prevent them from doing such things again. Do you expect them to simply forget this without any response to their actions? Of course not. If we think so, we are not being realistic. The response will be decisive."

"Also, if we look at the historical accounts of Abu Bakr's wars, which are mistakenly called the Wars of Apostasy in Islamic history books, we find that it is mentioned in the same source on page 355 under the news of the battles of Al-Haseed and Al-Mudayih:

Khalid ibn al-Walid was stationed at Dumat al-Jandal, and the Persians suspected him and wrote to the Arabs of the peninsula. They gathered to fight him and headed towards Anbar to confront Zubair ibn Badr, who was Khalid's deputy there. When Zubair learned of this, he wrote to al-Qaqaa ibn Amr, Khalid's deputy at Al-Hira. Khalid returned from Dumat al-Jandal with the intention of confronting the people of Madain, the seat of Khosrow, but he hesitated to do so without Abu Bakr's permission. He was preoccupied with the gathered armies of the Persians and Christian Bedouins wanting to fight him. He sent al-Qaqaa ibn Amr as the commander of the forces, and they met at a place called Al-Haseed. The Persians had a leader named Rowzbah, and another leader named Zarmar. They fought a fierce battle, and the polytheists were defeated. Many of them were

killed by the Muslims, who gained a lot of spoils, and those who fled went to a place called Khunafis. Abu Layla ibn Fadhki al-Sa'di then went to them."

"From this, we can see that the issue of war and confrontation with the Romans and Persians for the emerging state, especially suddenly with these two empires, was an inevitable matter. Both empires fundamentally rejected the idea of a third power emerging on the field, especially if that power was real and prepared to become a major force in the world, even if that was not yet clear to them. Thus, it becomes evident that the war with these two powers was a de facto situation that could not be avoided. It was a defensive war imposed on the Muslims, and they had to face it with forces at least equal to theirs."

"Therefore, it is clear that Umar ibn al-Khattab's wars with the Romans and Persians were not offensive expansionary wars or wars to spread Islam by the sword, as the sultans' soldiers might claim."

"Thus, we find that in his wars, Umar ibn al-Khattab aligns with all the defensive verses I listed at the beginning of this research. This is what I wanted to show and prove to those who still mistakenly believe that his wars with the Romans and Persians resembled the relentless wars of the sultans during their long reigns, which spread terror and fear across the world.

The wars of Caliph Umar, even though they resulted in the spread of Islam and the conversion of new lands to Islam, were not caused by the desire to spread the faith. War was never a successful means to spread beliefs globally because beliefs only spread in conditions where people have the freedom to choose, whether to believe or disbelieve. It is true that the expansion of Islam in these lands was one of the greatest achievements of the Muslim victories over the Romans and Persians, as the fighters and leaders embodied the ideals of Islam and the Quran that people admired. However, sadly, they only found these ideals in stories and accounts. When the peoples who were oppressed under the rule of Khosrow and Caesar saw that there were noble warriors who embraced their principles, they all converted to Islam out of love and willingly, not by the sword as some hostile enemies of Islam try to portray.

Thus, neither empire ceased its attacks, nor did the Muslims cease their defense until the Persian state fell entirely, and the Roman Emperor withdrew from all of Africa and Asia, retreating behind the seas against these fierce fighters who feared neither death nor battle, coming from the desert and mostly unfamiliar with the seas. Those vast waters stood in their way, halting their advance not out of cowardice or lack of enthusiasm for the fight but because of the sudden obstacle of the sea.

The wars were always fought between the Muslim forces and the official forces of Khosrow or the trained Roman legions, never against the oppressed peoples under the rule of the two states, whom we now call civilians. On the contrary, Muslims treated those peoples well and favorably, leading them to embrace the religion of the fighters and convert to Islam."

"Let me give just one example: When Abu Ubaida ibn al-Jarrah first entered Homs after defeating the Roman soldiers who had retreated to the north, he entered without any fighting, did not destroy anything, and did not kill anyone. None of his soldiers looted or plundered the city, which is usually the case when soldiers enter enemy cities. He offered the people of Homs two choices: they could either convert to Islam and enjoy the same rights and obligations as Muslims, or they could keep their own religion and pay a tribute for protection against external enemies. The people of Homs chose to stay on their religion and paid the tribute. Later, news came that Emperor Heraclius was gathering armies and advancing along the Syrian coast, crossing Lebanon to confront the Muslims at Yarmouk. Abu Ubaida had to withdraw to confront the Romans there with the rest of the Muslim armies. He gathered the leaders of Homs, apologized to them for having to retreat due to the urgent and new circumstances, and returned all the tribute money they had paid because he could no longer protect them. The people of Homs were amazed that the conquering army, which had previously taken gold and silver, returned it to them with apologies, without anyone protesting or expecting a share of the money.

Circumstances then led to a Muslim victory at Yarmouk under the leadership of Abu Ubaida and Khalid ibn al-Walid. Abu Ubaida later returned to Homs with his soldiers, where the people greeted him as a heroic conqueror, returned the tribute money, and converted to Islam en masse, after initially preferring to remain on their own religion. They changed their minds due to the excellent character and treatment of the Muslim soldiers and their leaders.

This is what happened during the Rashidun Caliphate and under the just caliph Umar ibn al-Khattab. Even in the early days of the Umayyad Caliphate, when the soldiers' beliefs were still pure and unaffected by the worldly intentions of the sultans, the rulers exploited the soldiers' sincerity and strong faith, their love for their religion and their Lord."

"The process of turning the peaceful concept of jihad in the Quran into a constant state of combat under the rule of the sultans was driven by interests that I explained previously and will summarize in this conclusion:

1. **Keeping the sultan's armies perpetually occupied with conquests under the pretext of spreading Islam keeps the army from interfering in the sultan's affairs and thinking about overthrowing him if they are dissatisfied with his generosity and rewards.**
2. **Creating fear among foreign nations regarding the sultan's state and its massive army that invades the world.**
3. **Acquiring the treasures of the world in the name of war booty, with a fifth of it going to the sultan.**
4. **Constantly obtaining beautiful women under the name of war captives, who are sent to the sultan's palace and his soldiers, to be added to the list of 'what their right hands possess.'**
5. **Relieving the sultan from paying the expenses of the fighters from the Muslim treasury, leaving it entirely at his disposal after the fighters are satisfied with the booty they obtain from newly conquered lands.**

The sultan's soldiers are religious men, judges, and scholars, not angels. Their souls lean towards worldly pleasures more than others, so they knew they could obtain these pleasures by obeying the sultan and fulfilling his desires.

As for the religious men who feared God, they were of two types:

- **One group was weak and afraid of death and the torture of the sultan's enforcers, so they were forced to remain silent, which the sultan's soldiers used to discredit them, portraying them as unreliable.**
- **The other group spoke the truth and confronted the devils alone without finding support even from the people, leading to their death either through torture by the sultan's enforcers or at the hands of the sultan's many executioners, who were numerous due to the high demand for executions in those days."**

***"But the sultan's soldiers were always victorious under the banner of their benefactor and spiritual leader, the accursed Devil. Nothing seemed impossible to them. They twisted the truth into falsehood and falsehood into truth. They changed everything, altering phrases and words, adding exceptions or negations as they pleased. They created a religion that suited the sultan, claiming it was divine and a revelation from the heavens. They replaced the Quran and its rulings with their own decrees and acted as they wished without fear of God. Those who do not fear God can commit all the injustices and crimes in the world without blinking an eye.

The sultans generously rewarded their loyal soldiers, who convinced the oppressed people by closing off all sources of knowledge through which they could discover the truth that the soldiers cunningly concealed. The followers all accepted the sultan's new religion, which the pious soldiers had created. It is both tragic and ironic that even after the fall of the sultans and their soldiers nearly a hundred years ago, people still cling to the sultan's religion and reject any alternative, even if it were the religion of the Most Merciful with

the Quran itself. They are unaware that they are committing shirk (associating partners with God) and that by adhering to this religion, they have lost the Hereafter, having been deprived of worldly blessings by the sultans.

They do not realize that the true practices of religion, as observed by the Prophet and his companions, have been suspended in the religion they cherish, which has made them loyal followers. It is a religion that has reverted people to a herd mentality, despite God having honored them with human rights more than a thousand years before people even heard of them. It is a religion that has turned women into mere objects, stripping them of all their human rights, after the religion of the Most Merciful had honored women, treating them as equals to men.

O mankind, We have created you from a male and a female, and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you." (Quran 49:13)

Allah Almighty speaks the truth."

Chapter Thirty-Five: Sources of Violence in Belief Among Muslims

To understand this, we must examine the following question:

Is there violence and extremism in Islamic belief?

Since I have outlined the sources of belief in this book, we should first explore: Is there violence and extremism in the Quran?

Is there violence and extremism in the Book of Wisdom or in the Sunnah or in the Hadith, as we call it today? I will start the study with the Quran, examining the verses related to fighting in it.

First: Allah, the Almighty, has made the act of killing a soul one of the gravest sins in Islam. It is listed among the ten major sins in the Quran, which are the same as the Ten Commandments given to Moses. These are referred to as the "verses of wisdom" revealed to all the prophets sent to the nations by God. Therefore, Allah refers in various verses of the Quran to the sending of the Book and Wisdom (i.e., the legislation with the Ten Commandments or major sins to all the nations of the earth).

Allah says:

"And do not kill the soul which Allah has forbidden, except by right." (Quran 6:151)

This means that Allah has made the sanctity of human life one of the greatest prohibitions and has given it special respect, only allowing the taking of a life in specific circumstances defined here as "by right" according to the will of the Lord of the worlds.

Truth cannot be based on mere conjecture; it requires a fair trial and proof of guilt with evidence and arguments against the killer. Only then does Allah permit the authority responsible for enforcing Sharia and law to exact retribution from the murderer by means of capital punishment. This type of killing is the only one that Allah calls "right." It is sanctioned by Islamic law in the Quran. A crime of murder may occur unjustly, intentionally, or without valid cause, or due to corruption on earth. This sanctity of human life is highlighted by the verse:

"Whoever kills a soul unless for a soul or for corruption [done] in the land—it is as if he had slain mankind entirely." (Quran 5:32)

This means that Allah equates the unjust killing of a single person to the killing of all people on earth. This is the highest value placed on human life known to any belief system today.

Allah, the Almighty, says about Himself in the Quran:

"Indeed, Allah does not do injustice, even as much as an atom's weight." (Quran 4:40)

And as He says:

"Allah does not do injustice to the people, even as much as an atom's weight; while the people are unjust to themselves." (Quran 10:44)

Therefore, if there is injustice on earth, it comes from humans, not from Allah, His books, or His Sunnah, but rather from human-created laws in the name of Allah or in their own names, unjustly affecting themselves and others. This is evidence from Allah in the Quran, which proves to people that it is from Allah alone and cannot contain any clause that is unjust to people. We, as Muslims, know from the Quran and its verses that Allah is compassionate and describes Himself with mercy:

"Say, 'Peace be upon you. Your Lord has prescribed for Himself mercy.'" (Quran 6:54)

"And He is the Forgiving, the Merciful." (Quran 18:58)

The God of Islam has never been a God of injustice, killing, or corruption on earth. He is the Lord of justice, mercy, and reform for all the worlds.

Muslims should not forget the fundamental principle of Islam: that religion with Allah is Islam. This means that He has not sent to the descendants of Adam, from the prophets and messengers whose news has reached us, starting with Noah (peace be upon him) to the final messenger, Muhammad (peace be upon him), any religion other than Islam.

But over time, people have altered the name to other names, just as they have distorted the religion according to the desires of the devils of humans and jinn and their interests, represented by the tyrant who seeks to be worshipped on earth instead of Allah, with the help of all the devils and in denial of Allah's religion, His laws, and His books. This recurring story is found in the Quran under the name of "Tyrant," which represents the supreme authority, like Pharaoh in his people when he ruled Egypt, and his religious leaders who helped him attain divinity and established worship practices for Pharaoh. These were scholars who knew Pharaoh was not God, but they proclaimed him as such to serve Pharaoh's interests first and to secure their own interests with the so-called deity, enjoying luxuries after enslaving the people for their personal gain, represented by Pharaoh's earthly desires. Allah describes the minority benefiting from the tyrant's rule as the elite—leaders, wealthy influential figures, and close allies and relatives of the ruler.

This story—the story of Pharaoh, his elite, and his religious leaders—is a timeless narrative that repeats with every nation and every message without exception. We find it throughout the Quranic stories, and it is what happened with the People of the Book, the Jews and Christians.

What I have mentioned so far is clear and easy for most Muslims to understand. However, what is difficult for everyone to grasp is the historical truth that Muslims also faced the same issues as others and made the same mistakes as their predecessors without exception. In my books, I have changed names and symbols: I referred to the tyrant as the Sultan, to his religious leaders as the Sultan's soldiers, and called his religion the Sultan's religion. This distinguishes it from the religion of the Most Merciful. The Sultan's religion and laws are in the hadith books of his making, while Allah's religion and laws are in the Quran, which He sent as a message to all worlds. Those who attempt to reconcile these two religions are like trying to establish a treaty between the Most Merciful and the Devil, which can never be reconciled.

Sadly, today, none of us in the world are following the religion of Allah, which is Islam. If I were to be asked and described myself, I would say I am a Sunni Hanafi. Others might say they are Sunni Shafi'i, or Hanbali, or Maliki, or Wahhabi. Some might say they are Shia. Similarly, among the People of the Book, one might say they are a Protestant Jew, another a Catholic Christian, another a Protestant Christian.

If we return to the Quran, we would find that all these people were Muslims with their prophets. Today, no one remains on Islam and the path of Allah. We have all become followers of the religions of rulers, whether that ruler is Shiite, Sunni, Christian, or Jewish.

Abraham was neither a Jew nor a Christian, but he was a Hanif (a monotheist) and a Muslim. (Surah Al-Imran 3:67).

Indeed, the religion with Allah is Islam. (Surah Al-Imran 3:19).

And whoever seeks a religion other than Islam, it will not be accepted from him. (Surah Al-Imran 3:85).

Joseph was not a Jew but a Muslim. Allah says about him in the Quran: "My Lord, You have given me sovereignty and taught me the interpretation of dreams. Creator of the heavens and the earth, You are my Protector in this world and the Hereafter. Cause me to die as a Muslim and join me with the righteous." (Surah Yusuf 12:101).

And Allah says to the People of the Book (Christians): "And when I revealed to the disciples to believe in Me and My Messenger, they said, 'We have believed. Bear witness that we are Muslims.'" (Surah Al-Ma'idah 5:111).

And Allah addresses the Jews who claim they are descendants of Abraham and Jacob: "And who would turn away from the religion of Abraham except one who makes a fool of himself? We had chosen him in this world, and indeed, in the Hereafter, he will be among the righteous. When his Lord said to him, 'Submit,' he said, 'I have submitted to the Lord of the worlds.' And Abraham instructed his sons and [so did] Jacob, 'O my sons, indeed Allah has chosen for you this religion, so do not die except as Muslims.'" (Surah Al-Baqarah 2:130-132).

Then it is reaffirmed in the following verse with the testimony of Israel himself (Jacob): "Or were you witnesses when death approached Jacob? When he said to his sons, 'What will you worship after me?' They said, 'We will worship your God and the God of your fathers, Abraham, Ishmael, and Isaac, one God. And we are Muslims [submitting] to Him.'" (Surah Al-Baqarah 2:133).

Islam is a religion of constant justice, without any oppression or violence. Oppression and violence occur when distorted interpretations enter people's beliefs through the interests of rulers and their loyal followers.

Allah has made killing one of the greatest sins and has made human life one of the greatest sanctities that no one is allowed to violate. Those who commit such acts are considered to have committed the greatest wrongs: "Have you killed a soul for other than [a soul] and for corruption in the land? You have certainly done a terrible thing." (Surah Al-Kahf 18:74).

A believer should not kill another believer except by mistake. (Surah An-Nisa 4:92).

And whoever kills a believer intentionally, his punishment is Hell, to abide therein forever. (Surah An-Nisa 4:93).

To avoid misunderstanding, especially if a Muslim follows the religion of rulers instead of the religion of Allah, it should be clear that what is forbidden is not only the killing of Muslim believers but all killing. This understanding is fundamentally wrong and unsupported by the Quran.

Allah has stated in the Ten Commandments:

"Do not kill the soul which Allah has forbidden, except by right." (Surah Al-An'am 6:151).

Allah did not specify whether this soul is a believer or a non-believer. This principle is reiterated in Surah Al-Isra:

"Do not kill the soul which Allah has forbidden, except by right." (Surah Al-Isra 17:33).

Allah also forbids suicide, whether by a Muslim or a non-Muslim:

"Do not kill yourselves. Indeed, Allah is Most Merciful to you." (Surah An-Nisa 4:29).

To demonstrate Allah's justice and that it is not like the justice of rulers, Allah does not impose collective punishments as rulers do. Instead, Allah always punishes the wrongdoers who truly deserve punishment and saves the innocent and the believers. The following Quranic verses confirm this:

When Our command came, We saved Hud and those who believed with him, by a mercy from Us, and We saved them from a harsh punishment. (Surah Hud 11:58).

When Our command came, We saved Salih and those who believed with him, by a mercy from Us and from disgrace on that Day. Indeed, your Lord is the Powerful, the Mighty. (Surah Hud 11:66).

When Our command came, We saved Shu'ayb and those who believed with him, by a mercy from Us, and the loud cry seized those who wronged, and they became in their homes, fallen prostrate. (Surah Hud 11:94).

And We saved those who believed and were fearing Allah. (Surah Fussilat 41:18).

But what happened to those who wronged and followed their desires and Satan? As for Thamud, We guided them, but they preferred blindness over guidance. So, the thunderbolt of a humiliating punishment seized them for what they used to earn. (Surah Fussilat 41:17).

I ask the esteemed reader to focus on understanding the previous verse:

A group of people was guided by Allah through a messenger in a book that leads to the truth.

What was their response?

They preferred blindness over Allah's guidance. So, what was their punishment and suffering on Earth? It was a humiliating punishment. According to the Quranic terms, if there is anger from Allah, as in this verse, it means disgrace and humiliation, as shown in the following verses:

"Today you will be recompensed with the punishment of disgrace." (Surah Al-Ahqaf 46:20).

"For the disbelievers is a humiliating punishment." (Surah Al-Hajj 22:57).

"Whomever Allah humiliates, there is no honor for him." (Surah Al-Hajj 22:18).

"And they have a humiliating punishment." (Surah Al-Imran 3:178).

Is there a greater punishment than feeling dishonored and despised wherever one goes? Do we not, as Muslims today, experience this suffering from Allah?

Thus, we find that Allah's way differs from the way of rulers. Allah's wrath does not lead to the righteous being punished alongside the wicked, the oppressed with the oppressors, or the believer being treated the same as the disbeliever. The reformer is not treated the same as the corrupter. This is not from the justice of Allah, and anyone who attributes such injustice to Allah is wronging himself, as he cannot do any injustice to Allah, even if he wishes to.

If an earthquake or natural disaster like a volcano or storm occurs due to the application of Allah's natural laws on Earth, resulting in human and other casualties, then attributing this to Allah's anger or revenge is a misconception. Such events are not related to Allah's anger, and even if they were, we have no knowledge from Allah to judge them. Our statements are merely assumptions with no foundation or validity.

We must also understand that the time the Prophet Muhammad (peace be upon him) spent alive on Earth, calling people to the religion of Allah and conveying His message, was a very special period. We should not compare it to the days before or after it without understanding the unique aspects of that time. Allah allowed His Prophet, after the migration and the establishment of the first independent political authority with Muslims as a key party, to use two types of violence that were initially forbidden in Mecca. The first type of violence is the right of self-defense against oppression, retaliation with equal force, and fighting violence with force. This was sanctioned in the first verses permitting combat:

"Permission is given to those who are fought against because they have been wronged, and indeed Allah is capable of granting them victory." (Surah Al-Hajj 22:39).

Subsequently, all the verses about fighting that grant Muslims the right to defend their rights—such as the right to life, freedom of choice, belief (religion), property, honor, and homeland—were revealed. These verses are ongoing and apply to Muslims until the Day of Judgment.

The second type of violence was specific to the Prophet himself. Allah permitted it for particular reasons, but He ended it before the Prophet's death during the Farewell Pilgrimage with two clear verses that were forgotten and not abrogated. These verses are:

"There is no compulsion in religion. The truth has become clear from falsehood." (Surah Al-Baqarah 2:256).

"Say, 'The truth is from your Lord, so whoever wills, let him believe; and whoever wills, let him disbelieve.'" (Surah Al-Kahf 18:29).

The forgotten verses are:

"Fight in the cause of Allah, bearing only the responsibility for yourself, and encourage the believers. Perhaps Allah will restrain the aggression of those who disbelieve. And Allah is stronger in might and more severe in punishment." (Surah An-Nisa 4:84).

"And fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth from those who were given the Scripture until they give the jizyah willingly while they are humbled." (Surah At-Tawbah 9:29).

Let us return to the ongoing verses about fighting, starting with the first verse of permission for combat: "Permission is given to those who are fought against because they have been wronged, and indeed Allah is capable of granting them victory—those who have been expelled from their homes unjustly, except for saying, 'Our Lord is Allah.'" (Surah Al-Hajj 22:39-40).

As I mentioned earlier, Allah is very precise in His choice of words and expression in the Quranic text, unlike what we refer to as Hadith, which can vary in form, including additions or omissions. The authority behind Hadith had the aim of selecting what suited their needs for general rulings, but this has led to incorrect teachings among Muslims, which persist today. Muslims are among the least meticulous in scrutinizing texts and their wording, to the extent that a single word or letter change, such as "occupied territories" versus "occupied lands" without definition, can alter the entire meaning of a text.

So, if we return to the previous verse and examine it closely, we find the following:

"Permission is given to those who are fought against because they have been wronged."

Allah left the phrase in the passive voice without specifying the time, place, or the identity of the wronged individuals. It is not specified whether they are believers or disbelievers, only that they have been wronged. This indicates that the oppressed have the right to stand against their oppressors when they seek to defend themselves and reclaim their rights.

The first description of these people is that they are "fought against unjustly," and their second description is that they have been "expelled from their homes without right."

Their only fault is:

- They say, "Our Lord is Allah."

Allah permits them to fight on any day and at any time and place where they find themselves able to confront the injustice. Allah promises them assistance:

"And indeed Allah is capable of granting them victory."

Now, let us look at the following verse:

"And fight in the cause of Allah those who fight you but do not transgress. Indeed, Allah does not like transgressors. And kill them wherever you have found them and drive them out from wherever they have driven you out. And fitnah (disorder) is worse than killing. And do not fight them at the Sacred Mosque until they fight you there. But if they fight you, then kill them. Such is the recompense of disbelievers. But if they cease, then indeed Allah is Forgiving and Merciful. And fight them until there is no fitnah and religion is for Allah. But if they cease, then there is to be no aggression except against the oppressors." (Surah Al-Baqarah 2:190-193).

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texts and their wording, so much so that a single word or letter change, such as "occupied territories" versus "occupied lands" without definition, can alter the entire meaning of a text.

So, if we go back to the previous verse and examine it closely, we find the following:

"Permission is given to those who are fought against because they have been wronged."

Allah left the phrase in the passive voice without specifying the time, place, or the identity of those who were wronged. It is not specified whether they are believers or disbelievers, only that they have been wronged. This indicates that the oppressed have the right to stand against their oppressors when they seek to defend themselves and reclaim their rights.

We said that their first description was that they are "fought against unjustly," and their second description in this verse is that they were "expelled from their homes without right."

Their only fault is:

- They say, "Our Lord is Allah."

Allah permits them to fight on any day and at any time and place where they find themselves able to confront the injustice. Allah promises them assistance:

"And indeed Allah is capable of granting them victory."

Now, let us look at the following verse:

"And fight in the cause of Allah those who fight you but do not transgress. Indeed, Allah does not like transgressors. And kill them wherever you have found them and drive them out from wherever they have driven you out. And fitnah (disorder) is worse than killing. And do not fight them at the Sacred Mosque until they fight you there. But if they fight you, then kill them. Such is the recompense of disbelievers. But if they cease, then indeed Allah is Forgiving and Merciful. And fight them until there is no fitnah and religion is for Allah. But if they cease, then there is to be no aggression except against the oppressors." (Surah Al-Baqarah 2:190-193).

Similarly, these verses are always applicable as long as there is injustice against Muslims, their lands, their lives, and their property by non-Muslims. This is a general principle in all religions, and even in legal systems and international laws, the right to self-defense and protection of property is legitimate. How can Islamic law not be at the forefront of these permanent human rights?

Let's read the following verse: "And do not kill the soul which Allah has forbidden, except by right. And whoever is killed unjustly, We have given his heir authority [to seek justice], but let him not exceed the limits in [the matter of] killing. Indeed, he has been supported [by the law]." (Surah Al-Isra 17:33).

This verse represents a permanent human right in Islamic law. If a Muslim is still living under tribal customs, the tribal leader is responsible for the wronged person's justice. However, the leader must not exceed the limits of killing, as it is "life for life." If the individual lives in a modern state, the state's leader is now the responsible authority who must seek justice for the oppressed. This is the meaning of authority and guardianship.

I wanted to clarify this to prevent any misunderstanding where some might think that this right is communal, leading to families seeking revenge from one another instead of relying on the official authority represented by the system and the state, which should administer justice.

After understanding from the Quranic verses that there is no violence in Islam except in defense of legitimate rights, let us return to the rule of the Sultan, which many people still mistakenly believe to be Islamic law. In it, they will find only the Sultan's rights and law to secure his own interests, with no rights for Muslims—neither men nor women. Their rights are lost, and they are treated like livestock rather than as human beings.

Abu Sufyan, the former chief and leader of the polytheists, was able to restore his family's lost authority due to the sudden rise of Islam, and he managed to bring everything back to its pre-Islamic state. He

reintroduced the pre-Islamic tribal mentality that Islam had abolished and led people back to polytheism gradually. He did this by gradually removing the Quran from people's hands and replacing it with the Sultan's Hadiths.

Many people and companions of the Prophet were fully aware of what had happened and that things had returned to their pre-Islamic state. They expressed this through Hadiths they wrongfully attributed to the Prophet, such as the following Hadith:

Hadith Number (2907) from Sahih Muslim, narrated by Abu Salama from Aisha, who said she heard the Prophet ﷺ say: "The night and the day will not cease until the idols of Al-Lat and Al-Uzza are worshiped." I said: "O Prophet of Allah! I thought when Allah revealed: 'He is the one who sent His Messenger with guidance and the religion of truth to make it prevail over all religion, even though the polytheists dislike it' (Surah At-Tawbah 9:33) that this was complete." He said: "There will be from it what Allah wills, then Allah will send a good wind, and those with even the smallest amount of faith in their hearts will die, and only those with no good will remain, and they will return to the religion of their forefathers—those who have no good in them among the companions (of the Prophet)."

It is clear to everyone that Muawiya, in the principles of global politics that venerate Machiavellianism, was one of the shrewdest Arabs and one of the most astute politicians in the world.

I hope the reader does not think that I dislike Muawiya due to personal animosity or because he is from the Umayyads. Personally, I have moved beyond such phases; I judge a person by their actions and positions, not by their family. As you might have noticed, I praised Umar ibn Abdul Aziz from the Umayyads more than any other person, solely for his positions and faith. Whether he is Umayyad or Hashimi does not change anything for me. What matters is the person's stance on faith and the teachings of the Quran.

I do not like Abu Lahab, even though he was the Prophet's uncle, because of his stance against Islam and Muslims. I do like Hamza, the Prophet's uncle, for his support of Islam and Muslims. Similarly, I do not like Muawiya for his stance against Islam and Muslims and his persistent efforts to replace God's law with another law, that of the Sultan.

Muawiya decided to take advantage of every opportunity to reshape Islam for his personal benefit and that of the Umayyads. As someone with a tribal mentality, he fully understood the impact of the clear and understandable verses of the Quran on Muslims, especially the Arabs who had come out of the Arabian Peninsula. With the rise of large groups of people from lands that had converted to Islam during the time of the Rightly Guided Caliphs, he knew that not everyone understood the Quran.

After Muawiya, the caliphate passed to his Umayyad successors, then to the Abbasids, and finally to the Ottomans. All these rulers pursued worldly gains and neglected the true paradise of God, uniting them in a common interest to deceive people just as they had been deceived initially, particularly regarding arbitration.

Their plan was to distance the Quran from the people as much as possible and to replace it with what they called Hadiths, which they had distorted to suit their purposes, creating another book from God called the Book of Wisdom. They presented it as the religion, law, and constitution for everything, despite it contradicting the Quran, as you have seen in this book. However, due to ignorance, people were misled into believing that this was all divine revelation and a message from God to be conveyed to everyone.

Logically and rationally, it does not make sense for the Prophet to speak contrary to the message he came to deliver. The logical expectation is that any sayings or Hadiths of the Prophet should perfectly align with the verses of the Quran. If they contradict, it is certain that they are all distorted. The interest of the rulers who changed the religion and the logic of the Quran was to reduce the human rights and freedoms that God had granted people, turning them into mere subjects of the Sultan, controlled by appointed or chosen shepherds.

They transformed peaceful jihad— as demonstrated in my research on jihad— into formal combat under the pretense of spreading the message, while actually continuing the Sultan's raids under the guise of

spreading Islam and collecting spoils and captives. This continued throughout the eras of the sultans, making the Sultan's religion synonymous with violence, war, and perpetual conquest with no peace.

Therefore, we must recognize that the source of violence attributed to Islam comes from fabricated Hadiths serving the interests of the sultans, not from the Quran or the trusted Prophet.

But once we understand that the Quran was completely removed from the hands of the people and no one followed it anymore, and that everything was based on the second book claimed to be divine revelation, which was actually the laws and decrees of the Sultan, from Muawiya to the last Ottoman Sultan, Abdul Hamid, it becomes clear that the Sultan's religion was originally based on principles of violence, oppression, and tyranny against everyone, whether they were from the Sultan's own people or from neighboring nations targeted for conquest and plunder.

The Sultan's soldiers, as you can see, were aware of this, but their role required them to distort everything in the Quran that was in the nation's interest by replacing it with Hadiths that served only the Sultan and his privileged minority. This was done regardless of the injustice and wrongs resulting from this process. Those who study the Quran's verses will find their crimes exposed, such as when they spoke about the Quranic verse:

"Your companion has not gone astray, nor has he erred. Nor does he speak from [his own] desire." (Quran 53:2-3),

which was one of the early verses revealed to the Prophet in Mecca. The distorting figures claimed, "Did you see? God said the Prophet does not speak from his own desire," trying to make all his words seem like revelation to elevate the fabricated Hadiths to the level of divine revelation. Due to the ignorance of the people and the intense focus of the deceivers on their falsehoods, they convinced the masses, especially since all the mosques became controlled by the soldiers and no one could speak unless their words conformed to the new religion and did not contradict what was imposed on everyone. The people who embraced it believed it was the true Islam of the Quran, unaware that it was a completely contradictory religion.

Interestingly, although their arguments were weak, they managed to bring people to a state of ignorance after building their principles on delusions, leaving no one with a sound mind to distinguish truth from falsehood. They were able to promote their agenda for a record period of fourteen hundred years without anyone revealing the falsehood they were spreading. And do not think that God was distant from all this: God knows that the Sultan and his soldiers worshipped their desires and passions, leading them astray, and God further misguided and blinded their insight.

"Have you seen the one who takes as his god his own desire and whom Allah has sent astray despite knowledge, and whose hearing and heart Allah has sealed, and whose sight Allah has covered? Who will guide him after Allah? Will you not then be reminded?" (Quran 45:23).

And what about the nation that believed in the Sultan's religion, abandoning the religion of the Most Merciful and the Book of God, following the Sultan's soldiers as if hypnotized, believing they were following the allies of the Most Merciful? What will their position be when they discover the bitter truth on the Day of Judgment and realize that they were deceived, losing both this world and the Hereafter?

"The Day their faces will be overturned in the Fire, and they will say, 'Oh, would that we had obeyed Allah and obeyed the Messenger!'" (Quran 33:66).

Obedying Allah and the Messenger was within their reach if they had sought the true Book of Allah, the Quran, which contains all the commands of Allah and the Messenger. The Messenger has no other commands outside of that Book, if only they understood. Then what will they say about the following verse, where they do not blame themselves but rather blame the Sultan's soldiers:

"And they will say, 'Our Lord, we obeyed our masters and our great ones, and they led us astray from the way.'" (Quran 33:67).

Now, too late, they have realized who led them astray from the path of Allah. Yes, it was a losing deal because they accepted misguidance in exchange for what? For giving up the entire worldly life and its pleasures, hoping that the Sultan and his soldiers would grant them the paradise of the Hereafter. They made a deal with counterfeit agents when they should have made that deal with the One who owns both this world and the Hereafter, not with the Sultan and his soldiers who possess nothing. They now regret at a time when regret is of no use:

“Our Lord, give them double the punishment and curse them with a mighty curse.” (Quran 33:68).

Now let's return to the Sultan's religion and see what kind of beloved Hadiths it contains. You will find that none of them match the value of even one verse or one short chapter from the Quran:

“In the name of Allah, the Most Merciful, the Most Compassionate. By time, indeed, mankind is in loss, except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.” (Quran 103:1-3).

They abandoned the clear verses and followed the fabricated claims of the narrators, which Allah did not reveal, until there were more than a million such claims, forming the largest collection of misleading content in the world. They produce daily what they wish, while there is nothing in it that aligns with what we Muslims and believers in God desire. They transformed the religion of peace and submission into a religion of constant violence, and all of this is found in the collection of misleading content. So let's open that collection and see what verses are fabricated, contrary to what Allah commanded in the Quran.

Let's open the book on Jihad and Siyar in Sahih Muslim to the Hadiths, where we find:

Chapter on the Permissibility of Attacking Non-Muslims Who Have Received the Call of Islam Without Prior Notification of the Attack

This chapter was entirely established based on the Sultan's desire to keep the tradition of invasion and fighting against people around the world under the pretext that they are infidels.

According to the new principle of the Sultan, Muslims are permitted to attack any peaceful people on Earth with the sword, saying either you profess that there is no god but Allah and Muhammad is the Messenger of Allah, or you will be killed. The Sultan's soldiers would then take the wealth of that people as spoils and slaughter the rest, except for the beautiful young women, who would be taken as captives to be distributed among the Sultan and his soldiers as they wish.

This is how the sultans applied the new version of Islam.

If we investigate this new doctrine, we find it in the corrupted Torah, which was distorted in the name of the Prophet and incorporated into the new revelation of the Sultan's religion.

It was said to them (Moses): "Why are you shying away from the women?" (In distributing the spoils, kill every male child and the married women who have had relations with a man, but spare for yourselves all the virgins who have not had relations with a man). (*Torah - Book of Numbers - Chapter 31, Verses 15-18, selectively*)

And as mentioned in the criticism of the distribution of spoils:

Moses and Eleazar the priest did as the Lord commanded Moses. And the remaining spoil from the plunder of the warriors was 675,000 sheep, 72,000 cattle, 61,000 donkeys, and 32,000 virgins who had not known a man. (*Torah - Book of Numbers - Chapter 31, Verses 32-35*)

When you approach a city to fight it, invite it to make peace. If it accepts and opens its gates to you, all the people inside will be at your service and will be enslaved. As for the women, children, and animals, you may take them as spoils for yourself and enjoy the spoils of your enemies that the Lord your God has given you. This is what you should do with all the cities that are very far from you. (*Torah - Book of Deuteronomy - Chapter 20, Verses 10-15*)

These are the texts that the Sultan favored and wanted to apply. He was very enthusiastic about transferring these practices into his religion under the pretense of representing the Prophet Muhammad, falsely and deceitfully attributing them to Allah and the Prophet.

For this reason, we find that some of the Sultan's soldiers were more eager to apply the Torah than to follow the Quran and its verses:

In Sahih Bukhari under the chapter of the interpretation of Surah Al-Ma'idah from the Book of Tafsir:

Sufyan said: There is no verse in the Quran that is more severe on me than: "You are not on anything until you establish the Torah and the Gospel and what has been revealed to you from your Lord."

A Muslim who is unaware of the Quran might hear this verse from Sufyan, who is one of the main narrators of Hadith. What does he say to us, followers of the Sultan's religion? He says: "You are not on anything until you establish the Torah and the Gospel and what has been revealed to you from your Lord."

But a Muslim has the right to doubt if, after hearing his teacher read the verse in this manner, he goes home and opens the Quran to verify whether Allah has indeed imposed the Torah and the Gospel on Muslims, as Sufyan claims. What do you expect he will read in the Quran? Let's listen and read what Allah says in Surah Al-Ma'idah:

"Say, O People of the Scripture, you are not on anything until you establish the Torah and the Gospel and what has been revealed to you from your Lord." (*Surah Al-Ma'idah, 68*)

Then to complete the verse, we find a prophecy from Allah that the Jews will be the ones to distort the words of Allah revealed to the Prophet Muhammad:

"They will increase many of them in rebellion and disbelief by what We have sent down to you from your Lord. So do not grieve for the disbelieving people." (*Surah Al-Ma'idah, 68*)

How did the Sultan's soldiers adapt the verses of the new Book of Wisdom to match the texts of the Torah that you read?

(Hadith Number 4557) from Sahih Bukhari about Abu Huraira (may Allah be pleased with him) reported: "You are the best nation brought forth for mankind. You bring them in chains around their necks until they enter Islam."

This is the method suggested by the Sultan in his new religion. Is this revelation from the heavens and from the same source as the verse that says:

"Invite to the way of your Lord with wisdom and good instruction." (*Surah An-Nahl, 125*)

Yet, some people get upset when we call this religion the "Sultan's Religion," and if they were fair, they would find a better name for it.

And Allah says:

"There is no compulsion in religion. The right direction is distinctly clear from the error." (*Surah Al-Baqarah, 256*)

"So whoever wills, let him believe; and whoever wills, let him disbelieve." (*Surah Al-Kahf, 29*)

The Sultan's soldiers tell us that a new verse in the Book of Wisdom has abrogated this, and they refer to the previous Hadith Number 4557.

Unfortunately, what was actually applied in Islam was what I mentioned earlier: the Hadith was effective while the verses of the Quran were suspended indefinitely.

(Hadith Number 3012) from Sahih Bukhari about As-Sab bin Jathama (may Allah be pleased with him): He was asked about the people of a house who were disbelievers and their women and children were affected, he said: "They are part of them." He heard him say: "There is no sanctuary except for Allah and His Messenger."

Did you sense in this noble Hadith that the speaker was the Prophet Muhammad (peace be upon him) or was it the Sultan who was seeking spoils?

And to establish a precedent for killing those he wishes, the Sultan enacts it in the name of the Prophet as follows:

(Hadith Number 3016) from Sahih Bukhari about Abu Huraira (may Allah be pleased with him): Translation:

We sent the Messenger of Allah on a mission and he said: "If you find so-and-so and so-and-so, burn them with fire." Then he said:

"When we wanted to leave, I commanded you to burn so-and-so and so-and-so. And the fire is only used by Allah for punishment, so if you find them, kill them."

Can you believe that the Prophet would issue a remote order to kill someone without being present and without a fair trial? Do you believe this about your Prophet, O Muslims?

(Hadith Number 3018) from Sahih Bukhari about Anas bin Malik: A group of eight men from 'Ukl came to the Prophet and found the city of Medina unsuitable for them. They said: "O Messenger of Allah, provide us with guides." The Prophet said, "I only find that you should go to the herd of camels." So they went and drank the camel's urine and milk until they recovered and gained weight. They then killed the shepherd, took the herd, and turned away from Islam. The Prophet was informed and sent a search party. By the end of the day, they were brought back. The Prophet cut off their hands and feet, heated up iron nails, and used them to blind them. Then he left them in the open to suffer from thirst until they died.

The evidence of the falsehood of this narration is found in the Quran, because the Sultan's soldier combined all the punishments and added things not found in Islam, such as heating iron nails and using them to blind people. The story mentioned in the Hadith is related to the rulings of the noble verse from the just Allah:

"The only reward of those who wage war against Allah and His Messenger and strive to spread corruption in the land is that they should be killed or crucified or have their hands and feet cut off on opposite sides or be exiled from the land. That is their disgrace in this world, and for them in the Hereafter is a great punishment." (Surah Al-Ma'idah, 33)

As you can see, the Sultan's soldier altered the Hadith by making the following modifications:

- Removed the "alif" from "or" in each ruling, making it a "waw" (and) to combine all the punishments.
- Added his own detail of cutting off all four limbs instead of cutting opposite limbs.
- Added the story of blinding with heated nails and then killing them by thirst, instead of killing them with execution tools to inflict more torture as the Sultan desired for his enemies if he captured them.

Thus, they established this new practice in the name of the noble Prophet, falsely claiming it as a part of the preserved Quran to prevent people from knowing about the distortion.

In Hadith Number (3022) from Sahih Bukhari about Al-Bara' bin Azib, a new practice was introduced in the name of the Prophet. Some Muslims were sent on a mission to kill an enemy treacherously in his home at night to get rid of him, an act not supported by the Quran. This is a falsehood. The Quran, which instructs believers on how to be courteous in gatherings:

"When you are told to make space in the assemblies, then make space; Allah will make space for you." (Surah Al-Mujadila, 11)

cannot forget to teach them about treacherous killing if it were a divine practice. However, this was a practice favored in the Sultan's religion, used by the Sultan's soldiers to eliminate his enemies in a manner they liked and falsely attributed to the Prophet, claiming it was divine revelation.

Historically, the Prophet entered Mecca peacefully during the conquest without violence or bloodshed, forgiving everyone, even his enemies, including those who had treacherously killed his uncle Hamza. As Allah describes him in the Quran, he was **"compassionate and merciful."**

But the Sultan's soldiers insist that he favored killing and bloodshed to please their Sultan:

Hadith Number (3044) from Sahih Bukhari about Anas bin Malik: When the Prophet entered Mecca during the conquest with his helmet on, a man said, "Ibn Khatal is hanging from the curtains of the Kaaba." The Prophet said, "Kill him." Yet, Islamic history records that the Prophet said, "Whoever enters the house is safe." Did the truthful Prophet contradict himself?

You will find numerous hadiths in the authentic collections stating that the Prophet was a bloodthirsty person, and we applaud them without realizing that they are lying about Allah and the Prophet to establish laws for constant bloodshed under their Sultans. When we open the Quran, we are surprised to find completely contrary teachings:

"Follow what has been revealed to you from your Lord. There is no deity except Him, and turn away from the polytheists. If Allah had willed, they would not have associated others with Him. And We have not made you a guardian over them, nor are you their keeper." (Surah Al-An'am, 106-107)

"And you cannot guide whom you love, but Allah guides whom He wills." (Surah Al-Qasas, 56)

"And whoever goes astray, he only goes astray to his own loss. And you are not a guardian over them." (Surah Az-Zumar, 41)

"Allah is the Protector over them, and you are not a guardian over them." (Surah Ash-Shura, 6)

"And whoever wills, let him believe, and whoever wills, let him disbelieve." (Surah Al-Kahf, 29)

"Say: 'To Allah belongs the decisive argument. If He had willed, He would have guided you all.'" (Surah Al-An'am, 149)

"And let not their disbelief grieve you." (Surah Luqman, 23)

From these verses, it is clear that Allah has not appointed anyone to force people to become believers through the sword. The sword has never been an effective means for spreading faith, nor has it been established as a new practice for Muslims by the Most Merciful.

People have no right to kill others under the pretext of disbelief or lack of faith in the religion of the Most Merciful. This is one of the greatest and most dangerous delusions in the minds of Muslims.

It is clear from the verses of the Quran that Allah did not intend for people to use violence to force belief. The Quran remains clear and does not require interpretation from anyone. The role of interpreters was to explain the verses according to the Sultan's wishes, not according to Allah's will. What Allah has said in the verses of judgment is directly understood without the need for interpretation.

There are verses in the Quran that are ambiguous and we should not burden ourselves with them. What we understand from them is for us, and what we do not understand is not meant for us in our time. Future generations will understand these meanings as Allah reveals new knowledge to them.

When we look at the world map today and reflect on the lands that were entered by Muslims during the era of the Rashidun Caliphate—during the time of believers in Allah, the Quran, its rulings, and the religion of Islam—we find that these are the lands that preserved their Islam. In contrast, the lands conquered by the sultans later, from various periods of Islam, after people had shifted to the religion of the sultan and abandoned the religion of Allah and the Quran, were those that later turned away from Islam and harbored hostility towards it and its followers. Indeed, these lands even came to wage wars against the Muslims (the Crusades) in response to what the Muslim sultans had done.

Therefore, we must return to our faith in Allah and believe that what Allah said is true. If we plant according to His method, it will yield good results. But if we follow the methods taught by the sultans and their soldiers from their religion, we will reap only bitterness and poison. If Indonesia and the Far Eastern countries had

learned about the religion through the sultans, they would have turned away from it, because faith cannot be forced upon people by violence. The Creator knows this better than we do, so how could it be contrary to the nature of creation to spread His message by the sword? If we do not observe these truths today and understand what happened to our ancestors and forefathers, we will never understand why we face the realities of our current situation.

We need to recognize that much of the beloved hadith we hold dear are fabrications driven by interests, which we may not see due to our limited perspective. As shown in the hadiths discussed in this research, these teachings advocate violence and killing to spread the Islamic message, establishing a law of killing and war as a permanent practice in the religion of the sultan, instead of the peaceful teachings of the religion of the Most Merciful, which is the Quran and its clear verses.

The first hadith in Sahih Muslim from the book of Jihad and military expeditions represents a deceitful attempt by the narrator to portray Islam in a distorted manner, justifying attacks on people under the pretext of converting them to Islam. The main aim of the sultan was to seize people's wealth and enslave their women. We have long believed in these distorted hadiths that misrepresented Islam and the noble Prophet as a prophet of war and violence, rather than the prophet of peace and mercy for all worlds. The teachings of the Quran and the sayings of the noble Prophet have become disconnected, with the Prophet of the sultans portrayed as bloodthirsty, interested only in accumulating wealth and terrorizing women and children, with no compassion or mercy left in his heart.

Let's listen to:

Hadith number (1730) from Sahih Muslim, narrated by Sulaim bin Akhdar from Ibn Awn, who said: I wrote to Nafi asking him about the practice of making a proclamation before fighting. Here, "proclamation" means giving a warning to people and announcing the intention to fight before actually starting the battle.

He wrote back to me:

This was practiced in the early days of Islam. The Prophet Muhammad (peace be upon him) attacked the Banu Mustaliq tribe when they were unaware (i.e., they were unprepared and asleep). Their cattle were being watered. He killed their warriors and took their captives (i.e., those who were not fit for battle were taken as slaves and concubines). On that day, he took Juwayriya, the daughter of al-Harith, and Abdullah bin Umar narrated this hadith, as he was in that army.

The truth has become mixed with falsehood, making it hard to distinguish who is lying and who is truthful. Is the narrator lying on behalf of the reporter, or is the reporter lying on behalf of the Prophet? Only Allah knows. However, at the beginning of the hadith, the narrator points out that this practice was from the early days of Islam, which can be confusing for an average Muslim who does not know the historical context. The Battle of Banu Mustaliq occurred around the fifth or sixth year of the Hijra, after the Prophet's migration. Since hadith scholars have often disagreed on the exact dates, this is natural because it relied on memory without recording. The sixth year of Hijra was four years before the Prophet's death, so this was not considered the "early" period of Islam for Muslims at that time. Muslim, following in the footsteps of his teacher Bukhari, wanted to point out that this was not a characteristic of Muhammad, and he introduced another hadith that contradicts the first.

Hadith number (1731) from Sahih Muslim:

"Go to fight in the name of Allah, for the sake of Allah. Do not be treacherous, do not deceive, do not mutilate, and do not kill a child. When you meet your enemy from the polytheists, invite them to three things. If they accept any of them, then accept it and refrain from fighting them. Then invite them to Islam. If they accept, then accept it and refrain from fighting them. Then invite them to move from their land to the land of the emigrants and tell them that if they do so, they will have the same rights and responsibilities as the emigrants. If they refuse to move, then tell them they will be like the Bedouin Muslims, and they will be subject to the laws of Allah applied to believers. They will not have any share in the spoils of war or the tax revenues unless they fight alongside the Muslims. If they refuse, then demand the jizyah (tax) from them. If they agree, then accept it and refrain from fighting them. If they refuse, then seek Allah's help and fight them."

In the previous hadith, the narrator mixed truth with falsehood.

First: The hadith confuses jihad with fighting, a confusion unmatched in the Book of Allah. Moreover, the term "jizyah" does not belong in this hadith. To clarify the truth for Muslims, Allah only mentioned the jizyah once in the Quran, in the verse: "Fight those who do not believe in Allah or the Last Day and who do not forbid what Allah and His Messenger have forbidden, and who do not follow the religion of truth from those who were given the Scripture, until they give the jizyah willingly while they are humbled" (Surah At-Tawbah 9:29).

This verse was revealed concerning the People of the Book and follows verse 84 of Surah An-Nisa, which temporarily allowed the Prophet to fight. The topic of fighting was ended after the revelation of these verses, and Allah made matters of disbelief and faith subject to individual freedom and choice, without any form of coercion. The verses 84 of Surah An-Nisa and 29 of Surah At-Tawbah were abrogated. However, the ruler had a clear and significant interest in keeping these concepts alive, as without them, he could not transform all peaceful jihad verses into violence and combat in Islam. The continuation of wars, which was a significant source of income for the expansive Islamic state, and the jizyah, imposed on non-Muslims like the zakat was imposed on Muslims, served the ruler's interests.

We know that the Prophet (peace be upon him) participated in many campaigns, which we still refer to as battles, but the tradition of fighting from the pre-Islamic period, which Allah prohibited after Islam, was revived by the rulers as it suited their preferences. Evidence and testimony in the Quran confirm this. Search the entire Quran, and you will find no mention of this distasteful practice in the Islam of the Most Merciful, except for the following verse:

"O you who have believed, do not be like those who disbelieved and said to their brothers when they traveled through the earth or went out to fight: 'If they had been with us, they would not have died or been killed.' So that Allah may make it a regret within their hearts. And Allah gives life and causes death, and Allah is Knowing of what you do" (Surah Al-Imran 3:156).

The noble Prophet, in all the Islamic campaigns he led, never raised a sword against anyone. He did not kill a single person with his sword, neither in attack, treachery, nor even in defense of himself, because Allah protected him from such actions.

The Prophet and his companions knew that most of the Prophet's battles in the Arabian Peninsula were specific conflicts, as indicated by verse 84 of Surah An-Nisa, which was abrogated before the Prophet's death. We still find some authentic hadiths that align with the Quranic text, such as the following:

Hadith number (2946) from Sahih Bukhari, narrated by Az-Zuhri from Abu Huraira, who said: The Prophet ﷺ said:

"I was commanded to fight the people until they say, 'There is no deity except Allah.' Whoever says, 'There is no deity except Allah,' has protected himself and his property from me, except for his rights, and his reckoning is with Allah."

This hadith does not contradict the Quranic text.

As you can see, the Prophet was precise in his expression because he said, "I was commanded to fight the people," clarifying that the command to fight was directed at him personally. He did not say, for example, "Allah commanded me to instruct the believers to fight and kill people until they say, 'There is no deity except Allah.' In that case, Islam would indeed be a religion of violence and fighting, and the method of inviting people to Islam would be through violence and killing." But this is not true in the religion of Allah, which is confined to His Book and message to the worlds in the Quran.

We also noted that the Prophet said, "I fight the people until they say, 'There is no deity except Allah' with their tongues," and he did not say, for example, "I fight the people until they believe in Allah and do not associate anyone with Him."

Because Allah and the Prophet knew that the center of faith cannot be controlled by the sword, what Allah and the Prophet aimed for through this specific fighting was to stop the wave of open opposition to Islam

within the Arabian Peninsula. They sought to suppress the hostility of the polytheists, even if it meant compelling them to verbally acknowledge Islam, so that Muslims could focus on the enemies preparing to attack from the Romans and Persians.

Therefore, we see that all the verses commanding such methods of violence for the Prophet ended with abrogation, as I mentioned, and they also practically ended with the Prophet's death. The command for this was limited to the Prophet himself, as clearly indicated in the verse: "So fight in the cause of Allah; you are not tasked except for yourself, and urge the believers to fight. Perhaps Allah will restrain the hostility of those who disbelieve, and Allah is stronger in might and more severe in punishment" (Surah An-Nisa, 84).

When Allah said in this verse, "And urge the believers," without mentioning the topic of fighting afterward, those who think Allah forgot it are greatly mistaken. Allah does not forget or overlook; rather, it was intentional, so that fighting would never be associated with the believers in an offensive manner. Instead, Allah intended to associate it with the believers when it was a justified defensive fight in Islam, as He said: "O Prophet, urge the believers to fight" (Surah Al-Anfal, 60).

Since the polytheists came to fight and kill them, a believing Muslim must defend their faith against the attacking polytheists. A believer does not like unjust fighting but will never avoid fighting when necessary. They will not remain silent in the face of oppression or a wicked aggressor.

In short, whoever adheres to the Quran will never be lost from the truth and realities, as they hold firmly to the Book of Allah and His guidance. Those who cling to anything else will certainly be lost and stray from the right path.

However, the Sultan's desire and interest were to prevent people from holding onto Allah and His Book, and instead, to follow the fabricated hadiths presented by his soldiers to distort the truths and keep the fighting ongoing in Islam for purposes explained repeatedly in this book.

They sought to make all the impossibilities in the Quran possible through the Sultan's strange hadiths, which no one with even a shred of rational thought would accept. They imposed these on people through force and repetition, claiming that the narrators of these hadiths were all trustworthy and angelic, beyond any doubt. This may be true for the first generation, but what about the remaining seven generations who transmitted these hadiths? Are they also angels? Listen to this strange hadith:

Hadith number (3007) from Sahih Bukhari in the chapter on spies, narrated by Ali ibn Abi Talib.

Ali (may Allah be pleased with him) says: The Prophet Muhammad (peace be upon him) sent me, along with Zubair and Al-Miqdad, saying: "Go until you reach the area of Rawdat Khakh, for there is a woman with a letter. Take the letter from her."

So we set off on our horses and reached the area. We found the woman, and we said, "Hand over the letter." She replied, "I have no letter with me." We insisted, "Either you give us the letter, or you will have to remove your clothes." She then retrieved the letter from her hair and we brought it to the Prophet. The letter was from Hatib ibn Abi Balta'ah to some of the polytheists in Mecca, informing them about certain matters concerning the Prophet (peace be upon him).

The Prophet (peace be upon him) asked Hatib, "What is this?" Hatib replied, "O Messenger of Allah, do not rush to judge me. I was a man with no strong ties in Quraysh. The emigrants with you had their families and wealth there. Since I did not have that strong connection with them, I wanted to create a favor with them so that they would protect my relatives. I did not do this out of disbelief or apostasy or acceptance of disbelief after embracing Islam." The Prophet (peace be upon him) said, "He has spoken the truth."

Then Umar (may Allah be pleased with him) said, "O Messenger of Allah, let me strike the neck of this hypocrite." The Prophet (peace be upon him) replied, "He was present at Badr. How do you know? Perhaps Allah has looked at the people of Badr and said: 'Do whatever you wish; I have forgiven you.'"

What is even more surprising is that this hadith appears under the title:

"And the statement of Allah the Almighty: 'Do not take My enemy and your enemy as allies.'"

There is no interpretation for this except that Bukhari might be pointing out this hadith, which contradicts the religion of Islam, and presented the contrary verse without being able to openly state more.

Assuming for argument's sake that Allah had informed His Prophet of all the hidden knowledge claimed by the narrator regarding this treacherous betrayal by a Muslim among his ranks, and if the crime was confirmed with definitive evidence to the extent that it became certain, and if Umar ibn al-Khattab recognized him as a hypocrite and a traitor to Allah and the Prophet, who sent information to the enemies and revealed Muslim secrets to the enemy, then the Prophet would simply pardon him and say he was present at Badr. How do we know he was not among the treacherous at Badr? When we hear the criminal's defense, it seems like an even worse excuse, and the court might say, "The man has confessed, so we have forgiven him."

Confession might reduce the severity of a punishment, but it does not eliminate the criminal act itself, especially when it is supported by evidence even before the confession. I personally believe that the whole story is fabricated by the narrators to establish a new practice for the ruler, allowing him to pardon certain spies if they are proven guilty and are from his own people or relatives. This hadith could be used to save them as if it were a practice of the Prophet. Otherwise, can you believe that the noble Prophet, who never compromised on public rights and who said that if Fatimah, the daughter of Muhammad, stole, he would cut off her hand, would tell a spy, proven guilty of major treason, to go free? This is the difference between the religion of Allah brought by the Prophet Muhammad and the religion of the ruler, crafted by his soldiers. The Messenger of Islam, who was firm when firmness was needed and merciful when mercy was required, could not so easily overlook a boundary of Allah and be lenient with someone proven to have committed major treason. The Prophet was always strong in the truth. A true believer in Allah and His Book, who knows the noble Prophet and has read about all his attributes in the biography and the Quran, cannot believe this story, even if it were narrated by all the soldiers of the rulers in the world.

Finally, before ending this research, I want to highlight the following strange paradox: All Muslims know that to accuse a single person, male or female, of the crime of adultery—something that can happen to anyone who is not vigilant against Satan and avoids his steps—requires, according to Allah, that the testimony of a Muslim, which must be supported by direct sight and hearing, be accepted only if there are three witnesses who corroborate the testimony. Otherwise, the Islamic judge would lash the accuser eighty times for falsely accusing chaste individuals.

In contrast, out of deference to the rulers and to serve their worldly interests, all Muslims have accepted the testimony of one man, one woman, or one child to tarnish the reputation of the best of creation and to cast doubt on his character with false and inaccurate attributes. Why did the ruler and his soldiers not at least impose the same condition to protect the reputation of people that should also protect the reputation of our noble Prophet from the slander of those with vested interests, envy, and hypocrisy?

"O you who have believed, do not betray Allah and the Messenger or betray your trusts while you know [the consequences]." (Surah Al-Anfal, 8:27)

Allah, the Almighty, has spoken the truth.

Chapter Thirty-Six

The Rights of Women in the Religion of the Most Merciful, and the Rights of Women in the Religion of the Ruler

The title may come as a surprise to those who are unfamiliar with the research from my first book, "The Theory," and the research in this book, "The Proof." Those who read both books will find the title natural and consistent with the prevailing mindset among Muslims today, regardless of their sects or countries. I would like to highlight the results of my research over the past twenty years. In summary, I found that Sunni scholars in Islam rely on a single source for jurisprudence and legislation, which is what is now known as the Prophetic Sunnah. This includes Hadiths that, as demonstrated in previous chapters, are as unrelated to the Prophet Muhammad as the distortions in the Gospels are to Jesus and the misattributions to Moses in Jewish texts and the Talmud.

Who were these texts written for? Certainly, they were written for the Jewish rulers first, the Christians second, and the Muslims third. They all share a common trait: they know and distort. Why? Out of a desire for favor with the rulers and to gain worldly pleasures. Some might argue that the Quran is the primary source for Sunni jurisprudence and legislation. I would reply that Sunni scholars link the interpretation of Quranic verses and their explanation to Hadiths. In simple terms, the overall result we get is what was decided and chosen by the ruler's soldiers, without giving Muslims a chance to read and understand Allah's message themselves. Allah sent the message for you to read and understand its aims directly, not for someone from the ruler's followers to impose themselves on you and deceive you into thinking they can clarify those meanings for you, while you remain unaware of their true intentions.

Is this a true man of religion? You might believe and be convinced that he fears Allah and wants what is best for you and the Muslims, but he could be one of the devils among humans. Once you accept his opinion and align with him, you undermine the Book of Allah and its impact with fabricated Hadiths attributed to the trustworthy Prophet, thinking that you are following Allah's religion and praising and thanking Him, while you are actually associating another book with the Book of Allah. Your testimony that there is no deity but Allah and that Muhammad is the Messenger of Allah means nothing in the true religion if you do not interpret it yourself in reality. For Allah says in His Book, "I created you free, O human, and granted you a mind that distinguishes you from My other creations. I told you to choose what you want and do what you wish; I have clarified for you good and evil. Say, 'The truth is from your Lord. So whoever wills, let him believe, and whoever wills, let him disbelieve.'" (Surah Al-Kahf, 18:29)

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When you appoint a lawyer on your behalf, what rights do you grant them?

You give them the authority to speak on your behalf. Allah, however, says clearly: "We have not made you a guardian over them, nor have We given you permission to speak on My behalf as you wish, O Muhammad."

And what is the Prophet supposed to warn them about? What is he supposed to convey?

"O Messenger, deliver what has been revealed to you from your Lord. If you do not, then you have not delivered His message." (Surah Al-Ma'idah 5:67).

Thus, Allah does not want interpreters, intermediaries, or representatives between Himself and His servants. He is fully capable of sending down a clear and easy-to-understand book from the heavens, which each person can comprehend according to their knowledge, culture, awareness, and understanding in this world. This is what needs to be conveyed to people. However, this does not serve the interests of those in power in the religion of the ruler, nor does it satisfy their desires or fulfill their instincts. It does not allow them to act freely and indulge in what Allah has forbidden, including the treatment of women.

In the religion of Allah, women are not less than men in the balance of Allah's judgment. Allah sees them as equal in rights and duties because they are both human beings. Since these souls are equal in the sight of Allah, they take material forms when they dwell on earth as decreed by their Lord during their earthly life. Since Allah has used the method of creation and reproduction through marriage for all His earthly creatures, it was necessary to divide them into two genders, male and female, to complete the process of creation and reproduction:

"He begins creation and then He repeats it..." (Surah Yunus 10:4). Allah begins creation and then He repeats it, and to Him you will return. (Surah Ar-Rum 30:11) Say, "Is there any of your partners who begins creation and then repeats it?" (Surah Yunus 10:34).

No, by Allah... No one can claim to perform this process, no matter how advanced their science becomes. So, Allah made women half of the human presence on earth. If we take a census, we find that the numbers of males and females are almost equal. You cannot say that the value of one half is more important or better than the other.

Now, I will present the first divine revelation about the divine creation and then the second revelation, leaving it to the reader to decide the outcome for themselves:

"And it is He who created from water a human being and made him [a relative by] lineage and marriage. And your Lord is competent." (Surah Al-Furqan 25:54)

From this perspective, Allah addresses people as humans, who are made up of both males and females, and are approximately equal in number according to a divine law of probabilities, which Allah created and humans have discovered with advancing knowledge.

"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you." (Surah Al-Hujurat 49:13)

This verse can be considered as the basis for distributing rights and for Allah's view of all people. It means that Allah created people from male and female without detailing their rights, and the measure of superiority among them is only "taqwa" (piety).

Thus, we can say that this verse rejects claims of racial, gender, and ethnic discrimination. The only measure of superiority is piety, and there is no differentiation in the rights of creation before Allah.

"And He created the two spouses, the male and the female." (Surah Al-Qiyama 75:39)

He referred to the male as a spouse and the female as a spouse, without distinguishing between them in the wording. Humans have two forms in creation: the (physical) form of male and female, and the (spiritual) form of the human soul, with no distinction between them.

"And fear a Day when no soul will suffice for another soul at all, and no intercession will be accepted from it, nor will compensation be taken from it, nor will they be helped." (Surah Al-Baqarah 2:48)

"No soul is burdened beyond its capacity." (Surah Al-Baqarah 2:286)

"And every soul will be paid in full for what it has done, and they will not be wronged." (Surah Al-Baqarah 2:281)

"The Day every soul will come disputing with itself, and every soul will be paid in full for what it did." (Surah An-Nahl 16:111)

"And do not kill the soul which Allah has forbidden, except by right." (Surah Al-Isra 17:33)

"Every soul will taste death, and We will test you with evil and good as a trial." (Surah Al-Anbiya 21:35)

"And no soul knows what it will earn tomorrow, and no soul knows in which land it will die." (Surah Luqman 31:34)

"And every soul will come with it a driver and a witness." (Surah Qaf 50:21) People, in the sight of Allah, are equal souls. The only difference between them is what they earned and acquired during their earthly life. These souls took on physical forms for the necessities of life, such as reproduction, according to the law of Allah as mentioned in the Quran, which states that as He began the process of creation, He will repeat it again:

"Do they not see how Allah begins creation and then repeats it?" (Surah Al-Ankabut 29:19)

"Allah begins creation and then He repeats it, and to Him you will return." (Surah Ar-Rum 30:11)

"And it is He who begins creation and then repeats it, and that is easier for Him." (Surah Ar-Rum 30:27)

Yes, by Allah, and we are among the witnesses to that.

Now, examine in the Quran how the process of creating Adam and the human race on earth is described:

"And Allah created every living thing from water." (Surah An-Nur 24:45)

This is what scientists have discovered today: every cycle of creation begins from water and sunlight in the form of bacteria that evolve into plankton in the water, serving as food for more developed life forms in the creation process.

"And He began the creation of man from clay." (Surah As-Sajda 32:7)

"And We created man from a quintessence of clay." (Surah Al-Mu'minun 23:12) Note the precision in divine expression: Allah did not say He began the creation of Adam, but rather of "man," because Adam came after billions of years of the evolution of life that began with the creation of humanity. The idea of creating Adam from clay was introduced to us by the followers of authority from the distorted Torah, which they used to make it a belief among Sunni Muslims. Here is a passage from the Torah on this process: "Then the Lord God formed Adam from the dust of the ground and breathed into his nostrils the breath of life, and Adam became a living soul" (Genesis 2:7).

This represents a primitive understanding of the complex creation process explained in the Quran. They also adopted the story of how Eve was created from Adam, with the name "Eve" coming from the Torah, as the Quran does not refer to her by this name or any other name.

The Lord God caused Adam to fall into a deep sleep, then took one of his ribs and closed up the place with flesh (Genesis 2:21-22).

The authorities and their followers did not stop at these fabrications and distortions. Let's look at what they have in their second revelation (Hadith):

Hadith No. 1468 from Sahih Muslim, narrated by Abu Huraira, says: The Messenger of Allah ﷺ said: "Woman was created from a rib, and you will not be able to make her straight. If you enjoy her, enjoy her crookedness, and if you try to straighten her, you will break her, and breaking her is like divorcing her."

Thus, the belief was established that Eve was created from Adam's rib, making her part of him and making her inferior, a notion found even in the so-called sacred books of the people of the Book.

Listen to how Jesus speaks to his mother in the distorted Gospel: "When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, 'Woman, here is your son'" (John 19:26).

In contrast, Allah says in the Quran about Jesus speaking of his mother: "And [He] made me dutiful to my mother, and He did not make me a wretched tyrant" (Surah Maryam 19:32). We have adopted the value of women, their inferior status, and the general view of their rights from the books of the People of the Book, and the mistaken perspective of the Torah on these fundamental principles and laws fails miserably in practical application when we return to the Quran, moving from darkness to light. For a person, there are three things that are more precious than life itself:

A - Refined freedom, enjoyed both at home and abroad.

B - Equality that elevates one's worth without one person dominating another.

C - Justice that ensures one's rights and helps fulfill one's duties.

These values, which many philosophical thinkers agree upon, how do the texts of the Torah relate to them? Are they respected or discarded like many other values?

Here, we are certain that the general view of women in the religion of the ruler is consistent with what is found in the Torah and the Bible, and naturally, contrary to what is found in the Quran.

Hadith No. 2740 from Sahih Muslim, narrated by Usama bin Zaid, says: The Messenger of Allah ﷺ said: "I have not left behind any trial more harmful to men than women." Religion in the ruler's view is a male domain, and women's presence is merely a means of pleasure for men, who, according to the Torah, are divine beings from the heavens, while women are earthly creatures who can never ascend to heaven.

And it is said that when people began to multiply on the earth and they had daughters, the sons of God saw that the daughters of men were fair, and they took them as wives for themselves from all whom they chose (Genesis 6:1-2).

In contrast, in the first revelation (the Quran), there is no distinction whatsoever between men and women. Allah says: "Indeed, the Muslims, both men and women, the believers, both men and women, the obedient, both men and women, the truthful, both men and women, the patient, both men and women, the humble, both men and women, the charitable, both men and women, the fasting, both men and women, the chaste, both men and women, and those who remember Allah frequently, both men and women, Allah has prepared for them forgiveness and a great reward" (Surah Al-Ahzab 33:35).

And what do we find in the hadith wrongfully attributed to the Prophet ﷺ? Hadith No. 2742 from Sahih Bukhari, narrated by Abu Sa'id Al-Khudri, from the Prophet ﷺ:

"The world is sweet and green, and Allah has appointed you as its stewards, so He is watching how you act. So be wary of the world and be wary of women, for the first trial of the Children of Israel was with women."

This means that the Prophet's message was directed only at men and not women, as evidenced by the command to be wary of women, implying they are external adversaries. Consequently, the rulers' followers have fabricated narrations attributing to Ali ibn Abi Talib the statement: "Women are an evil that must be endured," and also falsely attributing to the Prophet ﷺ the claim: "Satan approaches a man in the form of a woman."

In contrast, Allah does not differentiate between men and women in His addresses. When He says:

"O mankind, worship your Lord who created you" (Surah Al-Baqarah 2:21).

"O mankind, eat from whatever is on the earth, lawful and good" (Surah Al-Baqarah 2:168).

"O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs that bore you" (Surah An-Nisa 4:1).

"O mankind, there has come to you a conclusive proof from your Lord, and We have sent down to you a clear light" (Surah An-Nisa 4:174).

This proof is the Quran, not Sahih Bukhari or Muslim. As you can see, Allah addresses both men and women equally, without preferring one gender over the other, because their existence is a necessity for life. Meanwhile, in the religion of the rulers, the message is directed only at men. Below are brief examples of hadiths from Sahih Muslim with their numbers. For more details, refer directly to the full hadith in Sahih Muslim:

- "If one of you is attracted to a woman and it settles in his heart, let him go to his wife and have intercourse with her, for that will dispel what is in his heart" (Hadith No. 1403, Series 100).

- "If you have been hastened or experienced a drought, there is no washing required, i.e., if you have had intercourse with a woman and did not ejaculate" (Hadith No. 345).

- "If one of you enters the restroom, do not touch your private parts with your right hand" (Hadith No. 0267).

- "If one of you is invited to a wedding feast, he should accept the invitation" (Hadith No. 1429). If a man calls his wife to bed and she refuses, and he goes to bed angry with her, the angels will curse her until the morning. The reverse situation is not obligatory, as the rulers have thousands of women in their palaces.

- Hadith No. 1436, Series 122

- When a man dies, his place in hell or heaven is shown to him in the morning and evening.

- Hadith No. 2866, Series 65

- Do you marvel at the jealousy of Sa'ad ibn Abi Waqqas? I am more jealous than Sa'ad, and Allah is more jealous than me. The hadith is about men's jealousy over women. Does Allah have women to be jealous of?

- Hadith No. 1499

- If a man sits between a woman's four limbs and has sexual intercourse with her, he must perform ablution.

- Hadith No. 2492

This is the second type of revelation attributed to Allah and the noble Prophet ﷺ, and it only mentions women in terms of enjoyment or punishment, or comparing them to dogs and donkeys.

Topic 1 - Natural Differences Between Spouses:

Before discussing marriage rights, we must address the natural differences that Allah has created between the sexes and the implications of these differences on rights and duties.

A Muslim should understand that every right granted by Allah to a person comes with a corresponding duty. Thus, it can be generalized that there is no right without a corresponding duty and no duty without a corresponding right.

Let's listen to the following Quranic verse:

"Men are the protectors and maintainers of women because Allah has given one more (strength) than the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient, guarding in (the husband's) absence what Allah would have them guard. As to those women on whose part you fear disloyalty and ill-conduct, admonish them (first), refuse to share their beds, and (lastly) beat them (lightly). But if they return to obedience, seek not against them means (of annoyance). Indeed, Allah is ever Most High, Most Great" (Surah An-Nisa 4:34).

Understanding this verse correctly is crucial in Islam, as it underpins family stability. Misunderstanding a man's role could lead to injustice and tragedies in the Islamic family, which is essential for the strength of Islam as an organized religion in a real-world society. How do we understand that men are the protectors of women because Allah has given some of them an advantage over others? Allah, who has determined and created humans in the best form, has made men physically stronger than women and assigned them the responsibilities of caring for, protecting, and defending their new families. In return for these additional responsibilities and advantages, Allah has given men a higher status over their wives by making them the leaders of the family and holding them accountable for this leadership. As you can see, there is always a balance between rights and responsibilities.

Similarly, Allah has granted women an increase in emotional capacity and tenderness, which are essential for their primary role of nurturing and motherhood. This deep love and affection that Allah has instilled in women are crucial for protecting and nurturing the family from within, creating warmth and affection in the home, which is essential for the healthy psychological and emotional development of children. This ensures that the family produces individuals who are strong physically, psychologically, and intellectually, maintaining balance within the Islamic community.

On the other hand, children raised in conditions of divorce, conflict, and loss of emotional security, such as having a stepmother instead of a biological mother, may suffer from psychological issues that affect their development and, consequently, impact the strength and effectiveness of society in the future.

Thus, the Quran emphasizes these matters strongly, while the rulers' religion neglected them, focusing only on immediate pleasures. For the rulers, as depicted by their followers, women were seen merely as servants for their desires, reflecting the distorted views of the scriptures and the beliefs of the people of the book who altered the divine words, reducing women to mere tools for pleasure, childbearing, and service.

Therefore, there is a complete alignment between the distorted views of the Torah and the texts of the ruler's version of Islam, as recorded in the books of wisdom according to early Muslim scholars like Ahmad ibn Hanbal, Ibn Taymiyyah, and his student Ibn Qayyim al-Jawziyya, and in the hadith collections of Sahih Bukhari and Sahih Muslim. Unfortunately, many hadiths attributed to the Prophet ﷺ are falsely attributed and misrepresented. The Quran, the Book of Allah, which everyone has left to please the rulers, contains all the truths. We will never find the truth in all the other books of the rulers' religion that their followers call the books of hadith.

When Allah said, "Men are the protectors of women," He did not leave this concept vague without explaining the reasons for this guardianship and the reasons for giving men the leadership of the family. He explained it by saying: "Because Allah has given some of them an advantage over others."

It is known that men are generally stronger than women physically, and Allah has also given them less emotional sensitivity, allowing them to focus mentally and make decisions without strong emotions interfering with the truth. Therefore, men are more suitable to lead the family because of this trait, which was created by Allah for this purpose, so they are responsible for the safety of the family as it navigates through the challenges and changing circumstances of life.

Then Allah added: "And because of what they spend from their wealth," which means that men are responsible for working and providing for the family financially, while the woman is not burdened with any financial responsibilities in the family.

The verse then explains how the leader of the family should deal with the primary member of the household, which is the wife: "The righteous women are devoutly obedient, guarding in the husband's absence what Allah would have them guard."

Allah created people and knows best what He has created. He understands that men and women are not the same in every place and time. In rural and desert areas, we find men and women who have not received any education or culture. Similarly, in cities, not all inhabitants are the same; there are educated and uneducated people, and even within cities, especially in very poor neighborhoods, there are those who have not received any education or culture. Allah knows that not everyone is the same, and it is impossible to apply a single law and system to everyone like the uniformity of comb teeth, because such uniformity is imaginary and cannot lead to social justice. People are not equal in their ability to respond: "It is He who has made you successors upon the earth and has raised some of you above others in degrees, that He may test you in what He has given you" (Quran 6:165).

This elevation in degrees can be seen in everything: in intelligence and comprehension, in the distribution of wealth between the poor and the rich, in knowledge and ignorance among scholars and laypeople, and in individual talents and abilities. Therefore, a single method cannot be applied to all.

After understanding this point, we return to the previous verse: "The righteous women are devoutly obedient, guarding in the husband's absence what Allah would have them guard" (Quran 4:34).

This describes one of the degrees mentioned, representing a level of women. If a woman is aware, educated, and understands her role, she is among the righteous and obedient to her husband, not out of inferiority or submission, but out of conscious acceptance of her role and his leadership. This understanding is based on the Quranic verses and their contemporary interpretation, as the Quran is the ultimate guide in this world.

This mutual understanding between spouses regarding their roles, as outlined by Allah, helps in the proper functioning of the family. Allah then says: "And those from whom you fear arrogance, advise them; and forsake them in bed; and strike them. But if they obey you, seek no means against them" (Quran 4:34).

Here, we move to other degrees where disobedience appears due to ignorance or a lack of appreciation for the reasons behind it, which can stem from various personal or educational causes. Allah advises us to address the situation with wisdom and good counsel as much as possible:

(Advise them)

If advice and good counsel do not resolve the situation, we are advised to raise the level of response:

(Forsake them in bed)

This indicates that the husband should show discomfort with the situation and the wife's refusal to accept his decisions and choices regarding family matters. Finally, if none of these methods have worked, Allah advises as a last resort to attempt reconciliation before considering divorce, which

can be destructive for the family and have significant side effects, especially if there are young children from this failed marriage. Allah suggests that, as a last resort, the husband may strike his wife, hoping that this final approach might make her reconsider and correct her behavior.

(And strike them, but if they obey you, seek no means against them.)

It is important to understand the concept of "nushuz" (disobedience) in a broader context.

Disobedience from the wife might be due to other influencing factors, such as encouragement from her family that she deserves a better husband, which could cause her to become less compliant.

To think that striking is a general rule in Islam where a husband hits his wife for any reason or without considering her intellectual status, education, and behavior is a misunderstanding of the verse.

In the same verse, Allah addresses two situations:

1. The natural state of a harmonious Islamic family where both partners understand and respect each other's roles, with marriage based on mutual consent, respect, and Islamic principles.
2. The situation where there is misunderstanding and lack of obedience from the wife. In such cases, Allah advises the husband to handle the matter with wisdom and rationality, avoiding anger or violence. He should give advice and explain the seriousness of the situation. If the wife listens and returns to obedience, it is better for both of them. If not, the husband should use a higher level of persuasion, as demonstrated by the Prophet in dealing with similar issues among his wives.

Allah says in their story:

"And when the Prophet confided to one of his wives a statement, then when she informed [others] about it and Allah disclosed it to him, he acknowledged part of it and turned away from part. And when he came to her, she said, 'Who informed you of this?' He said, 'The Knowing, the Acquainted informed me.' If you two repent to Allah, your hearts have certainly deviated, but if you cooperate against him, then indeed Allah is his protector, and Gabriel and the righteous among the believers, and the angels, moreover, are supporters. Perhaps his Lord, if he divorces you, will give him instead [wives] better than you - submissive, believing, devout, penitent, worshipping, traveling [for migration], previously married and virgins" (Quran 66:3-5). According to the narrative involving Aisha and Hafsa, who conspired to spread rumors among the Prophet's wives that his breath smelled bad after drinking honey water at his wife Zainab's house, the Prophet prohibited himself from drinking honey. Allah rebuked him for this, saying:

"O Prophet, why do you forbid yourself from what Allah has made lawful for you, seeking the approval of your wives?" (Quran 66:1).

Hadiths state that the Prophet allegedly abandoned all his wives for a month, but this is incorrect. Allah's law in the Quran does not allow collective punishment where the innocent are punished along with the guilty. Collective punishment is a principle of the second revelation of the Sultan, not of Allah's first revelation. Allah says: "And no bearer of burdens will bear the burden of another" (Quran 6:164). This means one person is not held accountable for the mistakes of another. Therefore, in Islam, it is not permissible to punish all the wives when only a few are at fault, as collective punishment is counterproductive. Hence, the reports that the Prophet abandoned all his wives are not correct because he would not contradict Allah's book.

As we see in the verse under discussion, Allah advises to abandon the wives in bed as a warning, implicitly threatening divorce as a further step to address the situation. This is meant to make the wife aware of the husband's dissatisfaction with her behavior. If she repents and returns to her duties as the Prophet's wives did after abandonment and threat of divorce, it is good; otherwise, the husband may resort to a higher level of persuasion.

The Prophet may use physical discipline as a last resort for reform, but it should be only once, not repeatedly, and should not cause permanent harm. Allah says after this stage:

“But if they obey you, seek no means against them” (Quran 4:34). If the woman repents and obeys, accepting her husband's wisdom and leadership, then the husband should return to treating her with kindness, love, compassion, and mercy, as she is the closest person to him.

But what if the situation does not improve even after physical discipline? What does Allah suggest we do? Allah advises: “If you fear a breach between them, send an arbitrator from his family and an arbitrator from her family. If they both desire reconciliation, Allah will cause it between them” (Quran 4:35).

When the situation between a new couple reaches this stage, where the conflict has escalated, both families should intervene. Their role is to resolve the conflict and remove the causes of disagreement if possible. If the arbitrators cannot resolve the issue, the situation will move to the next stage, which is divorce. Allah also addresses divorce in the Quran, and I will discuss women's rights in Islamic divorce in a future context.

Now, what do we find in the Sultan's religion in contrast?

A careful reader of Sahih Bukhari or Sahih Muslim might feel discomfort, as if Muslims have lost their primary book and message, the Quran, amidst the contradictory hadiths in these collections.

Hadith number (5080) in Sahih Bukhari narrates from Jabir bin Abdullah: When I married, the Prophet ﷺ asked me what kind of wife I had married. I replied that I married a widow (not a virgin). He said, “Why didn't you marry a young girl to play with you and you with her?” I mentioned this to Umar bin Dinar, who said: I heard Jabir say, “The Prophet ﷺ said to me: Why not a young girl to play with and for her to play with you?”

This hadith, which you find repeated more than twenty times in Sahih Muslim, was one of the favorite hadiths of the Sultan and his soldiers, who always preferred virgins. Is it reasonable for the Prophet to say these words to a man who is already married, as if encouraging him to divorce? Meanwhile, we just heard in the verses we heard directly from God. What did the Lord of the Worlds say: "Perhaps his Lord, if he divorced you, would substitute for him wives better than you - submitting, believing, devout, repentant, worshipping, and traveling - previously married and virgins."

Notice that God emphasized the presence of both previously married women and virgins because Islam and its messenger do not discriminate between them. However, the Sultan and his soldiers discriminated and only wanted virgins. This is the reason for the preference found in the Sultan's fabricated religion, making the preference for virgins a tradition attributed to the Prophet Caliph!

We Muslims consider these narrations as revelations from heaven, but if so, why do they contradict the verses of the Quran? Thus, you find chapters in Sahih Bukhari and Muslim on these topics, which are among the Sultan's favorite chapters:

Chapter 4 - The chapter on having many wives from Sahih Bukhari. Chapter 11 - The chapter on marrying young girls to older men. The tradition that the Prophet married Aisha when she was six years old and consummated the marriage when she was nine. We don't know if this narration is authentic due to the frequent lying of narrators, and it might be another false accusation from malicious slanderers who have ruined our religion, yet we still believe them. Chapter 9 - The chapter on marrying virgins. Chapter 13 - The chapter on taking concubines. Chapter 18 - The chapter on what to avoid regarding the bad luck of women. Chapter 41 - The chapter on the Sultan being the guardian (having the right to marry off any woman without asking them). Chapter 40 - The chapter on a father marrying his daughter to the Imam (Sultan) without asking her opinion. Chapter 41 - The chapter on visiting all one's wives with a single bath.

In Sahih Muslim, there are the following chapters:

Chapter on Temporary Marriage (Nikah al-Mut'ah).

Let's read the following hadith from Sahih Muslim:

Hadith number (1453) from Sahih Muslim. Notice who the narrators of this hadith are:

It was narrated to us by Ishaq ibn Ibrahim and Muhammad ibn Rafi, who said: Abdul Razzaq narrated to us. Ibn Jureij informed us, who said Ibn Abi Mulaika informed him that Al-Qasim ibn Muhammad ibn Abi Bakr told him that Aisha told him... (Who among these is lying about Allah and His Messenger?)

And when Suhailah bint Suhail ibn Amr came to the Prophet ﷺ and said: "O Messenger of Allah, indeed, Salim (Salim, the freed slave of Abu Hudhaifa) is in our house. He has reached the age of men and knows what men know." The Prophet ﷺ replied: "Nurse him and he will become unlawful for you."

Is this reasonable, O people of understanding? Every time a husband wanted his wife to be exposed to one of his friends, he would say to his wife, "Let this man into your room and nurse him three full feedings until he can enter without any embarrassment or discomfort." Is this a heavenly religion that was brought by Muhammad ibn Abdullah from Allah and proclaimed to the world? Or is it a religion of the accursed devil?

This hadith has six different narrations in Sahih Muslim, making it a well-established hadith that cannot be rejected in the Sultan's Islam. And we, in our naivety, think that the hands of the envious hypocrites were far from distorting our religion as they desired. Hadith number (1453), series (26) from Sahih Muslim: Also from Aisha:

Suhaila bint Suhail came to the Prophet ﷺ and said: "O Messenger of Allah, I see in the face of Abu Hudhaifa the entrance of Salim, who is a freed slave." The Prophet ﷺ said: "Nurse him." She said, "How can I nurse him, as he is a grown man?" The Prophet ﷺ smiled and said: "I know he is a grown man." Umar added in his narration, and he had witnessed Badr. In Ibn Abi Umar's narration, the Prophet ﷺ laughed. Is there anything in this story that is amusing? Do you want this to be your religion? And this to be your Prophet's Sunnah? To be able to welcome your friend into your home without embarrassment and have your wife reveal her face in front of him? Do you advise her to follow this Sunnah?

Is this the religion of the Holy Quran?

Is this hadith sacred and a revelation from Allah like the verses of the Quran?

In Sahih Muslim, the commentator Imam Nawawi wrote the following in his explanation of this hadith in the margins:

The judge said: Perhaps she milked him and then he drank it without touching her breast or their skins touching. This explanation by the judge is plausible, and it might be that touching was overlooked due to necessity, as it was specifically mentioned for nursing with a virgin.

Don't you notice that all the scholars of the Sunnah cannot criticize or reject a hadith found in Sahih Muslim or Bukhari? Because if one hadith is proven to be false, it would cast doubt on the rest, making their entire knowledge questionable and merely speculative. Should we accept what defies reason, logic, and religion just to maintain their titles as scholars, even when it reeks of deception and falsehood?

Hadith number (2225) from Sahih Muslim about Malik ibn Anas from Ibn Umar, where the Prophet ﷺ said: "Omen (bad omens) are in the house, the woman, and the horse." Is this a revelation from Allah? And if it is true, why didn't Allah tell us about any omen in the Quran?

Omen exists only in our corrupted minds influenced by these fabrications. Hadith number (1403) from Sahih Muslim about Jabir, where the Prophet ﷺ saw a woman and then went to his wife Zainab who was preparing a meal. He fulfilled his need and then went out to his companions and said: "A woman approaches like a devil and retreats like a devil. So, if any of you sees a woman, let him go back to his wife." These hadiths are an insult to women and their dignity as human beings equal in value to men in society. They demean her as a human with the same rights, and they are an affront

to the Prophet ﷺ, his family, his wives, and all Muslims. The hadith raises questions: How did Jabir know what the Prophet ﷺ did after entering his house? Was Jabir a witness to what happened between the Prophet ﷺ and his wife in their home?

Due to the prevalence of such hadiths in the religion of the rulers, ordinary Muslims often think of women only in terms of their physical attributes and see them merely as means to satisfy their desires, rather than as human beings with intellect, emotions, culture, knowledge, and manners. Women are seen only as companions for physical pleasure, and not as equals who could be friends, partners, or companions.

Is it reasonable for the Muslim ummah to believe that their guidance from Allah in the form of hadith dictates that every time a man sees a woman, he should rush home to be with his wife immediately, even if she is engaged in other tasks?

Hadith number (1404) in Sahih Muslim under the chapter of Mut'ah (temporary marriage): Abdullah says, "We used to go on expeditions with the Prophet ﷺ, and we did not have women with us. We asked the Prophet ﷺ if we should castrate ourselves, and he forbade us. Then he allowed us to marry women temporarily with a garment, and Abdullah recited: 'O you who have believed, do not make unlawful the good things which Allah has made lawful for you and do not transgress. Indeed, Allah does not like transgressors' (5:87)." The Prophet's ﷺ expeditions were not long-term wars; even the longest lasted only a few weeks at most. Does it make sense that men would ask the Prophet ﷺ to castrate themselves permanently just because they were away from their wives for a few weeks?

Is it reasonable that the Prophet ﷺ would allow them to engage in disguised fornication, which is considered a major sin in Islam, and then have Abdullah cite a Quranic verse about food to justify this act?

Where is the role and presence of women in these hadiths? Simply put, they don't exist in them. The religion of the rulers, like the distorted Torah, does not recognize the role or presence of women.

In Sahih Muslim, we find stories like Jabir's with the Prophet ﷺ. In hadith 715, the Prophet ﷺ says to Jabir: "Why don't you marry a young girl who can make you laugh and you can laugh with her, and play with her?" This hadith reflects the ruler's desire to make such traditions highly esteemed, as if to be followed forever.

To ensure that women only have a role of pleasure and enjoyment, the ruler's followers compared their value to that of dogs and donkeys. They made it a norm to treat women as if they were insignificant objects.

Hadith 299 from Sahih Muslim, narrated by Abu Huraira: While the Prophet ﷺ was in the mosque (note that the Prophet ﷺ was still with people), he said to Aisha: "Give me the garment." She replied: "I am menstruating." He said: "Your menstruation is not in your hand," and took it from her.

What should Muslims learn from this so-called noble tradition? That Aisha's menstruation is not in her hand but somewhere else.

Under the guise of piety and religious education, hypocrites who pretend to be Muslims have spread such hadiths, making us follow them blindly. These hadiths serve no purpose other than to mock us and our religion. This is a new practice. How can a Muslim speak to his wife in front of people, following the example of the Prophet ﷺ, when Allah says in the Quran: "If you had been harsh and hard-hearted, they would have dispersed from around you" (Surah Al-Imran 3:159)?

How do you explain a situation where a man stands in the mosque in front of everyone, calls his wife by name, and asks for a garment, and she replies that she cannot give it to him because she is menstruating, thus informing everyone in the mosque about her menstruation? Is it reasonable for the wife of the Prophet ﷺ, who lives with him and freely asks him about religious matters, to not know what is forbidden or allowed for menstruating women according to the Quran, which does not

prohibit a menstruating woman from touching or cooking or doing anything in her house? Or was this an illustrative act by the Prophet ﷺ and his wife Aisha to teach people in the mosque?

Hadith 230 from Sahih Bukhari: Solomon ibn Yasar asked Aisha about what to do if the Prophet's ﷺ garment got soiled. She said: "I used to wash it from the garment of the Prophet ﷺ, and then he would go to pray with traces of water on his garment." Solomon got knowledge that he could not have obtained without asking Aisha, who was the Prophet's ﷺ wife when he passed away at the age of eighteen.

Hadith 251 from Sahih Bukhari: Abu Bakr ibn Hafs said: "I heard Abu Salama say: I and Aisha's brother entered upon Aisha, and her brother asked her about the Prophet ﷺ's bathing. She brought a container of water and demonstrated the technique of washing. She poured water over her head while she was behind a curtain, so we could imagine the details of the process. Is it permissible to reveal such details about the Prophet ﷺ and his wives, who were covered by the Quranic verses on hijab, under the pretense of piety and teaching religion?

This is a clear fabrication against Allah and His Messenger. Under the section on a man bathing with his wife, Hadith 250 from Sahih Bukhari: Aisha said (to her nephew, Al-Urwah bin Az-Zubair): "I used to bathe with the Prophet ﷺ in one vessel called 'al-Faraq'."

This hadith is repeated in Sahih Bukhari in various locations (250, 261, 263, 273, 299, 5956, 7339) due to its significant importance in Islamic tradition. It indicates the name of the vessel the Prophet ﷺ used for bathing with Aisha.

Hadith 350 from Sahih Muslim: Aisha, the Prophet's ﷺ wife, reported that a man asked the Prophet ﷺ about a man who has intercourse with his wife and then becomes lazy (i.e., he stops before ejaculation). The question was asked in Aisha's presence, emphasizing that the narrator wanted to confirm her presence and that she heard the question directly.

The Prophet ﷺ replied: "I do that with her, and then we both bathe." The question disregards common manners and the appropriateness of asking such a question in Aisha's presence. The narrator focuses on not mentioning the names directly, referring only to "me and her," which suggests the insignificance of women in this context according to the narrator's perspective.

Those who harbor ill will, jealousy, and hatred towards Islam and Muslims, who entered Islam only in name and hypocrisy to harm and corrupt it, found in the Sultan a willing ally to achieve their desires. They distorted the true image of the Prophet ﷺ and his interactions with his wives, introducing practices that are not part of Islam. They depicted him as a harsh, unjust, and rude person, obsessed with women. Readers might think that these observations are exaggerated, but they are based on these hadiths and their implications. Since the Sultan's forces were concerned with achieving what was written by the People of the Book about the kings of the Israelites, including Prophet Solomon, who is described in the Torah as having had a thousand women—seven hundred wives and three hundred concubines—we find the following hadith:

Hadith 6639 from Sahih Bukhari: Abu Huraira reported that the Prophet ﷺ said: "Solomon said, 'I will visit ninety women tonight, each of whom will give birth to a child who will be a fighter in the cause of Allah.' His companion said, 'Insha'Allah (if Allah wills).' But Solomon did not say, 'Insha'Allah,' so he visited all of them, but only one became pregnant, and she gave birth to a half-child. By Him in Whose Hand is the life of Muhammad, if he had said 'Insha'Allah,' he would have been successful in achieving his aim." This narration, attributed falsely to the Prophet ﷺ, distorts the Torah and falsely attributes it to him.

Then the same narrator or someone similar presents the following hadith about the Prophet ﷺ himself:

Hadith 268 from Sahih Bukhari: Anas bin Malik said: "The Prophet ﷺ used to visit all his wives in one night, and there were eleven of them. I asked Anas, 'Could he manage that?' He replied: 'We used to talk about how he was given the strength of thirty men.'"

Thus, the narrator portrays the Prophet ﷺ as being stronger than the Israelite Prophet Solomon. Readers might wonder why the author mentions these hadiths in a discussion about women in Islam. These hadiths, regarded by many Muslims as noble teachings, subconsciously shape the perception of women as merely objects for pleasure and procreation. This view fails to recognize women as equal human beings in the eyes of Allah and in justice. Instead, it portrays women as a necessary evil or even as a source of misfortune. This view can only be corrected if one accepts that these hadiths are fabricated lies.

Under the section titled "Had Eve not betrayed her husband, there would have been no female disloyalty," Hadith 1470 from Sahih Muslim claims that Eve is the fundamental cause of all marital betrayals. If we ask where the source of knowledge came from for Prophet Muhammad ﷺ to say these things, knowing that the Prophet's knowledge begins and ends with what was revealed to him from Allah through Gabriel ﷺ, some might try to convince you that the Prophet had private sessions with Gabriel to receive knowledge. But was Gabriel anything more than a messenger from the Lord of the worlds? And does a prophet carry anything other than the message he was commanded to deliver? He conveyed it faithfully to the Prophet ﷺ. This is the truth. However, what do the Sultan's soldiers want to tell you?

They read the Torah and fabricated hadiths falsely attributed to Allah and to all Muslims, claiming that the Prophet said these things. Do you expect them, after receiving their reward from the Sultan, to come back and confess the true source of their knowledge?

If we look into the books of the People of the Book available today, we find that they are the source of all the fabricated hadiths falsely attributed to the trustworthy Prophet ﷺ. Listen to this text from the Torah:

"Now the serpent was more cunning than any beast of the field which the Lord God had made. And he said to the woman, 'Has God indeed said, "You shall not eat of every tree of the garden?"' And the woman said to the serpent, 'We may eat the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God has said, "You shall not eat it, nor shall you touch it, lest you die."' Then the serpent said to the woman, 'You will not surely die. For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil.' So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate. Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loincloths. And they heard the sound of the Lord God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden. Then the Lord God called to Adam and said to him, 'Where are you?' So he said, 'I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself.' And He said, 'Who told you that you were naked? Have you eaten from the tree of which I commanded you that you should not eat?' Then the man said, 'The woman whom You gave to be with me, she gave me of the tree, and I ate.' And the Lord God said to the woman, 'What is this you have done?' The woman said, 'The serpent deceived me, and I ate.' So the Lord God said to the serpent, 'Because you have done this, you are cursed more than all cattle, and more than every beast of the field; on your belly you shall go, and you shall eat dust all the days of your life. And I will put enmity between you and the woman, and between your seed and her Seed; He shall bruise your head, and you shall bruise His heel.' To the woman He said, 'I will greatly multiply your sorrow and your conception; in pain you shall bring forth children; your desire shall be for your husband, and he shall rule over you.'"

This text implies that Eve acted alone without her husband's knowledge, which is seen as a betrayal to God and her husband. Adam then blamed Eve, and God cursed the serpent and imposed hardship on women. These Torah stories and similar accounts were the sources for the Sultan's followers, who wrongfully attributed them to Allah and the Prophet. They knew that Allah had revealed in many verses of the Quran that the People of the Book had altered all their scriptures,

just as Muslims' understanding of Islam has been distorted by such claims. Allah said to them and to us:

"So woe to those who write the Scripture with their own hands and then say, 'This is from Allah,' in order to exchange it for a small price. So woe to them for what their hands have written and woe to them for what they earn." (Surah Al-Baqarah 2:79)

How could the Prophet speak words sourced from the distorted Torah when he had the Quran, which contains the original, unaltered stories? How could he resort to fabrications when the Quran offers the ultimate truth, guidance, and light?

But the Sultan's followers, having discovered that the Quranic texts did not align with their master's desires and whims, abandoned it and turned to a new source that fulfilled their wishes. It is solely by Allah's grace that the Quran remains with the Muslims today. Even if it had been neglected until now, there must come a time when Muslims return to their Lord, their Creator, and His book, which contains all of Allah's laws. Muslims must understand that there is no other source of guidance in Islam except the Quran. Anyone who disbelieves in this should be reminded of the Quranic verses. Allah only spoke about His laws in the Quran and did not mention any particular Sunnah of the Prophet. The Prophet's duty was solely to deliver Allah's message.

Now let us listen to a verse from the Quran to understand where the truth lies and where distortions occurred in the Torah story, which was originally correct before its distortion, as it also comes from the same heavenly source. We created you, then formed you, and then said to the angels, 'Prostrate to Adam,' and they all prostrated except Iblis, who was not among the prostrators. Allah said, 'What prevented you from prostrating when I commanded you?' Iblis replied, 'I am better than him. You created me from fire and created him from clay.' Allah said, 'Descend from it. It is not for you to be arrogant here. Get out; you are among the disgraced.' Iblis said, 'Give me respite until the Day they are resurrected.' Allah said, 'You are among those who have been granted respite.' Iblis said, 'Because you have led me astray, I will sit in wait for them on your straight path. Then I will come at them from in front of them, from behind them, from their right, and from their left, and you will not find most of them grateful.' Allah said, 'Get out of it, despised and driven away. Whoever follows you among them, I will surely fill Hell with all of you.' And, 'O Adam, dwell, you and your wife, in Paradise, and eat from wherever you will, but do not approach this tree, lest you be among the wrongdoers.' Then Satan whispered to them to show them their private parts which had been hidden from them, and said, 'Your Lord did not forbid you this tree except to prevent you from becoming angels or to prevent you from being eternal.' He swore to them, 'I am indeed a sincere advisor to you.' He deceived them with falsehood, and when they tasted the tree, their private parts became visible to them, and they began to sew together the leaves of Paradise to cover themselves. Their Lord called to them, 'Did I not forbid you from that tree and tell you that Satan is to you a clear enemy?' They said, 'Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy on us, we will surely be among the losers.' Allah said, 'Descend, some of you are enemies to others, and you will have on the earth a place of settlement and enjoyment for a time.' He said, 'In it you will live, and in it you will die, and from it you will be brought forth.' 'O children of Adam, We have sent down to you clothing to cover your shame and as adornment. But the clothing of righteousness—that is better. That is from the signs of Allah so that they may remember. O children of Adam, do not let Satan deceive you as he removed your parents from Paradise, stripping them of their clothing to show them their shame. Indeed, he and his tribe see you from where you do not see them. Indeed, We have made the devils allies to those who do not believe.' (Surah Al-A'raf 7:27-27)

This is the true story without any distortion, coming directly from Allah and untouched by human alteration driven by personal desires and whims.

Regardless of the details in both stories, the main distortion, as you can easily notice, is the way Adam shifts all the blame onto Eve in the Torah, while the Quranic verses hold both equally responsible, as the mistake was shared.

However, the clear Quranic account did not please the Sultan and his followers, who all wanted to place the entire blame on Eve. Consequently, this led to her being deprived of all her rights and treated as a mere servant with no say, even over her own life. If it weren't for Eve, there would be no female or husband throughout time. This is a hadith from the Prophet ﷺ in Sahih Muslim (Hadith No. 1470).

"If it weren't for Eve, Allah would not have expelled Adam and his descendants from Paradise."

Eve is labeled as deceitful by nature, and the blame and accusations are always directed at her, which is an unjust distortion. If not, why does Allah call them wrongdoers?

Muslims should not believe that the Prophet ﷺ said something contrary to what Allah sent with clear verses.

Topic Two - Women's Rights in Marriage

In the first revelation (the Quran), the relationship of marriage is based on equal rights between men and women, fundamentally based on mutual consent, as marriage is a private contract between the parties. Therefore, the Quranic verses emphasize this condition in marriage and clarify who is forbidden for whom, so that individuals do not violate these relationships with those whom Allah has designated for respect and compassion. Allah ties the subject of prohibitions and permissions to Himself, just as He has done with other matters not permitted for anyone, such as the unseen, intercession, and forgiveness. Allah shows all people that they are free to act within the limits set by Him, starting with entering what is forbidden:

"And lawful in your marriage are chaste women from among the believers and chaste women from among those who were given the Scripture before you, when you have given them their due compensation, desiring chastity, not unlawful sexual intercourse or taking [secret] lovers. And whoever denies the faith - his work has become worthless, and he, in the Hereafter, will be among the losers." (Surah An-Nisa 4:24)

The verse addresses men alone, as it follows the verse specifying who is forbidden to men among women. This is Islamic marriage, based on mutual consent and the giving of a dowry according to people's customs and circumstances. Allah indicates that a complete relationship can only occur with this marriage contract, meeting its conditions (public declaration) and announcing it to the community of the spouses. If the contract remains secret, it falls into the realm of what is forbidden. There is no secret marriage or secret contract in Islamic law because it affects the rights of the wife and children in the future. Likewise, starting with illegal relationships is considered adultery regardless of excuses. In contrast, what do we find in the second revelation?

Hadith No. 5119 from Sahih Bukhari narrated by Salma bin Al-Akwa' from his father from the Prophet ﷺ said:

"If a man and a woman agree, they may have a temporary relationship for three nights. If they wish to continue or part ways, they may do so." Is it reasonable for a man to test his wife and try her through intercourse for three nights? What about her rights in such a marriage? What if she becomes pregnant after losing her virginity and the man decides to leave her? What will she do with her child? Is this a religion that respects equal rights? Is this divine revelation and justice in Allah's Quran?

Such statements are only acceptable from those who put them forward, trying to convince people that the Prophet ﷺ said and did the truth as revealed from Heaven. They are the sultans and their supporters who attempt to mold the religion to fit their own desires and whims, ignoring the rights of wives and women in society. Some may claim that this hadith is abrogated, meaning its rulings have been terminated. But if that is true, where is the abrogated original in the Quran?

Here is the proof if you are truthful:

"There is no blame upon you if you indicate to women any interest or conceal within yourselves. Allah knows that you will remember them, but do not make promises to them in secret except that you say a recognized saying. And do not intend marriage until the decree reaches its term. And know that Allah knows what is within yourselves, so beware of Him. And know that Allah is Forgiving and Forbearing." (Surah Al-Baqarah 2:236)

This Quranic verse is clear, explaining the manner of interaction during the engagement period leading up to the marriage contract by mutual consent.

Returning to the second alleged revelation, let us see what it says about this matter; we find that some people claim: "There is no marriage except with a guardian," referring to the verse: "Do not prevent them." The term "do not prevent them" means not to hinder their desire to marry someone. The meaning was altered to serve the interests of the rulers, so that the guardian could marry off his daughter without her consent, which still happens in most Islamic countries today, based on the following hadith:

Hadith No. 5132 from Sahih Bukhari narrated by Sahl bin Sa'ad: "We were sitting with the Prophet ﷺ when a woman came to offer herself to him. He looked at her and then lowered his gaze, not responding to her. One of his companions said: 'Marry her to me, O Messenger of Allah.' The Prophet ﷺ asked: 'Do you have anything?' He replied: 'I have nothing.' The Prophet ﷺ said: 'Do you have a ring made of iron?' He replied: 'No, not even a ring.' The Prophet ﷺ said: 'Then do you have anything from the Quran?' He replied: 'Yes.' The Prophet ﷺ said: 'Go, for I have married you to her with what you know of the Quran.'" Is it conceivable that a Muslim woman would enter the Prophet's gathering while he is with his companions and offer herself to him in front of them? Let's assume, for the sake of argument, that this unlikely scenario actually happened—could it be possible that the Prophet ﷺ would marry her off to someone without asking for her consent and approval, especially when he was known for his good character and respect for everyone, young and old? This story portrays the Prophet ﷺ as treating the woman as if she were insignificant, with no say in her own matters or in choosing her husband.

After this story, it becomes apparent who benefits from this new revelation. In the section titled "The Sultan as Guardian," the Prophet ﷺ is reported to have said: "We have married you with what you know of the Quran," according to Sahih Bukhari. Thus, the ruler has made himself the guardian for all Muslim women based on this fabricated hadith, marrying whom he wishes, even to himself. Who can prevent him from doing this? To support his claim, the ruler cites the following hadith:

Hadith No. 5129 from Sahih Bukhari narrated by Ibn Umar: When Hafsa bint Umar (widowed from Abu Hudhaifa al-Sahmi, a companion of the Prophet who died in Medina) became single, Umar said: "I met Uthman ibn Affan and offered to marry Hafsa to him. He replied that he would think about it. After a few nights, he came back and said he did not want to marry her at that time. I then went to Abu Bakr and said: 'If you wish, I will marry Hafsa to you...' Is it conceivable that Umar ibn al-Khattab, known for his great status with the Prophet ﷺ, would offer his daughter to Uthman ibn Affan, who was already the Prophet's son-in-law through his daughter Ruqayyah, and after her death, married his second daughter Umm Kulthum, with Uthman not marrying another woman during their lifetime?

Could it be possible that Umar would offer his daughter to Uthman while knowing these facts? Is it possible that a man of Umar's stature would go around offering his daughter to each of his companions as if she were merely a commodity for sale? And where is Hafsa's role in this story? Is it that Hafsa and others like her have no say or role in the religion of the Merciful? Where is the consent and mutual agreement that Allah requires in the Quranic verses?

Allah reveals the truth about the rulers and their followers in the following verse, showing why Allah's verses contradict what these individuals claim:

"And Allah wants to accept your repentance, but those who follow their desires want you to digress greatly." (Surah An-Nisa 4:27)

Allah also establishes women's rights to ownership on par with men, without any distinction:

"For men is a share of what they have earned, and for women is a share of what they have earned. And ask Allah of His bounty." (Surah An-Nisa 4:32) To prevent men from violating people's rights, including those of women, especially when promises are made, Allah says:

"And give those whom your oaths have bound their due share. Indeed, Allah is Witness over all things." (Surah An-Nisa 4:33)

For more information on how women's rights are violated under certain rulers' interpretations of religion, you can refer to Sahih Bukhari, Chapter 45.

Hadith No. 5136 from Sahih Bukhari, narrated by Abu Huraira: The Prophet ﷺ said, "A widow should not be married until she is consulted, and a virgin should not be married until she is asked for her consent." They asked, "O Messenger of Allah, how does she give consent?" He said, "By remaining silent."

So, silence became considered a sign of consent in the rulers' religion after this hadith. But how can silence be a sign of consent?

The following verse shows that Muslims who face a situation like a woman noticing her husband's neglect or interest in other women should resolve this issue logically and reasonably. Reconciliation usually involves compromises from both parties.

If concessions come from only one side, it is called surrender, not reconciliation. Let's listen to the hadith based on the previous Quranic verse regarding women's limits and rights:

Hadith No. 5206 from Sahih Bukhari, directly following Chapter 96:

Aisha (RA) reported: "If a woman fears that her husband might be neglectful or indifferent, and she wants to be held by him without being divorced, she might say: 'Hold me and do not divorce me, and then marry someone else. You are free from financial support and division for me.' This is in reference to the verse:

"There is no blame upon them if they make terms of peace between themselves. Peace is better." But where is the reconciliation and where is the good in what we are imposing on the woman? This is not reconciliation but rather the surrender of the weak to the strong and oppressive. Allah commands us in Islam not to reduce a woman to such a state of humiliation, recognizing her dignity and status as described in the verse:

"You will never be able to be equal between [your] wives, even if you should strive [to do so]. So do not incline completely [toward one] and leave another hanging. And if you reconcile and fear Allah - then indeed, Allah is Forgiving and Merciful." (Surah An-Nisa 4:129) The Islam that truly honors women does not accept that they are mistreated in their husband's home every day. Instead, it favors divorce and separation once women have received their full legal rights, ensuring they do not leave without their entitlements. This is the meaning of the verse:

"And if they separate, Allah will enrich each of them from His abundance. And ever is Allah Encompassing and Wise." (Surah An-Nisa 4:130)

Based on this, the man must provide the divorced woman with all her rights, and Allah will compensate him from His blessings in his work and trade. The woman will also cover herself with what she has received until Allah provides her with a way out. However, if we understand the verse incorrectly and throw the woman into the street without following Islamic laws but rather the laws of the ruler, claiming that her provision is with Allah and she has nothing from the man, we are effectively nullifying Islamic law and justice on earth. This is injustice.

Injustice is first from the man who did not uphold marital rights.

It is also injustice from those who implement Islamic law in the name of Islam but instead apply the ruler's laws, forcing the woman to humiliate herself to avoid being thrown out. She accepts all possible conditions and says, as in Hadith No. 5206 from Sahih Bukhari:

"Hold me and do not divorce me, then marry another. You are relieved from providing for me and dividing with me."

This absolves him of two major obligations: her right to financial support and her sexual rights. And then we claim this injustice as justice, citing the verse:

"There is no blame upon them if they make terms of peace between themselves. Peace is better."

But what happened was not reconciliation but rather her surrender because she only accepted to stay under his roof to avoid being homeless. Is there any greater injustice than this? Yet we say this religion is from divine revelation and then boast about its justice.

Where is the justice in everything you have heard and read so far?

"So woe to them for what their own hands have sent before them, and woe to them for what they earn." (Surah Al-Baqarah 2:79) **Topic Three: The Concept of Polygamy in the Religion of the Merciful and in the Religion of the Ruler**

Did Allah establish in the Quran the rule of allowing Muslims to marry up to four wives?

Or is this claim made by the ruler's forces to satisfy their own desires and those of their masters, making it a lasting tradition: **"The best of this nation are those who have the most wives"**?

Muslims who have become accustomed to the ruler's religion, learned through his forces, live in delusions and false beliefs. This might surprise some Muslims, but the truth declared by Allah in the great miracle of Islam must be mentioned, avoiding the delusions and worldly desires of past rulers.

Islam came to correct the conditions that existed in the pre-Islamic era, to transform people with new ideas and mentality, replacing old and false perceptions with concepts based on truth, light, knowledge, and justice. The Quran was not revealed in one day but continued to be revealed over the entire period of the Prophet's mission, which lasted thirteen years in Mecca and ten years in Medina. Since we are discussing marriage, we need to understand the forms of marriage that existed in pre-Islamic times:

Hadith No. 5127 from Sahih Bukhari, narrated by Aisha, says:

"In the pre-Islamic era, there were four types of marriage. One type was like the marriage of people today, where a man would propose to a woman's guardian, and then marry her after giving her a dowry. Another type involved a man telling his wife to send to someone else for sexual relations after her menstruation. The husband would not touch her until it was clear that she was pregnant by that other man. Once it was clear, the husband could have relations with her if he wished, seeking the nobility of the child. This type of marriage was like seeking a good bull to improve the cattle breed. This marriage was known as 'istibda.'

Another type was where a group of men, fewer than ten, would enter a woman and all have relations with her. If she became pregnant and gave birth, after some time, she would summon them, and none of them could refuse. They would gather, and she would name the child after the man she chose. The child would be attributed to that man, and none of the others could refuse to accept it.

The fourth type was where many men would gather and enter a woman who did not refuse anyone who came to her. These women were known as prostitutes who would hang a flag at their door to indicate their availability. Anyone who wanted them could enter. If one of them became pregnant and gave birth, they would call upon a group to determine the child's father. They would then claim the child was fathered by one of the men, and the child would be accepted as his.

When Allah sent Muhammad with the truth, he abolished all pre-Islamic marriages except the type of marriage practiced by people today."

******But what Aisha did not mention in this hadith is that polygamy was known in the pre-Islamic era and was based on the husband's financial conditions. During the Prophet's time, while the Quranic verses were being revealed and establishing new laws for Islam and Muslims, many of the Companions were already married to more than one wife, in the manner described by Aisha as "the marriage of people today." Allah did not ask the Companions to divorce their wives and was content with the phrase "except what has already occurred," meaning what had happened before the implementation of Islamic law. This was due to the severe injustice and oppression that would have occurred if they were asked to divorce their wives, with children and daughters from those marriages.

However, the ruler, who was displeased with the limitations on marriage as described in the Quran, followed the traditions of the People of the Book. Through the efforts of the ruler's forces, these became reported sayings of the Prophet, and they claimed that all the Prophet's sayings were revelations from Allah. They proved, of course, that this new revelation, which they invented in the name of the Book of Wisdom, was based on Quranic verses. They claimed it was about the Prophet's sayings, interpreting them to fit their desires and the financial rewards given to them by the ruler for this great achievement. This, in brief, is the reality of what happened.

Readers can see this truth reflected in all aspects of this book, its research, and its evidence.

So, what did Allah say in the Quran, which the ruler's forces avoided mentioning to the people, so as not to undermine the new traditions they had established to fulfill their desires for a paradise on earth filled with women, wine, pleasures, and desires? Allah only addressed this topic in one surah, Surah An-Nisa (The Women), and in two places within that surah. Let us turn to the verses of Allah to hear what He says in them:******

In the name of Allah, the Most Gracious, the Most Merciful. They ask you about women. Say: Allah gives you a ruling concerning them, and what is recited to you in the Book regarding orphaned women to whom you do not give what is decreed for them, and the weak among the children, and that you should act justly toward orphans. Whatever good you do, Allah knows it well. (Surah An-Nisa, 4:127)

This verse introduces and explains the existing problem: the presence of orphans in the household of a Muslim man during the time of the Prophet. These orphans were children left behind by martyrs or husbands who died in battles. The wealth of these orphans was entrusted to this man, who was a relative of the deceased, and by virtue of this relationship, he was responsible for their care. The issue of misappropriating the orphans' wealth had become a social problem addressed by Islam, which deemed it one of the major sins. Allah emphasized the care of orphans' wealth in many verses, such as:

- "And do not approach the property of the orphan, except in the way that is best, until he reaches maturity." (Surah Al-An'am, 6:152)
- "No! But you do not honor the orphan." (Surah Al-Fajr, 89:17)
- "So as for the orphan, do not oppress [him]." (Surah Ad-Duha, 93:9)
- "And they ask you about orphans. Say, 'Improvement for them is best. And if you mix with them, they are your brothers.'" (Surah Al-Baqarah, 2:220)
- "Indeed, those who consume the wealth of orphans unjustly are only consuming fire into their bellies. They will be burned in a Blaze." (Surah An-Nisa, 4:10)

Thus, the issue of orphans is one of the most important topics addressed in the Quran. Among these problems, there is a specific issue related to orphans, especially orphaned women. The man responsible for their care might delay fulfilling their rights and may desire to marry them or some of them. Additionally, there might be younger siblings or children if the orphans are the children of a widow. What is the solution to this problem, which had become widespread in the community of the Prophet due to the large number of

orphans and orphaned women resulting from battles? The solution is found in the initial verses of Surah An-Nisa, where Allah says: **O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs that bore you. Indeed, Allah is ever, over you, an Observer.** (Surah An-Nisa, 4:1)

After this verse, Allah immediately addresses one of the major sins mentioned in the Straight Path, the sixth major sin discussed in verses 150-152 of Surah Al-An'am, with the phrase:

"And do not approach the property of the orphan except in a way that is best, until he reaches maturity." (Surah Al-An'am, 6:152)

In the second verse of Surah An-Nisa, Allah says:

"And give the orphans their property and do not exchange the bad [things] for the good [things], and do not consume their property into your own. Indeed, it is ever a great sin." (Surah An-Nisa, 4:2)

Then Allah continues to elaborate on the issue of orphans and says in the third verse:

"And if you fear that you will not be just to the orphans, then marry those that please you of [other] women, two or three or four. But if you fear that you will not be just, then [marry only] one or those your right hands possess. That is more suitable that you may not commit injustice." (Surah An-Nisa, 4:3)

This is Allah's ruling regarding the previous verse 127. To fully understand this verse, we must consider the context and circumstances under which it was revealed to serve as a permanent law for similar situations in Islam.

Many of the Prophet's companions, both migrants and supporters, were killed in the 19 battles he fought, leaving behind wives and orphans without a caretaker. If this newly arisen issue among the Muslims is not properly addressed, it will have negative social, moral, and psychological effects on all Muslims.

There are young widows who need a husband and orphans who need a new guardian to take care of their affairs with kindness and piety, not with oppression and dominance. There are also the orphans' properties, which need management and care. These were not liquid assets kept in banks but rather livestock or camels that required management and oversight to ensure that their rights were not lost. **And as an initial measure, some of the companions took personal initiatives by including these funds with their own and focusing on the care of orphans, as a donation and help for the families of those who were killed in battles. However, this was not enough to address all the circumstances of the problem. As explained, the issue was larger than that, so Allah provided the correct solution.**

Before reading the text, we must understand the meanings of the terms in these verses:

- **Equity (Qist):** This means to give a fair share or portion. Allah speaks of giving believers their fair share after distribution.
- **Establish the balance with justice:** When weighing goods, fairness must be ensured. For example, if a seller gives less than a kilogram of sugar to a buyer, it means the seller has kept some of the buyer's share for himself. This lack of fairness impacts the buyer who paid for a full kilogram but received less.

Islam's view on orphans and widows, including any eligible unmarried girls among them, is to ensure they receive their rightful care and share of their funds. Islam is practical and realistic, and acknowledges that some guardians of orphans might want to marry the widows or orphaned women, partly to manage their inheritance. Allah advises Muslims in this situation:

"And if you fear that you will not be just to the orphans, then marry those that please you of [other] women, two or three or four."

Notice that Allah is very precise in the Quranic expression: He starts with "two" and ends with "four," not mentioning "one" here. This is because the companions who were supposed to address

the issue of their fallen comrades were already married and had one wife. Therefore, there is no need to mention "one" here. Instead, Allah mentions "two," "three," and "four," implying that these men can marry widows or orphaned women, considering their capacity, both physically and financially. This arrangement helps integrate the children of fallen companions into the care of the widows or older girls who are their wives. And Allah said at the end of the same verse to complete the meaning: "But if you fear that you will not be just, then [marry] only one or those your right hands possess. That is more suitable that you may not do injustice."

Here, Allah leaves the matter to the individual's choice and judgment, knowing that people vary in their ability to control themselves regarding fairness. The fairness required in this verse is not about fairness among wives but rather about fairness between orphans and one's own children. If a man cannot be fair and will unjustly favor his own children over orphans, Allah advises him not to engage in this situation at all. He should stick with one wife, either the one he already has or those whom he owns as concubines from the defeated women of battles.

The indication that Allah does not mean the women in this phrase: "If you fear that you will not be just" is that Allah does not forget what He has said or overlook what is mentioned in all the Quranic verses. Therefore, it is impossible to find contradictions in the Quran, unlike human books that contain errors and inconsistencies. Allah says about the divine origins of His revelations:

"If it had been from other than Allah, they would have found within it much contradiction." (4:82)

This is unlike the distorted books of previous scriptures and the numerous hadiths that the Sultan's soldiers falsely claimed to be divine revelations.

If Allah meant women in this verse, it would contradict a previous verse in the Quran where Allah states:

"You will never be able to be just between the wives, even if you desire to do so." (4:129)

Since Allah declares that humans cannot be perfectly just between wives, it would be illogical for Him to later demand:

"If you fear that you will not be just between the wives."

This would contradict what Allah has taught us through many verses, showing that there is no such contradiction in the Quran. Therefore, the intended meaning of the verse must be:

[Continuation of the intended meaning of the verse is awaited.] If you fear that you will not be just, it definitely refers to something other than women, which is what the evidence shows. The focus of these verses is primarily on addressing the issue of orphans, not on the permissibility or prohibition of marriage.

So, to restate:

If a man fears that he will not be fair to his own children and the new orphans he will add to his family through marrying their mother or sister, he should stick with his first wife.

And Allah says at the end of the verse: "That is more suitable that you may not do injustice."

"More suitable" here means "closer."

"Do injustice" comes from "to fail to be fair." Since it is preceded by "not" (an-na), it implies negation, and negating negation affirms in Arabic.

So, the meaning becomes: "That is closer to fairness or justice."

This makes it clear that what Muslims say today about Allah granting freedom in marriage, allowing men to marry two, three, or four wives at any time, is not accurate.

Islamic scholars who derive their knowledge from hadiths believe this due to the practices of the sultans, but the truth, when sought directly from the Quran, remains clear and untainted.

The truth is that the right to marry multiple wives is restricted to marrying orphans in need of justice. In normal situations, the right is to marry one wife, as Allah creates men and women in almost equal proportions. If a significant number of men married four women each, there would be a large number of men left without wives due to the lack of women, and Allah would have created many more women than men, which is not the case according to the laws of creation concerning humans. Topic Four - The Religion of the Most Merciful Encourages Marrying Widows and Divorced Women Before Virgins:

When we examine the verses of the Quran, we find that it does not distinguish between virgins and non-virgins in the context of marriage. In fact, if we look for preferences, we see that Allah encourages marrying widows and divorced women (also known as *thayyibat*).

Allah says, addressing the wives of the Prophet Muhammad:

"Perhaps, if he divorces you, his Lord will give him in your place wives better than you—Muslims, believers, devoutly obedient, repentant, worshippers, and traveling [for the sake of Allah], previously married and virgins." — Surah At-Tahrim (66:5).

Here, Allah places the term "previously married" before "virgins," indicating it is preferable for a Muslim to marry someone who has been previously married. Allah knows that the opportunity for a previously married woman to remarry is less than that of a virgin, so He encourages helping these women to solve their issues. A divorced woman might have had difficulties in her first marriage or might be widowed. Both are social issues that need to be addressed through honorable marriage to avoid pushing them towards wrongdoing. Allah did not stand by idly but rather encouraged marrying them to solve their problems in society, preventing them from becoming social issues that need later treatment. Allah also says:

"And marry those among you who are single." — Surah An-Nur (24:32).

This verse also encourages and promotes marrying widows for the same reasons.

What do we find in contrast in the teachings of the sultans? We find the exact opposite, and what is mentioned there contradicts what is in the Quran. How so?

In Sahih Bukhari, under the section about marrying virgins, the following hadith is reported:

Hadith No. (5077) from Sahih Bukhari: Aisha (may Allah be pleased with her) said: "I said, 'O Messenger of Allah, if you were to go down into a valley and found a tree that had been eaten from, and another tree that had not been eaten from, on which tree would you graze your camel?' He said, 'On the one that had not been eaten from.'"

This means that the Prophet Muhammad ﷺ preferred marrying a virgin because he had not married any other virgin.

And in the section about widows, the hadith reads as follows: 10 - Chapter on Widows

Um Habibah said that the Prophet said: "Do not offer your daughters or sisters to me."

Immediately under this chapter, the following hadith is reported:

Hadith No. (5079) from Sahih Bukhari: Jabir bin Abdullah said: "We returned with the Prophet from a battle, and I hastened on my camel to catch up with him. A rider from behind me jabbed my camel with a stick he had, making my camel run very fast. When we met the Prophet, he asked, 'Why are you in such a hurry?' I replied that I was recently married. He asked, 'Was she a virgin or a widow?' I said, 'A widow.' He said, 'Why didn't you choose a young girl to play with and who would play with you?' When we were about to enter, he said, 'Wait until nightfall, so she can comb her hair and get ready.'"

Critique of this hadith:

Firstly, from an Islamic perspective:

The Prophet Muhammad was a messenger sent by Allah, and his mission was to convey and apply the divine message he received. It is unthinkable that the message he conveyed would contradict his own actions. The Prophet's role was to deliver Allah's guidance faithfully. The reader is left to ponder if it makes sense that the Prophet would act contrary to the divine guidance he was given.

Secondly, from a logical critique of the narration and its wording:

Let's set aside the fact that Muhammad bin Abdullah was a messenger and focus on his traits described by Allah in the Quran: trustworthiness, kindness, good manners, and avoiding harshness. Jabir bin Abdullah was a companion of the Prophet, who would have met him frequently in the mosque and elsewhere. During the Battle of Badr, the Prophet had 318 companions, including migrants and helpers.

It seems unlikely that the Prophet would not know about Jabir's marriage. Marriage involves ceremonies and invitations. Could Jabir have not invited the Prophet to his wedding, no matter how modest it was? In those days, everyone was poor, and poverty was not something to be ashamed of.

The narrator recalls specific details of the story, such as the stick the Prophet used, but does not remember the name of the battle they were returning from. Could it be that the Prophet, as the leader of the Muslims, would be traveling alone in the desert, chasing after a rider who had his own reasons for rushing home as a newlywed?

If the Prophet wanted to travel alone, he wouldn't have left his companions behind unless he had specifically instructed them to do so. We have many reports showing that the Prophet's companions would follow him even when he went out at night.

According to the narration, the Prophet knew that Jabir had married and that his new wife was a widow, not a virgin. In such a situation, any ordinary man, even if he had personal preferences for virgins, would simply bless the groom and accept the situation.

The narrator implies that the Prophet lacked good judgment in this situation by suggesting that Jabir should have married a young virgin to play with. The narrator's aim seems to be to undermine the Prophet by suggesting that he preferred Aisha because she was a young virgin when he married her. After studying the hadiths of Bukhari and Muslim, I now believe that many stories about the Prophet's relationship with Aisha are likely fabrications intended to portray him as having a preference for young virgins.

Is it believable that the Prophet would sit among his companions eating and say, as reported in Hadith No. (2446) of Sahih Muslim, "Do you know that Aisha's status over other women is like the status of this dish over other food"? A truly honorable man would not speak in such a manner about his wife if he truly respected her. How could the noblest and most honorable of all creation make such statements? The narration is certainly false.

The narrator continues with illogical details: Jabir is in a hurry to reach his bride, whom he has been away from for days or weeks due to war, and he is now returning victorious and happy, eager to be with her. The Prophet advises him to wait until morning before entering his home. Why would Jabir need to spend the night in the wilderness with his camel when there were no hotels back then? The narrator says: "So that she can comb her hair and remove hair from certain areas of her body."

In other words, the woman should groom herself and remove unwanted hair from her body. Is this a valid excuse?

The smell of dishonesty is overwhelming, but it seems it did not bother the ruler. This hadith is found throughout Sahih Bukhari and Sahih Muslim, as it was one of the ruler's favorite hadiths.

The narrations include various criticisms from the Prophet towards Jabir, reflecting suppressed desires: "What about a young virgin and her playful nature?" Hadith No. (715) Series (55) from Sahih Muslim.

"Why not a young girl to play with?" Hadith No. (715) Series (54) from Sahih Muslim.

"Why not a young girl to play with and enjoy?" Hadith No. (715) Series (56) from Sahih Muslim.

"Play with her and make her laugh, and she will make you laugh," in a narration by Abu al-Rabi. Hadith No. (715) from Sahih Muslim.

"Why not marry a young girl who will laugh with you and play with you?" Hadith No. (715) Series (58) from Sahih Muslim.

I found seventeen different versions of this important hadith in Sahih Muslim alone.

Is all this considered divine revelation, as the ruler's followers claim, and does it hold the same value as the verses of the Quran?

Is there a chapter in the Quran named "Preference of Virgins Over Other Women" as found in Sahih Bukhari and Sahih Muslim? For example:

Chapter 16 - The Recommendation to Marry Virgins in Sahih Muslim.

Do we find a similar chapter in Sahih Bukhari? Is there a chapter in the Quran that supports the ruler's desire, which his followers have achieved through hadith? So they marry a seventy-year-old man to a nine-year-old girl, just because they narrate it from the Prophet. There is no solid evidence to support their claims, only their statements which provide some examples in this book. None of their narrations provide definitive proof of Aisha's age when she married the Prophet.

Was she nine? Or nineteen? Or twenty-nine? Or thirty-nine? All these numbers are equally possible with no preference for one over another. Look at which religion we follow. The problem is, none of us know if we are following the religion of the Most Merciful or the religion of the ruler.

Topic Five - The Rights of Divorce for Women in the Religion of the Most Merciful and the Religion of the Ruler

In the Quran, divorce is categorized according to reasons and circumstances, and all of them are explained in five surahs:

- Surah Al-Baqarah.
- Surah At-Talaq.
- Surah An-Nur.
- Surah Al-Ahzab.
- Surah At-Tahrim.

What do we find in Surah Al-Baqarah about divorce?

"If they decide on divorce, then indeed, Allah is Hearing and Knowing. And divorced women shall wait for themselves for three menstrual periods. And it is not lawful for them to conceal what Allah has created in their wombs if they believe in Allah and the Last Day. And their husbands have more right to take them back in that period if they want reconciliation. And women have rights similar to those of men over them in kindness, but men have a degree over them. And Allah is Mighty and Wise." (Quran 2:227-228) In this verse, Allah explains that the waiting period for a divorced woman to finish her `idda (waiting period) before she can remarry, if she wishes, is three complete menstrual cycles. This is to ensure that she is not pregnant from her former husband. If she is

pregnant, her former husband has a degree of right from Allah to take her back with the intention of reconciliation and removing the reasons for the dispute for the sake of the unborn child.

The verse also states: "And they (women) have rights similar to those (duties) against them in kindness." This is a general principle in all societies and is studied in public rights; every right comes with a corresponding duty. Women have rights similar to the duties they owe their husbands. Sometimes, if a wife only understands her rights without realizing her duties towards her husband, the marriage may not be successful. Allah leaves this matter to the norms, traditions, culture, and level of development of people, as these things change with circumstances.

The reason for giving men a degree of authority is not to oppress women or to control them in the household. It is meant for reconciliation and resolving conflicts. If the husband cannot reach an understanding after trying, he must divorce her again. The verse also clarifies that divorce is not something that can be taken lightly; a man cannot divorce his wife in the morning and take her back in the evening. Divorce is only allowed twice.

If a husband divorces his wife for the first time and then returns her, he must either keep her in kindness and according to what people agree upon as good treatment, or he must release her with kindness. Allah also makes it clear that a husband cannot take anything from the rights of the divorced woman unless he returns it to her. If he had given her a large amount of gold before, that gold now belongs entirely to her, and there is no room for negotiation, unless the wife wishes to initiate a divorce. This is known as "khula" (divorce initiated by the wife), where the wife wants to separate from her husband due to a defect she sees in him. In this case, the husband may negotiate and ask for some of what he had given her in return.

Allah says that divorce is allowed twice because if the husband divorces his wife for the third time, he cannot take her back unless she has married someone else first. This is different from what some scholars call "halala" (a practice where a woman marries another man temporarily to return to her first husband), which goes against the meaning of the verse: "And do not take the verses of Allah in jest." (Quran 2:231) There is no room for mockery or jest in this serious matter; it is not something to be taken lightly or with deceit.

Allah says: "These are the limits set by Allah; so do not transgress them. And whoever transgresses the limits of Allah, it is they who are the wrongdoers." (Quran 2:229)

The verse regarding the rules when a man divorces his wife for the third time is: "If he divorces her, she is not lawful to him after that until she marries another husband. Then, if he divorces her, there is no blame on both of them if they return to each other if they think that they can keep the limits of Allah. These are the limits of Allah, which He makes clear to a people who know." (Quran 2:230)

After this, Allah explains the next phase of divorce, which is the waiting period for the divorced woman. How should the husband act after this period?

"And when you divorce women and they reach their term, either retain them in kindness or release them in kindness. Do not retain them to their harm or to transgress [against them]. And whoever does that has certainly wronged himself. And do not take the verses of Allah in jest. And remember the favor of Allah upon you and what has been revealed to you of the Book and Wisdom by which He instructs you. And fear Allah and know that Allah is Knowing of all things." (Quran 2:231)

This verse needs no additional explanation. The following verse explains it sufficiently: "And when you divorce women and they reach their term, do not prevent them from marrying their former husbands if they agree among themselves in kindness. This is admonition for those who believe in Allah and the Last Day. That is purer for you and more chaste. And Allah knows while you do not know." (Quran 2:232)

"Do not prevent them from marrying" means do not make it difficult for them to marry someone else if they wish. This is no longer your concern after divorce.

Then Allah explains that in the case of young children and nursing infants, the mother has the right to custody and nursing for two full years. The father is responsible for the mother's maintenance and clothing until that period ends. Throughout these verses, Allah uses the term "kindness" (المعروف), which is very important. It allows the judge to act according to the customs and standards of the country, the general income level, and the level of scientific and cultural development of the people. For example, during the time of the Prophet, women generally did not work outside the home, and due to the widespread poverty among people, it was not feasible for women or society to bear the costs of child-rearing, education, and upbringing. However, if there is a society capable of providing a home for divorced women who do not wish to remarry and prefer to focus on raising their children, there is nothing in Islamic law preventing this. Allah allows these matters to be governed by societal customs. If a woman is wealthy and has the means to care for her children, there is no prohibition in Islam against granting her the right to raise and educate her children herself if she does not wish to remarry.

Allah, who created humans, is also the same Allah who created all other creatures in nature. If we reflect, we see that the upbringing of young ones, from infancy to adulthood, occurs under the care of the mother alone, with males not participating in this stage. For example, tigers, lions, cats, and many other animals rely solely on the mother for a long period. Allah would not prevent a woman, or a state, from allowing a woman to take on this role if the means are available. This approach is better for the psychological well-being of children than having them raised by a stepmother, which could cause difficulties within the family, affecting both the new and existing children. Many family issues faced by Muslims today arise from not adhering to the Quranic verses and relying instead on various hadiths that often complicate matters further, exacerbating family, societal, and state problems. The injustice suffered by children due to poor choices in applying hadith over Quranic principles—despite the Quran being a source of healing for individual and societal issues—should be addressed.

The following verse explains that a mother should not be harmed due to her child, such as being left with the child without financial support for nursing. Similarly, a wife should not impose financial demands on the husband that he cannot meet due to his limited means.

Everything should be approached with reason and sound logic. If a father wishes to hire a wet nurse for the child at his own expense, it is acceptable for them to agree upon this mutually. Then Allah concludes the verse by saying: "If you give what you have been given in a fair manner." Fairness means not limiting ourselves to a specific time period, like the time of the Prophet, and applying those circumstances to every situation. Such an approach is unfair and outdated. The living conditions and societal norms of the Prophet's companions have changed, and we are now in the late 20th century with vastly different scientific and cultural advancements. What was considered an extra or luxury in the past has become a necessity in today's world. Standards must continuously evolve with societal norms, and judges must have knowledge appropriate to the current time and place, rather than applying outdated knowledge from ancient times to modern situations.

I'm not exaggerating but stating a fact. There's a story I mentioned in my first book, which I'd like to share here as it had a significant impact on me, even though I was not directly involved but only a witness during my adolescence. A wife fled from her husband's oppression and stinginess to her family's home. The judge ordered her to be returned to her husband's home. The police came with the court order, and the wife was taken away as if she were a criminal heading to execution. At her new home, I saw the conditions imposed by the judge, which were listed on a document carried by the police. Despite the husband being financially capable, the designated home was a single room divided by curtains into two sections—one for sleeping and the other for cooking, bathroom use, and other necessities. The judge's ruling required minimal furnishings: a mat, a mattress, a pillow, a blanket, a stove with kerosene, a water jug, a plate, a spoon, a pot, a broom, a water pitcher, and a bathroom basin. Is it possible, after fourteen centuries of Islam, that Muslims remain stagnant and fail to advance in their thinking to this level? The court's ruling is rejected on humanitarian, civilizational, and logical grounds before even discussing it from the perspective of Islam and the

Quran. The Prophet and his companions, by correctly applying Islamic principles, managed within a single generation—the same generation of the companions and within a globally significant time frame, up until the year 35 AH (Hijra)—to achieve the greatest cultural leap in the world in such a short period. Everything we Muslims have and take pride in is a remnant of that first generation. During those years, which are not longer than the effective lifespan of a single human being or a single generation, Islam's potential, if applied as prescribed by Allah in the Quran, is limitless. Allah knows, even if we do not, that the Quran is the only refuge for all of humanity from its suffering and current misguidance. Why else has Allah preserved the Quran without any human being being able to change a single letter of it? More remarkably, Allah has included in the Quran numerical proof that allows one to verify that the Quran has not had a single letter added or removed from what was revealed to Muhammad, the leader of the messengers. Therefore, anyone who claims there are missing or non-existent verses has been exposed as false. Then Allah explains another situation in the verse:

"Those of you who die and leave wives behind, their wives shall wait for four months and ten days. When they have reached their term, there is no blame on you if they do what is acceptable in themselves. And Allah is All-Aware of what you do." (2:234, Al-Baqarah)

In this case, where a woman becomes a widow, Allah specifies her waiting period. It is surprising that most scholars of Sunni Islam agree in interpreting this verse as meaning that a widow should wait four months and ten days. However, if they had read the Quran, they would have found that this interpretation contradicts the Quranic verses.

The verse states:

"They shall wait for themselves four months and ten days." If Allah intended the scholars' interpretation, He would have said "four months and ten days" explicitly, because in Arabic, months and days cannot be combined with a conjunction unless specified.

Thus, the term "ten" refers to ten months, so it can be added to the four months. As I have mentioned repeatedly, the verses of the Quran and the words of Allah require special attention and are not like any other books from rulers. Why four months? It is to allow the woman time to process the loss of her husband and return to her normal state after mourning. This period is also sufficient to determine if she is pregnant. If she is not pregnant, she has the right to consider remarrying after four months.

However, if it is determined that she is pregnant, she must extend the waiting period to ten months. The tenth month is for the birth and recovery from childbirth, which sometimes follows.

Therefore, the woman has two possible waiting periods: either four months or ten months if she is pregnant. The fact that Allah did not specify another period for when pregnancy is evident confirms that the ten refers to ten months in the case of pregnancy, as she cannot marry another man while pregnant. Then another verse in the same surah continues the explanation:

"Those of you who die and leave wives behind, make a will concerning your wives that they shall remain in their homes for a year, without being driven out. But if they leave on their own, there is no blame on you for what they do with themselves in a reasonable manner. And Allah is Almighty, Wise." (2:240, Al-Baqarah)

The meaning is clear. A widow, who we previously established should remain in her husband's house for a minimum of four months if she is not pregnant, or ten months if she is pregnant, can stay in her late husband's home for up to a year if she wishes. This gives her time to settle her affairs and ensures she receives her full legal rights before anyone from the deceased's family can compel her to leave.

She is then free to leave the house and remarry if she chooses. Allah also clarifies the provisions for divorce when the husband has not had sexual relations with his wife. He should provide her with reasonable maintenance based on his financial capability, whether he is wealthy or not. This

provision is tied to the financial status of the divorced man and the prevailing social norms, which can change with time and place.

The permanence of these provisions is unjust, as fixed rules do not accommodate changing circumstances. Therefore, if a man wants to discuss or negotiate further maintenance due to his inability to fulfill what was initially required, Allah allows this adjustment.

For those who die and leave wives, the maintenance is provided for up to a year, and the widow can stay in her home. No one should force her to leave, nor should anyone prevent her from leaving or remarrying after her waiting period if she has children. Allah says:

"For divorced women, maintenance in a reasonable manner is a duty upon those who fear Allah." (2:241, Al-Baqarah)

The term "reasonable manner" in all cases of divorce gives the judge flexibility to assess the situation based on the conditions of the time, the financial capacity of the husband, and the lifestyle the woman experienced during her marriage or as a widow. The judge should decide on maintenance considering all these factors, rather than relying solely on fixed rulings from past scholars that have not been updated for centuries.

From the time of Abu Hanifa to today, if someone follows his school of thought, they may be bound by these historical rulings, despite the significant injustice caused by their unchanging application over many years without modification. After reviewing the verses on divorce in Surah Al-Baqarah, let's move forward to the verses in Surah At-Talaq to see what new insights they provide:

"O Prophet, when you divorce women, divorce them for their waiting period and calculate the waiting period accurately. And fear Allah, your Lord. Do not turn them out of their homes, nor should they leave, except if they commit a clear immorality. These are the limits set by Allah. And whoever transgresses the limits of Allah has wronged himself. You do not know; perhaps Allah will bring about after that a new situation." (65:1)

The first part of this verse emphasizes the importance of observing the waiting period and counting it correctly in days and months to protect the rights of both parties and for other purposes beyond determining pregnancy.

Allah forbids the expulsion of the divorced woman from her home unless she has committed a clear act of immorality. Thus, the woman should not be removed from her home until the end of her waiting period. This is the first condition. Secondly, she should not leave by her own choice either, but remain in her husband's home for the duration of the waiting period.

Allah did not specify if the divorce is the first or second one, which means these conditions apply to both types of divorce.

The verse continues:

"So when they reach their term, either retain them with kindness or release them with kindness. And take for witnesses two just men from among you and establish the testimony for Allah. This is instructed to whoever believes in Allah and the Last Day. And whoever fears Allah – He will make for him a way out." (65:2)

This verse advises that if the waiting period ends and it is the first or second divorce, the husband should either retain the wife kindly or release her kindly. In case of release, it should be done in the presence of two just witnesses, and their testimony should be for Allah, not hired witnesses who are paid to testify falsely, which is common in many Islamic countries today. The wife might admit to divorcing her husband under legal advice, not realizing that this absolves him from financial and legal obligations, leaving her without home, money, and children, as if her marriage had ended abruptly.

Allah then says:

"And those who have no menstruation among your women, if you doubt, their waiting period is three months, and those who have not menstruated, and those who are pregnant, their waiting period is until they give birth. And whoever fears Allah – He will make for him ease in his matter." (65:4)

This verse clarifies that the waiting period for women who do not menstruate is three months, for pregnant women it is until childbirth. Allah assures that for those who fear Him, He will make their affairs easy. The verse is clear: "Those who have ceased menstruating among your women, and those who have not yet menstruated, their waiting period is three months. And those who are pregnant, their waiting period is until they give birth. And if they nurse for you, then give them their due recompense, and live with them in kindness. But if you disagree with one another, then another woman may nurse for the child." (65:6)

The meaning here is that for women who have stopped menstruating due to old age, and young girls who have not started menstruating yet, their waiting period is three months. They should be provided housing according to your financial capability and without causing them harm. If the woman is pregnant, you must support her until she gives birth. If she nurses your child, you must pay her for it. If you cannot agree, another woman may be hired to nurse the child.

This verse also reinforces that divorced women should be housed according to their financial means. This housing should be at least equivalent to the standard of the husband's own home, depending on his wealth. The verse ties this to customary practice according to the time and place, preventing the husband from exploiting fixed laws to his advantage. This is similar to the current situation where Islamic jurisprudence is stuck in the past, as if we are still living in the 10th century CE, and the laws remain unchanged for over a thousand years.

Is there greater injustice than this? While legal codes in modern societies evolve and adapt, Islamic laws seem frozen in time, with no adjustment to contemporary circumstances. How can we claim that Islam has upheld women's rights if the application of these rights remains outdated? Is it the Islam of the Quran that is ignored, or the interpretations of the four imams that have not changed for centuries?

"Let the one of wealth spend from his wealth, and the one whose provision is restricted, let him spend from what Allah has given him. Allah does not burden a soul beyond that which He has given it. Allah will bring about ease after hardship." (65:7)

This verse is straightforward and requires no further explanation. The remaining verses on divorce are very clear and serve as a lesson for Muslims today, if they are willing to take heed.

"And if she had not been one of the women who believed and was obedient, she would have been punished severely and faced a painful punishment." (65:10-11)

"We are not far from this verse today. She tasted the consequences of her actions, and the outcome was loss. Allah has prepared a severe punishment for them. So fear Allah, O people of understanding who have believed. Allah has sent down to you a reminder. A Messenger who recites to you the clear verses of Allah to bring those who believe and do righteous deeds out of darkness into the light. And those who believe in Allah and do righteous deeds will be admitted to gardens beneath which rivers flow, to abide therein forever. Allah has made good provisions for them. Allah, who created seven heavens and the earth, is fully aware of everything and His knowledge encompasses everything." (65:10-12)

"The trustworthy Messenger recited the clear verses and brought people from darkness to light. But the ruler came and hid the Quran, and brought forth narratives that were not revealed by Allah. He led people back from light into darkness. We have been in this cave of darkness since then, waiting for relief from the sky, forgetting that Allah has already given His command when He said in the Quran, which is the last revelation, and that Prophet Muhammad (peace be upon him) is the last of the prophets: 'Allah does not change the condition of a people until they change what is in themselves.' (13:11)

"Allah is waiting for us to make the first move. He is not in a hurry; to Him, a day is like a thousand years. Allah expects that the change and its beginning come from us first. Before starting the action, we need to start with reflection: Where are we? What is our position in the world? What is our position among nations and in time? What are our capabilities? What are our strengths and weaknesses? What is our plan to move from the cave to the sun and light again, armed this time with the Quran and knowledge, not with misleading narratives about the Prophet? We have discovered that the best speech is the speech of Allah, the best words are the words of Allah, the best traditions are the traditions of Allah, and the best guidance is the guidance of Allah, which no one else can provide. Anyone who says the guidance of Muhammad is deceitful because the guidance of Muhammad was only the guidance of the Quran alone. People are free as Allah said in the Quran: 'There is no compulsion in religion. The right course has become clear from the wrong.' (2:256)

"And say: 'The truth is from your Lord. So whoever wills, let him believe; and whoever wills, let him disbelieve.' (18:29)"

***"And everyone is responsible for the consequences of their own choices, without injustice, as is often the case today. We follow what the rulers choose for us as if we are magnetically attracted and do not know our direction, nor our goal, and we do not know our final destination!"

After reading the verses from Surah At-Talaq and understanding the rights of women from Allah regarding separation and disagreements between spouses, and knowing her full rights, we now move to a new type of verses from Surah An-Nur:

'This is a Surah We have revealed and made obligatory, and We have revealed clear verses in it so that you may remember. The adulteress and the adulterer, flog each of them with a hundred lashes. Let not compassion for them in the religion of Allah prevent you from carrying out Allah's law, if you believe in Allah and the Last Day. And let a group of believers witness their punishment. The adulterer shall not marry except an adulteress or a polytheist, and the adulteress none shall marry her except an adulterer or a polytheist. And that is forbidden to the believers.' (24:1-3)**

"These three verses address a problem and a disease that affects most societies which do not address the root causes of the issue. Punishing people for adultery alone is a superficial solution, not a fundamental one. You will see in the discussion of stoning how the ruler tried to change the punishment for adultery from flogging, as mentioned in these verses, to stoning, which is one of the harshest forms of execution in the world. He promoted among Muslims that Allah had revealed a verse about stoning in the Quran but that Muslims had forgotten it. The ruler and his followers, who made up the ruling class among Muslims, were the primary cause of the problem by imprisoning thousands of young women in their harems in many palaces they owned, which none of them could satisfy sexually. This created a marriage crisis among the youth due to a shortage of women, high dowries, and widespread poverty, coupled with a lack of education and culture among the people. Adultery was a result of these circumstances created by the ruler by abandoning Allah's teachings in the Quran and resorting to the distorted teachings of the People of the Book, as proven in this book. Thus, a new type of divorce emerged, occurring when one of the prominent followers of the ruler discovered that one of his wives was caught in an act of adultery or saw her directly."

***"Allah, knowing that the marital relationship between a man and a woman is what strengthens the entire society when it is strong and well-regulated without any signs of dysfunction, and conversely weakens and disrupts the society if signs of weakness and decay appear, made the testimony of adultery require four witnesses. He also made accusing chaste women of adultery a crime punishable under Islamic law with eighty lashes for the accuser, and the accuser is then deprived of all civil rights and cannot testify again. This means that if four witnesses come forward to testify but one of them withdraws due to uncertainty, the remaining three are punished for falsely accusing chaste women. Such a witness will think many times before hastily accusing anyone, especially if paid a small amount as is often seen in our legal systems today."

That is why Allah says:

'And those who accuse chaste women and then do not bring four witnesses, flog them with eighty lashes and do not accept their testimony ever again. They are the defiantly disobedient.' (24:4)

But what about a husband who sees his wife with an adulterer who escapes after being discovered and the husband has no witnesses? Should he remain silent and continue living with his wife knowing she is an adulteress? Allah, knowing this is unfair to both the husband and the wife, gave both parties the right to provide four testimonies. However, Allah, who knows everything and understands human nature better than anyone, also recognized that such a system could be abused. Therefore, He did not make the punishment of flogging automatic with the testimony but allowed the other party to counter the four testimonies with their own oath, which does not cancel the judgment of separation and divorce but suspends the flogging penalty. Allah explains this clearly in these verses, needing no additional explanation."**

***"And those who accuse their wives and have no witnesses except themselves, the testimony of one of them is four oaths by Allah that he is telling the truth. The fifth oath will invoke the curse of Allah upon him if he is lying. And the punishment will be averted from her if she swears four times by Allah that he is lying. The fifth oath will invoke Allah's anger upon her if he is telling the truth.

There's a topic in this research that I haven't explained sufficiently, which is the statement of Allah:

'The adulterer shall not marry except an adulteress or a polytheist, and the adulteress – none shall marry her except an adulterer or a polytheist. Such a thing is forbidden to the believers.' (24:3)

The term 'adulterer' here refers to a man or woman who has been proven guilty of adultery and has been punished, or a woman known to have worked as a prostitute, or a man proven to be in the same profession. It does not refer to someone who committed adultery once and repented. If he marries, he will not be restricted to marrying only an adulteress; this is a mistaken and exaggerated belief without basis in true Islam.

Next, I will discuss Surah Al-Ahzab, where there is one verse that explains a specific situation of divorce—when divorce occurs before the husband has entered the marital home and consummated the marriage.

'O you who have believed, when you marry believing women and then divorce them before you have touched them, there is not upon you any blame if you divorce them before you have touched them. But provide for them a compensation and release them in a handsome manner.' (33:49)

This verse is clear and does not need further explanation. However, it's important to understand that if someone has consummated the marriage but then becomes unable to continue for some reason and wants a divorce, the ruling will be the same as if the marriage had been consummated, even if the wife is still physically a virgin. This is because she has psychologically and practically become his wife by giving herself and her body to him.

In this context, 'provide for them' does not mean emotional comfort; it means giving them compensation, such as money or valuable items, to make up for what they have lost."**

divorce, which is Surah At-Tahrim. It contains a specific verse for the Prophet alone, where Allah says:

'Perhaps his Lord, if he divorces you, will substitute for him wives better than you—Muslim women, believing women, obedient women, repentant women, worshipping women, travelling women, previously married and virgins.' (66:5)

This was a preparation from Allah for the Prophet's wives. The verse was previously explained in the context of prohibitions and what is forbidden. The only one with the authority to legislate and change matters of what is permissible and forbidden is Allah alone, without any partners.

Thus, I have covered the topic, and we have fully understood what Allah says about divorce in Islam as described in the Quran. Allah has covered everything, both small and large. If new circumstances arise, an Islamic judge can act based on the spirit of these verses, ensuring his ruling is in harmony with the spirit of the Quran.

Now, I will turn to the Hadiths, which I refer to in this book as the 'Religion of the Sultan.' In Sahih Bukhari, there is a specific book called 'The Book of Divorce.' What do we find in that book? When we browse through it, we are surprised to find chapters unrelated to divorce. Perhaps this was intended to confuse people with issues inserted by the Sultan's soldiers, making them contradict the Quran. For example, there is a chapter about whether a divorce during menstruation counts, which has nothing to do with menstruation. Menstruation is a biological process indicating a woman's reproductive health, not related to divorce directly.

Another chapter might be about 'No divorce before marriage.' This is like a store sign saying that customers cannot return any goods they haven't purchased yet.

We might find other unrelated chapters such as 'Reviewing a menstruating woman' or 'Kohl for the widow' or 'The dowry of a prostitute and invalid marriages.' These issues are not related to divorce, neither directly nor indirectly.

Since Muslims abandoned the Quranic verses and turned to Hadiths created by the Sultan's soldiers to replace the Quran, people have been confused intentionally. One of these confusions is the issue of triple divorce. The Sultan, not wanting to extend the topic, invented and fabricated this new chapter!***

***In Sahih Bukhari, under the chapter about permitting triple divorce, we find Hadith number (5260) narrated by Aisha. It mentions that a woman named Rifa'a al-Qurazi came to the Prophet ﷺ and said: 'O Messenger of Allah, Rifa'a divorced me and my divorce was final. I then married Abdul-Rahman ibn az-Zubair al-Qurazi, but his performance is not satisfying. The Prophet ﷺ replied, "Do you want to return to Rifa'a? No, not until you taste his sweetness and he tastes yours." Based on these Hadiths, the Sultan's supporters concluded that if a man says to his wife, "You are divorced three times," then the divorce becomes final and irrevocable. This idea was a misunderstanding from the Sultan's supporters because, in the heat of the moment, a man might say 'divorce' a thousand times, not just three, and he might not think about the possibility of reversal. However, Allah, in His wisdom and knowledge of His creation, knew that often men regret their decisions over time. Since divorce is one of the least liked actions for Allah, He allowed the possibility of reversing it once or twice. To prevent divorce from becoming a game, Allah made the third instance irreversible.

If the Hadith we have is correct, it means that the Prophet ﷺ was aware of the previous two divorces of the woman married to Rifa'a al-Qurazi, otherwise, he would not have allowed her to marry Abdul-Rahman ibn az-Zubair.

Any claims by the Sultan's supporters that a woman's first divorce is irrevocable is a distortion of Allah's law as stated in the Quran. Even if a man divorces a woman a thousand times, it counts as just one divorce in the eyes of Allah. For instance, Hadith number (5261) in Sahih Bukhari also narrated by Aisha mentions that a man divorced his wife three times, and she married another man and was divorced again. The Prophet ﷺ was asked if she could return to her first husband. He said: 'Not until she tastes the new husband's sweetness as she did with the first.'***

***The two Hadiths are not contradictory to the Quran if we understand that the three divorces occurred at different times, with a period in between when the husband reconsidered the divorce, and not all at once as the Sultan's supporters attempt to mislead us about intentionally. Also, each divorce must be followed by a waiting period (iddah) in which the woman stays in her husband's house until he either reconciles with her or the waiting period ends.

Hadith number (5266) in Sahih Bukhari, narrated by Said ibn Jubair, mentions that he heard Ibn Abbas say: 'If a man declares his wife unlawful (haram), it means nothing.' He also said: 'You have a good example in the Messenger of Allah.' This Hadith is a clear distortion of Allah's religion. The matter of declaring something lawful or unlawful is entirely up to Allah, and He did not permit any of His messengers to alter it. Allah sent many prophets to the Israelites to modify lawful and unlawful matters as conditions changed over time, since their law was specific and needed constant adjustments. However, Allah made Islam a universal and fixed religion for the benefit of all people. This allows Muslim judges to make necessary adjustments within the boundaries set by Allah and taking into account customary practices. There was no need to send

more prophets after Prophet Muhammad ﷺ. The Prophet ﷺ did not declare his wives unlawful as some narrators try to mislead us; rather, he temporarily abandoned some of them as a punishment for specific actions, but abandonment does not equate to making them unlawful. Claiming that a man can declare his wife unlawful is baseless and forbidden in correct Islamic law.

Hadith number (5320) in Sahih Bukhari, narrated by Al-Maswar ibn Mukharrama, tells that Shabi'ah al-Aslamiyah gave birth a few nights after her husband's death. She came to the Prophet ﷺ and asked for permission to remarry. The Prophet ﷺ allowed her to marry. This Hadith not only contradicts the Quran but also conflicts with the Sultan's Hadiths that require a waiting period of either three menstrual cycles or three months (for young girls who have not yet menstruated or older women who have stopped menstruating). Shabi'ah's case shows that she menstruated, as evidenced by the following Hadith:

Hadith number (298) in Sahih Bukhari, narrated by Abu Salama, mentions that Zainab, the daughter of Umm Salama, told him that Salama said: 'While I was lying down with the Prophet ﷺ, I menstruated and left to get my menstruation clothes. The Prophet ﷺ asked, "Are you menstruating?" I said yes. He then called me back and I lay with him on the blanket.'***

**Hadith number (5338) in Sahih Bukhari: Narrated by Zainab, daughter of Umm Salama, from her mother, about a woman whose husband had died. The woman was suffering from eye disease (or conjunctivitis), so they went to the Prophet ﷺ to ask if she could use kohl (a traditional eye medication). The Prophet ﷺ said: "Do not use kohl. In the past, one of you would stay in the worst conditions or the worst place, and if a dog passed by, she would throw a piece of dung. She should not use kohl until four months and ten days have passed."

Such a harsh response is inconceivable from the Prophet ﷺ, especially since it contradicts the Quranic verses and what is known of the Prophet's kind character. The religion of Islam, as described in the Quran, is one of ease, and the Prophet ﷺ never opposed what Allah had given him. He always advised his companions to make things easy, not difficult.

Allah, after prohibiting things like pork, blood, and dead meat in the Quran, allowed exceptions for those in necessity, saying: "Say, 'I do not find in what has been revealed to me anything forbidden for a person to eat, except for a dead animal or blood spilled out, or the flesh of swine—for it is impure—or it is a sinful offering made for other than Allah. But whoever is forced by necessity, neither desiring nor transgressing, then indeed, your Lord is Forgiving and Merciful.'" (Quran 6:145)

The principle of necessity allowing exceptions is sound. So, how can we accept a Hadith saying that the Prophet ﷺ did not allow a woman with eye problems to use kohl according to the medical customs of that time, and that he made a harsh statement which could not have come from a noble Prophet? Such Hadiths are fabricated and meant to insult the Prophet ﷺ.

Similarly, in Sahih Muslim, which contains a section on divorce, we find similar issues as those in Sahih Bukhari. For example, Hadith number (1471) in Sahih Bukhari mentions: Ibn Umar divorced his wife while she was menstruating during the time of the Prophet ﷺ. Umar ibn al-Khattab asked the Prophet ﷺ about this, and the Prophet ﷺ said: "Tell him to take her back. Then let her wait until she is purified, menstruates again, and becomes purified. After that, he may either retain her or divorce her before having sexual relations. This is the waiting period Allah has prescribed for women to be divorced."***

**This Hadith confuses menstruation with divorce, which are unrelated matters. First, it says: "Then let her wait until she is purified, then menstruates, then becomes purified again." This suggests that if a man wants to return to his wife after divorce, there is no specific time limit in Islam; he can return at any time if both parties agree. This is the second point. The third point is that the statement, "And if he wishes, he can divorce her before having sexual relations," implies that the husband has the right to have sexual relations before the end of the waiting period, which is not correct.

In Sahih Muslim, there are twenty-one versions of this Hadith, each differing from the others. They are all considered authentic because they are in Sahih Muslim. This variation shows that Hadiths can be selected or omitted based on the circumstances and what is needed for issuing a ruling.

Next, under the section on divorce, there is an even more surprising topic:

Hadith number (1472) in Sahih Muslim: Ibn Abbas said that during the time of the Prophet ﷺ, Abu Bakr, and for two years of Umar's caliphate, a triple divorce was counted as one. Then Umar ibn al-Khattab made it count as three.

In another version (16), Ibn Abbas also mentioned that Abu al-Sahba asked him whether it was true that the triple divorce was considered one during the time of the Prophet ﷺ and Abu Bakr, and then counted as three during Umar's rule. Ibn Abbas confirmed it was true.

It seems that the authorities who knew about Umar ibn al-Khattab's decision to invalidate the effect of the verse about the Prophet's companions now want to attribute this matter to Umar as well. But that's unlikely.**

**The two subjects are as different as night and day. The issue of the "companions' hearts" does not involve a fixed limit set by God, whereas divorce is a fixed limit set by God, which no one on earth can change. Umar ibn al-Khattab is not guilty of altering this limit. He was a well-versed companion who would never tamper with God's laws.

Furthermore, the statement from the Hadith that says, "And if he wishes, he can divorce her before having sexual relations" is incorrect. Once the woman has been divorced, the issue of the first divorce is settled. She now observes the waiting period (iddah), which consists of three menstrual cycles, during which she should not be touched or sleep in the same room as her husband. There is no need to mention the divorce again. Even if it is mentioned, it does not increase the number of divorces; it remains at one.

God is aware of the negative impacts and undesirable results of divorce. He encourages reconciliation and says to the believers, "Perhaps you dislike something and Allah makes therein much good," and "Perhaps you like something while it is worse for you, and Allah knows while you do not." Usually, during the waiting period, the husband may reconsider his decision at any time, and the couple can return to their normal life if reconciliation happens according to established customs.

Indeed, God knows what is best for us better than we do, which is why He sent prophets to guide us towards righteousness and away from the paths of evil, who seek worldly gains. Those who disbelieve in resurrection, judgment, and the eternal paradise promised to the righteous.

To prove that those in authority distort the same topic we are discussing, consider the fifth narration of the same Hadith in Sahih Muslim:

Hadith number (1471) in Sahih Muslim: Ibn Umar reported that he divorced his wife while she was menstruating. Umar reported this to the Prophet ﷺ, who said, "Tell him to take her back and then divorce her when she is purified or pregnant."**

**When the Prophet ﷺ said "Tell him to take her back," he meant that she should be returned to her home because she cannot be expelled before completing her waiting period, as stated in the Quran, which is agreed upon. However, those in authority want the woman to return to her home as if she were a normal wife during the waiting period, and then leave after the third menstrual cycle without having any marital relations, only after the third cycle.

Then the authority added the terms "pure" or "pregnant," which is not correct at all. The woman was observing her waiting period at her home, not just to confirm a pregnancy; otherwise, one menstrual cycle would suffice. God's intention was for them to have time for reconciliation over three months, a sufficient period for hearts to heal and for reconciliation to occur.

A person might argue that she could have been pregnant from the start. We would respond that this assumption is baseless since the woman was menstruating at the time of the divorce, which indicates she was not pregnant. Furthermore, a pregnant woman does not leave her husband's house before completing her pregnancy and childbirth.

The next Hadith under the chapter "A divorced woman three times has no maintenance" in Sahih Muslim is even more perplexing. I do not understand where those in authority were getting their guidance to distort

Islam with such Hadiths, which they call knowledge, but which are far from the truth. These are merely falsehoods and delusions that are rejected by reason and logic, even before we compare them with the Quranic verses that contradict and reject them outright. Muslims who distance themselves from the Quran and accept these delusions abandon their rights as human beings to the whims of those in authority, losing their way and the truth completely.

After such Hadiths, a Muslim who wants to divorce without caring for the maintenance of the divorced wife can simply say "You are divorced three times," and this ends the matter, disregarding all the woman's rights. This effectively discards her as if she were not a human being, casting her out into the streets without concern.**

**Hadith Number (1480) from Sahih Muslim: Narrated by Yahya ibn Yahya from Abu Salama from Fatimah bint Qais that Abu 'Amr ibn Hafs divorced her irrevocably, meaning he said "You are divorced three times," while he was away. He sent her some barley through his agent. Notice what he sent her—barley, which is worth as much as a donkey, according to the Hadith that says only a woman, donkey, or dog can interrupt prayer. Fatimah bint Qais was offended by this and rejected what her husband had sent her. The agent said, "By God, you have no claim on us."

So she went to the Prophet ﷺ and told him about the situation. Notice how the woman was treated by her husband as if she were not a human being but rather like a beast of burden, receiving only a small amount of barley as if to remind her of her worth. She went to the Prophet ﷺ, who was sent by God with Islam's message to guide people from darkness to light and from injustice to justice, and who was a mercy for all the worlds. What do you expect the Prophet's reaction would be to this woman who was greatly insulted?

The Prophet ﷺ, who had the Quranic verses condemning the harsh and oppressive treatment of husbands, should have responded with fairness and justice. But according to the report from the authority's perspective, the Prophet ﷺ told the woman, "You are not entitled to maintenance." How could he say that, given that the Quran explicitly states in the beginning of Surah At-Talaq:

'Do not drive them out of their homes, nor should they leave, except in cases of clear immorality. These are the limits set by Allah. And whoever transgresses the limits of Allah has certainly wronged himself.' (Quran 65:1).

Thus, the issue of divorce and maintenance is not subject to change over time or adjustment based on circumstances; it is a fixed limit set by Allah, like the straight path and the Ten Commandments in Islam, valid until the Day of Judgment.

According to the previous text, no divorced woman can be expelled by her husband during her waiting period, and maintenance is her right regardless of whether she was divorced once, twice, or thrice according to the Quran:

'Let the man of wealth spend from his wealth, and the one whose provision is restricted, let him spend from what Allah has given him.' (Quran 65:7).

Maintenance is a right for all divorced women as per this verse, and each husband should provide according to his financial capacity. Allah also said:

'Allah does not burden a soul beyond that it can bear.' (Quran 65:7).

The Prophet ﷺ does not need to invent a new religion or laws, as he already has Allah's laws. But those in power needed a new interpretation because the Quran did not serve their interests or desires. This is clear to anyone who uses their mind and applies sound reasoning.**

Continuing with the Hadith:

The Prophet ﷺ advised the woman to observe her waiting period (iddah) at the house of Umm Sharik. The narrator then mentions that Umm Sharik is a woman who is visited by the Prophet's companions, suggesting that the Prophet ﷺ and his companions were immoral. This interpretation implies that the Prophet ﷺ recommended a place where immoral behavior was taking place. However, for those who are unfamiliar with the meaning of "يُغَشَّاهَا" (which means "to be intimate with her") as mentioned in the Quran:

‘It is He who created you from one soul and made its mate that he might find rest in her. And when he covers her, she carries a light burden.’ (Quran 7:189).

The narrator continues by suggesting that the Prophet ﷺ recommended that the woman observe her waiting period at the home of Ibn Umm Maktum, who was blind, implying that it was acceptable to undress in his presence because he was blind. This suggestion is absurd because blindness does not imply a lack of masculinity or desire. Many blind people marry, have families, and lead happy lives.

The narrative further describes that when the waiting period ended, the woman informed the Prophet ﷺ that two men, Muawiya ibn Abi Sufyan and Abu Jahm, had proposed to her. The Prophet ﷺ said:

‘As for Abu Jahm, he never puts his staff down,’ implying that Abu Jahm was harsh and abusive towards women. ‘As for Muawiya, he is poor and has no money.’

The statement about Abu Jahm suggests he was known for mistreating women, while Muawiya was described as being poor despite his background as a prominent merchant and leader from the Umayyad clan. The narrative here is inconsistent with historical facts about Muawiya’s wealth and status.

It seems this Hadith was possibly fabricated during the Abbasid period after the Umayyad rule had ended, as it would be unlikely for someone to say such things about the Umayyads while they were still in power.

The Prophet ﷺ then told her:

“Marry Osama bin Zaid.” The woman disliked and was unhappy about this suggestion. The Prophet ﷺ insisted that she should marry Osama, which was a command from him. The woman complied reluctantly and married him.

After marrying Osama, she found good in him and was happy.

Since I have commented on each part of this Hadith previously, I will now present it again without comments for readers to judge for themselves. I may have been unfair to the narrator before.

Hadith number (1480) from Sahih Muslim:

Narrated by Yahya bin Yahya: I read to Malik from Abdullah bin Yazid, the freed slave of Al-Aswad bin Sufyan, from Abu Salama bin Abdul Rahman, from Fatima bint Qais, that Abu Omar bin Hafs divorced her irrevocably while he was absent. He sent her agent with some barley, which she found offensive. The agent told her, “You have no claim on us.” She went to the Prophet ﷺ and mentioned this. The Prophet ﷺ said:

“You have no maintenance rights from him.”

He then told her to observe her waiting period (iddah) at Umm Sharik’s house. He added that Umm Sharik was a woman visited by his companions. He also said to observe the waiting period at the house of Ibn Umm Maktum, who was blind, meaning she could remove her clothes there because he wouldn’t see her.

When her waiting period was over, she informed him that Muawiya bin Abi Sufyan and Abu Jahm had proposed to her. The Prophet ﷺ said:

“As for Abu Jahm, he never puts his staff down,” implying he was harsh with women. “As for Muawiya, he is poor and has no money.”

Then he said: “Marry Osama bin Zaid.” She disliked this. He insisted, so she married him, and she found goodness in him and was pleased.

If we gathered all the enemies of Muslims and held a competition to see who could insult Islam and its Prophet the most, they wouldn’t come close to the level of insult found in this Hadith. This Hadith has distorted the image of Islam and the Prophet. What’s even more astonishing is that we still regard such Hadiths as sacred and obligatory for Muslims, despite their clear lack of authenticity and reverence. They contradict the teachings of the Quran and harm the religion.

I firmly believe that the Prophet Muhammad ﷺ, who received and conveyed the Quran in its entirety, could not have said this Hadith. When someone presents statements that are beneath the dignity of an ordinary

Muslim, we should reject them being attributed to our beloved Prophet. Such statements are contrary to his character and the religion he brought from Allah. The proof is in the clear and consistent teachings of the Quran.

This Hadith alone has twenty-four different versions in Sahih Muslim. Imagine that. When I tell readers that enemies of Islam have manipulated and distorted the religion, they might think I'm exaggerating. But I am confident in what I say, based on abundant evidence and proofs, which I have tried to present in my previous book and this one. I will be even more candid in my future books, God willing, if I have the time to complete them. This is what I hope for, and Allah is always the best helper.

On the Rights of Women as Witnesses:

I have previously explained that Allah has given women a significant role in creation by making them mothers, the bearers, and nurturers of Adam's descendants. To be worthy of this role, Allah endowed women with compassion, love, selflessness, and sacrifice for their children—qualities not given to men. These qualities are driven by instinct rather than reason.

Allah, who possesses perfect reason and encompasses logic, truth, goodness, beauty, wisdom, and justice, endowed humanity with the ability to distinguish between good and evil, and the freedom to choose their path. Allah gave humans the ability to create and innovate within their sphere and the natural world around them, and instilled an innate understanding of Him from the beginning, without external teaching from parents. Allah says about this special creation:

“We have certainly created man in the best of stature.” (Surah At-Tin, 95:4)

When we compare humans to other creatures on Earth, we see the truth of this verse. Humans are the only almost complete creatures in terms of their physical form. No matter how much humans try to imagine a better form, they can't surpass what has been created. Allah has endowed the human body with a soul, which is the essence of humanity. The body is made from dust and returns to dust, but the soul returns to its Creator after death, content and pleased.

Human life on Earth is a test from Allah. Humans have accepted this task, which involves bearing the responsibility of freedom and its associated duties. Allah has created humans with conflicting drives. On one hand, humans have a natural inclination towards truth, logic, justice, wisdom, beauty, and goodness—what we call the noble and uplifting aspects of humanity. On the other hand, humans also have earthly desires and appetites that can lead them to fall into arrogance, injustice, falsehood, ugliness, evil, and even violence.

“And relate to them the news of him to whom We gave Our signs, but he detached himself from them, so Satan followed him, and he became of the deviators. And if We had willed, We could have elevated him thereby, but he adhered to the earth and followed his own desire.” (Surah Al-A'raf, 7:175-176)

This verse clearly tells the story of a man who chose, of his own free will, to follow Satan and descend into depravity. Despite Allah providing guidance and opportunities for elevation and spiritual ascent, this man chose to cling to the Earth and follow his desires.

But Allah's will is not to interfere with human choice because this is the test He has set for every human soul. Allah allows people to act freely so that they are fully responsible for the consequences of their choices—whether those choices are difficult or easy. The choice is difficult for those swayed by desires and appetites, but easier for those who rise above such matters.

Allah gave us the example of Pharaoh. He was sent Moses and Aaron with clear signs to guide him back to the truth after he had become arrogant and oppressive. If Pharaoh's soul had inclined towards the truth, Allah would have elevated him. However, Allah said of him, “But he adhered to the earth and followed his own desires.” This means Pharaoh chose to follow his earthly desires, the immediate pleasures tied to the body and material things, which are ultimately from the dust of the earth. He descended and could not rise above materialism to the spiritual and moral truths beyond.

Allah left Pharaoh to his chosen fate, despite sending him two messengers with miracles and signs. Pharaoh saw these signs but dismissed them as magic and refused to acknowledge them as proofs from the Creator of the universe, who wanted to lift him out of his self-made mire. Pharaoh's attachment to earthly desires overcame him. He resisted the truth because his desires, which he indulged to the fullest, were stronger. These desires overpowered the inherent goodness and faith that Allah had originally planted in him. He neglected that natural inclination and failed to nurture it into a strong, fruitful tree, allowing it to wither and be replaced by the devil, who received all his support and approval.

Human intellect and reasoning have been guided and nurtured by Allah, who sent successive messengers to help humans choose the path of righteousness with their own minds, wisdom, and free will, without any compulsion from anyone. Human happiness on earth and in the hereafter is tied to succeeding in this task, without direct interference from Allah.

This is the reason Allah commanded the angels to prostrate to Adam because his task was far greater than that of the angels. Angels were created only to do good and cannot do evil, as Allah did not instill the ability to do wrong in them. Their actions are not voluntary or out of love; they are commanded to do good, unlike a righteous human who chooses to follow Allah willingly and lovingly, as the Prophet and his companions did during the golden years until the death of Uthman in 35 AH. After that, the flame of truth dimmed when the power was taken over, and gradually, things reverted to a state of ignorance and new forms of idolatry.

Women play a role in this great mission that is just as important as men's. However, the role assigned to women as mothers requires a great deal of emotion alongside their intellect, which is equal to men's. Yet, this intense emotional involvement can sometimes negatively impact the pure functioning of reason, unlike a man who might not be influenced by such strong emotions in his judgments and decisions.

From this point, Allah granted men the authority to lead and be in charge. In any testimony, it requires impartiality to the truth without emotional bias towards family or relatives. For instance, one must speak the truth even if it is against oneself or one's child, as Allah commands in the verses:

"And when you speak, be just, even if it concerns a near relative." (6:152)

This means if parents are giving testimony about their child who has committed a serious crime, and both are believers, the father is better able to speak the truth compared to the mother, whose emotions might lead her to side with her child rather than against him. This is because of the strong emotions involved. Allah knows people better in this matter, which is why the testimony of two women is equivalent to the testimony of one man, not because women are lesser in any way, but because of the emotional aspect that can affect their impartiality.

Allah is always just and says, "No soul is burdened beyond its capacity." A woman can only be what she was created to be, and cannot be other than what she is made for. This understanding is based on the realities of the Quran. However, the ruling powers may misrepresent women as being inferior and their testimony as half that of a man's, which is a distortion by the authorities and not a reflection of the Quran or the words of the Prophet.

Allah clarifies in the Quran about the testimony of women:

"Call to witness two men from among you, and if two men cannot be found, then a man and two women from those you accept as witnesses." (2:282)

Allah accepted the testimony of women as equal to men in the case of mutual cursing:

"And those who accuse their wives and have no witnesses except themselves, then the testimony of one of them shall be four testimonies by Allah that he is among the truthful." (24:6)

"And it will avert the punishment from her if she gives four testimonies by Allah that he is among the liars." (24:8)

Four testimonies from a man are equivalent to four testimonies from a woman.

What does the religion of the hadith say about this issue?

We all now know that the view of women as inferior in the religion of the rulers and their followers stems from seeing women merely as a source of pleasure and enjoyment. This perspective is largely based on the distorted views of the Torah, which influenced the beliefs of our scholars and then became a part of Islam.

The Torah texts depict Eve as created from Adam's rib to entertain and please him in his loneliness, presenting her as a mere pleasure object for men. Some hadiths reflect this degrading view of women:

Hadith number (1468) from Sahih Muslim: "Abu Huraira said: The Messenger of Allah ﷺ said: 'A woman is like a rib. If you try to straighten her, you will break her, and if you leave her as she is, you will enjoy her.'"

A passage from the Torah:

"And the Lord God said, 'It is not good that man should be alone; I will make him a helper comparable to him.' And the Lord God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs and closed up the flesh in its place. Then the rib which the Lord God had taken from man He made into a woman, and He brought her to the man." (Genesis 2:18-22)

These texts and hadiths reflect the idea that women were created for man's pleasure, a notion that is inconsistent with the respect and equality taught by true Islamic principles.

"And Adam called his wife's name Eve, because she was the mother of all living. Also, the Lord God made tunics of skin for Adam and his wife, and clothed them." (Genesis 3:20)

Hadith number (1403) from Sahih Muslim: "Jabir reported that the Messenger of Allah ﷺ saw a woman and then went to his wife Zainab, and he fulfilled his needs with her. Then he went out to his companions and said: 'A woman comes to you in the shape of a devil and goes away in the shape of a devil. So if any of you sees a woman, he should go to his wife, for that will drive away what is in his heart.'"

A distorted Torah text:

"A man is not punished if he harms his sinful wife, but she bears the consequences of her sin." (Genesis 5:31)

These texts reflect a view of women that is inconsistent with the respect and equality taught by true Islamic principles.

A text from the Torah that prefers virgins over widows, divorced women, or defiled women, similar to the view in the religion of the Sultan:

"Let him marry a virgin, not a widow, nor a divorced woman, nor a defiled woman. But let him marry a virgin from his own people, so that he does not defile his offspring among his people. For I am the Lord who sanctifies him." (Leviticus 21:13-15)

Widows, divorced women, and those considered defiled are viewed as being on the same level.

Hadith 2225 from Sahih Muslim: Abdullah ibn Umar reported that the Prophet Muhammad ﷺ said: "If there is ill omen in something, it is in the horse, the house, and the woman." This belief became firmly established in the minds of Sunni Muslims.

Hadith 503 from Sahih Muslim: Abu Juhaifa reported that the Prophet ﷺ went to the desert in the heat of the day, performed ablution, and prayed two rak'ahs. When he prayed the afternoon prayer, he had a lance in front of him. Shuba added, based on his father Abu Juhaifa, that women and donkeys would pass behind him.

According to the hadith, women, donkeys, and dogs are the only things that break the prayer. However, since the Prophet ﷺ had a lance in front of him, this prevented the passing of women and donkeys from interrupting the prayer.

With this brief overview of Sahih Muslim hadiths, I wanted to provide an idea of the lower view of women in the second revelation followed by the Sultan's religion, which aligns with the degraded perspective of the Torah but does not align with the view of the Quran, the true book of Allah.

It is enough to review one hadith related to the degraded view of women in the Sultan's religion regarding their testimony.

Hadith 79 from Sahih Muslim: Abdullah ibn Umar reported that the Prophet ﷺ said on the morning of the festival: "O women, give in charity and increase your seeking forgiveness, for I have seen that you are the majority of the inhabitants of Hell." A woman with intellect and wisdom asked, "Why are we the majority of Hell, O Messenger of Allah?"

The Prophet ﷺ replied: "You curse frequently and are ungrateful to your husbands. I have not seen anyone lacking in intellect and religion more than you." The woman asked, "What is lacking in intellect and religion?" He said: "The lack of intellect is that the testimony of two women equals the testimony of one man. This is a deficiency in intellect. And the lack of religion is that you spend nights not praying and you do not fast during Ramadan (meaning menstruation), which is a deficiency in religion."

(Note: The narrator did not complete the dialogue.)

The woman should ask:

"What is the woman's fault in all of this? Didn't Allah create her as a woman without giving her a choice? Didn't Allah also decide that she should menstruate?"

By asking this, the woman would be challenging the Prophet ﷺ as Adam challenged Moses.

The Prophet ﷺ is innocent of all these statements that are meaningless and only serve to mislead people. The Sultan and his followers use such ideas to enslave both men and women.

Topic Seven - Women's Financial Rights:

Allah has clarified the importance of money in this worldly life and people's natural inclination, both male and female, to acquire and love it, as well as the esteem for its possessor, in many verses of the Quran:

"Money and children are the adornments of this worldly life." (Surah Al-Kahf, 46)

And Allah has mentioned truths about humans that cannot be denied:

"And you love wealth with intense love." (Surah Al-Fajr, 20)

"Whoever gathers wealth and counts it." (Surah Al-Humazah, 2)

"He thinks that his wealth will make him live forever." (Surah Al-Humazah, 3)

"And gave him an extended fortune." (Surah Al-Muddathir, 12)

But all these things are temporary. The world is fleeting, passing, and short-lived; it doesn't last for anyone:

"Neither his wealth nor what he earned will avail him." (Surah Al-Haaqqa, 28)

"His wealth will not avail him when he falls." (Surah Al-Lail, 11)

Money comes with duties and rights:

"One who gives his wealth to purify himself." (Surah Al-Lail, 18)

A believer must never forget the rights of the poor in his wealth and should not envy the rich who unlawfully consume others' wealth:

"Those who consume usury, though they were forbidden it, and consume people's wealth unjustly." (Surah An-Nisa, 161)

"Those who devour the property of orphans unjustly, are only swallowing fire into their bellies." (Surah An-Nisa, 10)

Wealth is merely a test and a means for Allah to see how people act with it in their lives:

"Know that your wealth and your children are but a trial, and that Allah has a great reward." (Surah Al-Anfal, 28)

Life is just play and amusement. Those who don't save anything for the hereafter have nothing from it there:

"Know that the worldly life is only play and amusement, and pomp, and boasting among yourselves, and competition in wealth and children, like a rain whose growth pleases the tillers; then it withers and you see it turned yellow, then it becomes broken pieces. In the Hereafter, there is severe punishment." (Surah Al-Hadid, 20)

Allah likens worldly life and the pursuit of it to a crop that, after rain, grows and delights the farmers, but soon withers and is scattered by strong winds, as if it had never existed. Those who wasted their lives on this fleeting dream face severe punishment in the Hereafter because they did not handle it well.

The continuation of the verse:

"And forgiveness from Allah and His pleasure," means that it can also lead to forgiveness and Allah's pleasure for those who valued it correctly by giving every right its due and never forgetting the day of reckoning:

"Say: The worldly life is nothing but a passing enjoyment." (Surah Al-Hadid, 20)

People should not forget that the money they have is a trust and has rights associated with it, including obligations to women, to their sisters, to their mothers, and to orphans. They must fulfill these rights before leaving this world:

"Give them from the wealth Allah has given you." (Surah An-Nur, 33)

"Those who spend their wealth by night and day, secretly and publicly, will have their reward with their Lord." (Surah Al-Baqarah, 274)

"Give orphans their property and do not exchange the bad for the good." (Surah An-Nisa, 2)

"Do not exchange the bad for the good" means that believers should not take the good part of an inheritance for themselves and give the bad part to others. For example, if there are two pieces of land, one in the mountains that is not useful and one in the fertile plains next to a river, or if there are animals, one strong and healthy and the other sick and old, they should not choose the good for themselves and leave the bad for others.

"Take from their wealth a charity to purify them and make them grow." (Surah At-Tawbah, 103)

Charity and almsgiving are meant to purify and cleanse the soul from greed and love of worldly possessions, not to purify the money itself, as money is always pure. A Muslim should be certain that their wealth has rights owed to others:

"And in their wealth is a right for the needy and the poor." (Surah Adh-Dhariyat, 19)

These rights are not a favor or a gift, but a debt owed to those entitled. All money ultimately belongs to Allah and will return to Him in the end, as no one can take anything with them when they die:

"Indeed, We are the inheritors of the earth and all who are upon it, and to Us they will be returned." (Surah Maryam, 40)

In the precision of Quranic expression, Allah says:

"And We will inherit the earth and whoever is upon it." This wording is significant because if Allah had said, "We will inherit the earth and what is on it," it would imply inheriting only the physical things. By saying "and whoever is upon it," Allah is emphasizing that He will inherit everything and everyone on the earth. All people are His servants, and they will return to Him on the Day of Judgment and accountability.

The verse further specifies that Allah will inherit not just the land but everything that was said and done:

"And We will inherit him and what he says, and he will come to Us alone." (Surah Maryam, 80)

On that day, people will stand before their Lord alone, without any of their former supporters or helpers:

"And We give life and cause death, and We are the inheritors." (Surah Al-Hijr, 23)

"Allah is the inheritance of the heavens and the earth." (Surah Aal-e-Imran, 180)

Allah questions His servants, asking why they are stingy with their wealth, which they only hold in trust and do not ultimately own:

"And why do you not spend in the way of Allah, while Allah's inheritance is the heavens and the earth?" (Surah Al-Hadid, 10)

In this world, Allah takes wealth from those who fail the test as a community and gives it to another community for the same test:

"The earth belongs to Allah; He gives it as inheritance to whom He wills of His servants." (Surah Al-A'raf, 128)

"And He has given you their land, their homes, their wealth, and land you did not tread." (Surah Al-Ahzab, 27)

In this study, which includes this introduction of Quranic verses, the goal is to highlight the role of money in people's lives and illusions. It aims to reveal many truths that have been missed by almost everyone, who mistakenly believe they are eternal on this earth. The study will then address the rights of women regarding money in Allah's Book and religion, and how we Muslims apply these teachings in reality. Even if we think we follow God's religion, this belief does not change the reality that remains important to Allah on the Day of Judgment.

Allah says:

"Allah commands you regarding your children: the male shall have the share of two females." (Surah An-Nisa, 11)

"If they are siblings, males and females, then the male shall have the share of two females." (Surah An-Nisa, 176)

This is how Allah has determined the share of males and females in inheritance in His Book. Why? Based on the knowledge that Allah is the most just of judges, and my belief that Allah, who has declared mercy upon Himself, is the truest speaker, and He does not wrong anyone even the weight of a small atom:

"Indeed, Allah does not do injustice even as much as an atom's weight." (Surah An-Nisa, 40)

We must understand why Allah has distributed inheritance in this way while ensuring fairness and avoiding injustice in the distribution we read about in these two verses.

If we return to the verses about the soul in the Quran, we find that a woman's soul is just like a man's soul, with no distinction between the two.

However, isn't this soul housed in a body on earth with specific roles assigned by Allah? Allah has assigned roles to men and women, and He has created both male and female souls as He wishes.

These roles are imposed by Allah without any personal choice or preference. Allah has given each body specific characteristics: generally, men have more physical strength and less emotional sensitivity, while

women generally have less physical strength but greater emotional capacity, which is important for motherhood.

A woman, with her increased emotional capacity and love, is suited to motherhood and its responsibilities. In return, men have the responsibility of leadership, protection, providing for their families, and working to earn a living. Women are responsible for managing the household, raising children, and caring for the family, while men handle the financial aspects and efforts outside the home.

Thus, the differences in physical strength, emotion, and responsibilities affect the human soul and shape their way of thinking, logic, and perspective on life.

The intellect is evenly distributed between men and women, with no difference. However, men, whose intellect is less influenced by strong emotions, generally have an advantage in making decisions and judgments. Women, who are naturally more emotional due to their role in motherhood, may find it challenging to separate their emotions from their decisions, especially in human and rights matters. However, in scientific fields, there is no difference between their intellects.

These differences that Allah has established in creation affect the roles assigned to men and women. Allah has given men a certain status and responsibilities, including leadership and financial decisions, which are crucial for the well-being of the family and, by extension, the strength of the community and the entire Islamic nation, or any nation that follows Allah's laws and principles.

As mentioned before, Allah has assigned women the roles of nurturing, motherhood, and providing emotional support, which are essential for family and national bonds. The word "nation" comes from "mother," and Allah has not denied women any rights that He has granted to men. He has treated women with equal human dignity, without any distinction or discrimination.

Both men and women have equal rights, including freedom and the right to learn, aspire, and work in any field they are prepared for. No one has the right to prevent a woman from pursuing what she desires, as long as it does not contradict Quranic teachings or anger Allah. What is prohibited by Allah applies equally to both men and women.

Despite these equal rights, women's natural maternal instincts, which Allah placed in them without their choice, often dominate their lives. This instinct governs their actions, whether they accept it or not.

Most women, if given the choice and freedom, would choose to stay at home, raise children, and take care of the household, provided their husband's income is sufficient to meet the household's needs. Women often work out of necessity rather than choice. However, Allah has created a principle (the principle of breakthrough) that allows for deviation from the usual norm and exceptional cases.

This principle of breakthrough is meant for continuous improvement. Without it, everything in the universe and nature would remain unchanged, without progress over time, which is essential for life on earth.

I mention this because there are exceptional cases where some women or men show an extraordinary interest in science or certain arts. This is a healthy aspect of any society. A society that is properly educated must allow both men and women to pursue these ambitions, which contribute to scientific, artistic, and creative progress, raising the society's standing among nations.

Forcing women to stay at home after a certain level of education stifles their potential and wastes their talents, which ultimately harms both the individuals and the society that could benefit from their contributions. Restricting women's education and personal freedom leads to the loss of valuable skills and talents in half of the population, solely due to ignorance and lack of understanding of these matters.

Some advanced civilizations have recognized and harnessed this, attracting and purchasing talented individuals from around the world. These nations create universities worldwide to identify and attract young talents, offering them incentives to work for them. These talents are irreplaceable because each nation has a limited number of such individuals per generation.

Unfortunately, many of these potentials are wasted. Those who do get opportunities often end up in top scientific and research positions in the West. However, if they return to Islamic countries, they find no one

who appreciates or plans to utilize their scientific abilities because the so-called scholars in these countries have instilled in many Muslims the belief that worldly knowledge is of no use and ignorance doesn't matter.

The Quran addresses every aspect of individual, family, and community life, providing complete and effective solutions. It upholds the dignity, humanity, and rights of women while also defining their responsibilities, making it a reference for building a unified and strong Islamic society. Strength must always start from the foundation, from within each individual, rather than relying solely on external forces like airplanes, tanks, and nuclear bombs. Such external strength will eventually become a burden if it is not rooted in the individual's belief and conviction in what they do.

For example, what happened in the Soviet Union was not due to a lack of weapons; in fact, it had one of the largest arsenals in the world. However, this did not help because it was based on a corrupt and false ideology. Leaders said one thing and did another, and when the people realized this truth, they stopped working voluntarily, not out of ignorance but out of awareness. This is similar to our situation today. We, as Muslims, are in our current state due to ignorance rather than awareness and knowledge.

Based on this, I can say that giving women half the share of inheritance compared to men is not an injustice if the law is applied in an Islamic society that implements all aspects of Islamic law, where women are not financially responsible for anything related to the family, including the costs of raising and educating children. These responsibilities fall on men in a society that follows the laws of Islam. However, applying Islamic inheritance laws in a secular society that follows secular laws would be unfair to women.

One must ask, why is this so?

In countries that follow secular theories and laws for organizing and managing state institutions, including judicial, legislative, and executive authorities, women are held financially responsible just like men. Women in these systems must work both at home and outside. In contrast, in Eastern Islamic societies, women's duties have increased without additional rights to match these new responsibilities, unlike in the West.

When men return home, they expect women to fulfill their Islamic duties, including raising children and managing the household, while not being willing to discuss new roles or share responsibilities based on changing circumstances. Women's responsibilities have grown beyond those of men, as they are compelled to work outside the home to contribute half of the family's income to meet all its needs.

Therefore, it is essential to agree from the beginning: either secular laws everywhere or Islamic law everywhere. Trying to use Islamic law to oppress women and deny their rights is unfair and unacceptable to both God and people with a conscience and human ethics. When Islamic laws are applied in societies that follow secular laws, women are unfairly treated in many areas, including inheritance, as they are given the same responsibilities as men. Laws should be adjusted accordingly, even Islamic laws and traditions.

In Islamic law, as stated in:

“Allah advises you concerning your children: the male shall have the equal of the share of two females” (Surah An-Nisa, 4:11),

it means that in Islamic inheritance, the maximum share for a male is twice that of a female. It also means that the minimum share for a female in the same family is half of the male's share.

Islam does not prevent Islamic judges from adapting to changing customs, circumstances, lifestyles, and means of production, as long as they do not exceed the limits set by God. This means they cannot give a male more than double the share of a female, nor give a female less than half of a male's share. They can distribute equally among everyone without breaking God's limits. This is what is expected from all Islamic courts in countries that apply Islamic law alongside secular laws. This is the right of Islamic judiciary, and for this reason, God has included the term "known" in many rulings, which refers to customs and practices according to time and place.

The important point is that whether we adjust Islamic laws or stop applying them to adopt unified secular laws, we must not wrong women or ignore their rights because they have indeed become financially responsible in our current societies.

(It is important to clarify that God does not and will not accept alternatives to His law. What I have written is to show that secular laws are less unjust to people and closer to God's law than what we apply as His law.)

Mixing both systems and applying arbitrary power over women is neither fair nor just. Referring to the Quran, we find verses that define women's financial rights in inheritance. For example, the verse:

"Those of you who die and leave wives behind should make a bequest for their wives, a year's provision without turning them out..." (Surah Al-Baqarah, 2:240).

This verse clearly gives the husband the right to bequeath as he wishes to his wife. For instance, he can bequeath the house so that it is not sold, and the wife cannot be forced to leave it unless she chooses to remarry after his death. He can also bequeath money to his wife or daughters as he wishes, and such bequests are obligatory to be executed in Islam (according to the Quran). However, in some regimes, such bequests are nullified, and Islamic judges may dismiss such bequests as meaningless, sticking to what is written in outdated legal texts and refusing to refer to the Quran for a proper understanding.

And what about divorced women?

Divorced women have a right to be provided for in a reasonable manner, according to what is right for those who fear God. (Surah Al-Baqarah, 2:241)

What if the husband had given his wife jewels and gold before divorcing her?

You are not allowed to take back anything you have given them. (Surah Al-Baqarah, 2:229)

O you who have believed, it is not lawful for you to inherit women by compulsion. (Surah An-Nisa, 4:19)

This means you cannot take their property by force or coercion while they are still alive.

And do not coerce them to get back some of what you have given them. (Surah An-Nisa, 4:19)

For example, a man cannot say to his wife, "I will divorce you unless you return what I gave you earlier." If you want to replace one wife with another and you have given the first wife a large amount, you should not take anything from her.

Do not take it unjustly or sinfully. (Surah An-Nisa, 4:20)

And how could you take it when you have gone in to each other and they have taken from you a firm covenant? (Surah An-Nisa, 4:21)

This shows that women's rights are fully protected and preserved in the teachings of Islam, which we have not applied for fourteen centuries and still do not apply today.

When we mention this today to Muslims, especially those who claim knowledge, they become prideful and say, "We are applying the law of Allah." When told to fear Allah, they become even more prideful. (Surah Al-Baqarah, 2:206)

Financial rights of women are not affected by the number of divorces, whether it is the first, second, or third.

The only difference in these cases is that Allah does not want divorce to be a game between the spouses, so He limits it to two divorces:

Divorce is twice. Then either keep her in kindness or release her with good treatment. (Surah Al-Baqarah, 2:229)

Even in this verse, Allah emphasizes not taking back anything previously given to the wife. Whatever was given to her, no matter how significant or valuable, she has the right to keep it.

But the rulers understood that "treating her kindly" when divorcing a wife meant giving her a measure of barley, believing that this was all she deserved, even after many years of marriage. This is how they interpreted the term "kindness" in the Quran.

Allah sent the Quran to be a lasting guide for people on earth until the Day of Judgment, in all times and eras. It does not go into detail about matters like financial support but leaves it to the discretion of the Islamic judge, who is supposed to apply God's law as described in the Quran.

So, how can "holding on to her kindly" or "releasing her kindly" be understood according to the changing times and conditions of people, taking into account the financial and social circumstances of both the husband and wife before making a judgment? The judge is free to make a decision within the limits set by God to ensure a fair judgment.

And when you divorce women and they reach their term, either retain them in kindness or release them in kindness. Do not retain them to their detriment, to transgress [against them]. And whoever does that has certainly wronged himself. And do not take the verses of Allah in jest. And remember the favor of Allah upon you and what He has sent down to you of the Scripture and wisdom, advising you thereby. And fear Allah, and know that Allah is Knowing of everything. (Surah Al-Baqarah, 2:231)

Allah, who knows the unseen and how many people who claim faith and Islam will treat His verses with mockery, understands that some will resort to what they call legal loopholes. For instance, a man who has divorced his wife more than twice might hire someone, known as a "temporary husband," who will marry the woman in name only for a fee, without touching her. The temporary husband then divorces her the next morning, takes his payment, and leaves. This allows the original husband to remarry his wife, thinking he has outsmarted Allah. But in reality, he is only deceiving himself, with the help of Satan, who is one of the forces that mislead him. This is a form of mockery of Allah's verses.

Men shall have a share of what their parents and relatives leave behind, and women shall have a share of what their parents and relatives leave behind, whether it be little or much—a fixed share. (Surah An-Nisa, 4:7)

Allah instructs you concerning your children: for the male, what is equal to the share of two females. But if there are (only) women, more than two, then they get two-thirds of what the deceased left. And if there is one, then she gets half. And for his parents, each of them gets one-sixth of what he left if he had a child. But if he had no child and the parents are the only heirs, then his mother gets one-third. But if he had brothers (and sisters), then his mother gets one-sixth after any bequest he may have made or debt. Your parents and your children—you know not which of them is nearer to you in benefit. This is an obligation from Allah. Allah is Knowing and Wise. (Surah An-Nisa, 4:11)

Thus, we see that the will plays a fundamental role in Islamic inheritance, and a person has the freedom to bequeath to whom they wish.

You will receive half of what your wives leave if they have no child. But if they have a child, then you get one-fourth of what they leave after any bequest they make or debt. And the wives get one-fourth of what you leave if you have no child. But if you have a child, then they get one-eighth of what you leave after any bequest or debt. If a man dies leaving no direct heirs but has a brother or sister, each one gets one-sixth. If there are more siblings, they share one-third of the inheritance after any bequest or debt. This is a command from Allah, and Allah is Knowing and Forbearing. (Surah An-Nisa, 4:12)

I wanted to mention these Quranic texts to highlight the rights of women in Islam and how Allah allows freedom in bequeathing wealth. This freedom, however, has been restricted by the rulers in the new system imposed on Muslims, whether they are alive or dead. Everything has been predetermined by the rulers. These Quranic verses are crucial for understanding women's financial rights and determining their share in inheritance.

I wanted to emphasize the role of the will (bequest) in these verses for women, whether they are a wife, daughter, sister, or mother. A will can resolve significant issues by ensuring that women's rights are addressed fairly without injustice. For example, a father with a successful son and a daughter who might be single, divorced, or married to a poor man can use his will to ensure that his daughter's needs are met, similar to his son's, by distributing his wealth according to the Quranic texts.

Unfortunately, most Islamic courts no longer consider or apply wills, even though they are mentioned in the Quran for inheritance distribution.

Anyone who claims that Islam has given women their rights is referring to the current application of Islamic law in Muslim countries, which does not reflect what Islam originally intended. A researcher could write a book about the injustices committed by Islamic courts against women. In all Islamic countries, women have become financially responsible just like men, if not more. Implementing what is called Islamic law on women today is unfair because Islam originally exempted women from financial responsibilities.

Making women financially responsible like men and then giving them only half of what men receive is extreme injustice. To correct this, we need to restore the full effect of the will, allowing a father to bequeath what he wishes to his daughter, or to amend the secular civil laws in the country to ensure equal inheritance distribution between men and women without any discrimination. Applying mixed laws—some from the secular system and some from Islamic teachings—and allowing men to choose what suits them because they are stronger is clear injustice if we consider ourselves Muslims and fear Allah as we claim.

Since this book is not a jurisprudence text for studying Islamic legal texts, I will stop here. However, I did not find anything in Sahih Bukhari or Sahih Muslim about women's financial rights, which was disappointing. I reviewed the interpretation of Quranic verses by Bukhari and Muslim to see if they had addressed these rights in detail as mentioned in some verses of this research, but I found no intention from the rulers or their followers to acknowledge any financial rights for women. There are, however, numerous hadiths describing paradise and its rewards for the righteous, focusing on descriptions of the houris waiting for their husbands, with detailed and specific descriptions. This was the primary concern of the rulers and their followers from the first Sultan to the last Ottoman Caliph, Sultan Abdul Hamid II. May Allah have mercy on them all and on us.

Chapter Thirty-Seven

Forbidden and Permissible in Islam

I believe that by this stage of the research, the reader has gained a deeper understanding of Islamic issues, even if their previous knowledge was superficial. The reader should now be familiar with the facts that guide these matters in the lives of Muslims.

Allah Himself has directly addressed the concepts of what is forbidden and what is permissible, and He did not allow any of His previous or future messengers or prophets to intervene in this specific area.

There is ample evidence for this, including references to events before the Islamic message, as mentioned by Allah in the Quran, such as in the verse:

"All food was lawful to the Children of Israel, except what Israel had made unlawful for himself before the Torah was revealed. Say, 'Bring the Torah and recite it, if you are among the truthful.'"

When the People of the Book claim something is forbidden, Allah responds by challenging them to produce the Torah to prove or disprove their claim. This is because Allah did not allow any messenger to intervene in this matter at any time.

A ruler who relies on religious laws may seek to have the freedom to intervene in matters of what is forbidden and permissible because this influences their own personal desires and freedoms concerning food, drink, and marriage—basic desires that they wish to control. This issue often plays a significant role in modifying any religion by the ruler and their followers.

"Eight pairs of sheep, two of each kind; and of goats, two. Say, 'Is it the two males He has forbidden, or the two females, or what the wombs of the two females contain? Inform me with knowledge if you are truthful.' And of camels, two; and of cattle, two. Say, 'Is it the two males He has forbidden, or the two females, or what the wombs of the two females contain? Or were you present when Allah commanded you this? Who is more unjust than one who invents a lie against Allah to mislead the people without knowledge? Indeed, Allah does not guide the wrongdoing people.'" (Quran 6:145). In these verses, Allah debates with the People of the Book and highlights their attempts to forbid and permit things in the name of Allah unjustly. An unjust person is one who knows the truth but says the opposite. Therefore, Allah says:

"Who is more unjust than one who invents a lie against Allah to mislead people?" (Quran 7:32).

All these verses in the Quran are responses to the People of the Book who argue with the Prophet about forbidden matters they considered to be from Allah. Sometimes Allah forbids certain permissible things as a punishment for some nations:

"Those who were Jews, We prohibited them some good things which had been lawful for them." (Quran 4:160).

Among the things forbidden to the People of the Book are:

"And for those who were Jews, We prohibited every animal with claws." (Quran 6:146).

"And from the cattle and sheep, We prohibited them its fat." (Quran 6:146).

However, the People of the Book wrongfully prohibited other things, falsely claiming they were forbidden by Allah:

"And they prohibited what Allah had provided for them, inventing a lie against Allah." (Quran 6:140).

"And for those who were Jews, We prohibited every animal with claws, and from the cattle and sheep, We prohibited them its fat except what is carried on their backs or the intestines, or mixed with bone. This was as a punishment for their rebellion. We are truthful." (Quran 6:146).

Now, what is the secret behind the rulers' interest in modifying texts related to what is forbidden and permissible? To understand this, we must relate it to the concept of interest because the secret often lies in that interest. The issues of prohibition and permissibility are deeply connected to the ruler's concerns, particularly those related to sexual desires, food, and drink—all of which are earthly pleasures. The rulers' desire for alcohol consumption (especially wine) led the People of the Book to gradually modify all sacred texts, allowing all prophets and messengers to drink. They claimed that all of them drank, and thus the rulers' followers imitated this in their sacred texts. The Muslim rulers sought this change to permit these highly desired activities, such as the enjoyment of long evenings filled with dancing and celebrations.

A Muslim might be surprised to find a Hadith from the Prophet Muhammad prohibiting the consumption of donkey meat. The purpose of this prohibition was not to protect donkeys specifically, but rather due to the context where the Prophet instructed to "flip the pots" to prevent the consumption of donkey meat acquired from the Khaybar campaign. Some narrators disagreed on whether the donkey meat was part of the spoils of war or if the Prophet was concerned about the availability of animals for transport. The rulers' followers exploited this story to claim that the Prophet had the authority to forbid and permit without reference to Allah.

This is the crux of the issue. If they can convince people of this, the next step is to fabricate Hadiths to support the ruler's desires. For example, rulers have used fabricated Hadiths to permit alcohol consumption and temporary marriage. They also manipulated the concept of slavery and jihad to justify the acquisition of spoils and slaves. The concept of "what your right hands possess" was twisted to allow unlimited access to women.

The issue of alcohol consumption was particularly important to the Muslim rulers. Even in Sahih Bukhari, there is a chapter titled "What is disliked about cursing the drinker of alcohol and that he is not considered outside the faith." The ruler does not want to impose strict penalties on drinkers of alcohol or draw public

attention to them, as alcohol was something he enjoyed in his social gatherings and leisure with his companions or wives.

In Hadith number (678) from Sahih Bukhari, a person cursed a drinker of alcohol, saying, "May Allah curse him, how often he is brought in a drunken state." The Prophet Muhammad replied, "Do not curse him, for I swear, I do not know that he loves Allah and His Messenger."

In Hadith number (6781) from Sahih Bukhari, a man said, "May Allah disgrace him." The Prophet Muhammad said, "Do not be an ally of Satan against your brother."

The ruler's followers use Hadiths to justify their actions, such as the saying, "Narrate from the Children of Israel, and there is no harm." The stories from the Torah speak of the Prophets of Israel, who were portrayed as drinking, getting drunk, and committing immoral acts without shame. Thus, alcohol was considered a minor sin, even if it was a major one.

Ruler's followers always look for ways to justify what is permissible or forbidden by claiming the Prophet either permitted or prohibited certain things. For instance, Hadith number (1362) from Sahih Muslim mentions that the Prophet Muhammad said, "I have made Medina sacred, just as Ibrahim made Mecca sacred. One should not cut its trees or hunt its game."

However, everyone knows that it was Allah who sanctified Mecca, not Ibrahim. Allah says, "Have they not seen that We have made the Sacred Sanctuary secure?" (Quran 29:67) and "I have been commanded to worship the Lord of this town which He has made sacred." (Quran 27:91).

Allah emphasizes that the authority to declare things forbidden or permissible belongs solely to Him. He says, "Say, 'Have you considered what Allah has sent down to you of provision, and you have made some of it lawful and some unlawful?' Say, 'Has Allah permitted you, or do you invent lies against Allah?'" (Quran 10:59).

Those who lie about Allah will face consequences on the Day of Judgment. Allah is generous to people, but most do not appreciate it. These verses are originally addressed to the People of the Book who had altered their scriptures, as seen in the Torah. They did this to please the rulers, allowing them to live in earthly luxury with thousands of women and to drink wine according to the customs established by their loyal followers, who were knowingly lying and deceiving. Muslim rulers' followers did the same thing, claiming these were sayings of the Prophet Muhammad, which they presented as divine revelation, giving them the authority of the Quran. This allowed the Muslim rulers to indulge in their desires without feeling embarrassed or threatened with excommunication, acting as if they were following the teachings of Allah and His Messenger.

When Allah allowed the Prophet or other messengers certain privileges, it was not to be used to justify personal indulgences. However, Allah reproached the Prophet for stopping the consumption of honey due to a conspiracy among his wives, as mentioned in the beginning of Surah At-Tahrim: "O Prophet, why do you prohibit what Allah has made lawful for you, seeking to please your wives?" (Quran 66:1). The story reveals the conspiracy among his wives, and the Prophet punished the wrongdoers by abandoning them for a month before returning. This was a harsh lesson for everyone.

Allah clarified that He does not want anyone to treat the concepts of lawful and unlawful lightly or as a game. He warned Muslims in the verse: "Do not say about what your tongues falsely attribute, 'This is lawful and this is unlawful,' to invent falsehood against Allah. Indeed, those who invent falsehood against Allah will not succeed." (Quran 16:116).

How can Hadith texts declare something lawful as unlawful and vice versa? As explained earlier, the Quranic texts did not align with the ruler's desires for a religion based on unalterable texts. So, they quickly moved away from the Quran and relied on Hadiths, which allowed for more flexibility and manipulation.

Abu Ubaida and his companions were in dire need during a journey for Quraysh. They only had a small amount of dates, and they became extremely hungry until they found the body of a whale washed up on the shore. Abu Ubaida declared it was dead meat, but then he said, "We are messengers of the Messenger of

Allah, and we are in the way of Allah, so you can eat.” They stayed there for a month, with three hundred people, and they all became well-fed.

Anyone familiar with the Quran will know that this does not introduce a new allowance or change in what was previously forbidden by Allah. What was forbidden remains forbidden in Islam, and what was allowed remains allowed according to the Quran. However, the followers of the rulers look for new interpretations through Hadiths to allow or forbid as they please. I will prove this point, as what Abu Ubaida did is consistent with what any Muslim should do by following the Quran.

The Quranic verse says: “Say, ‘I do not find within what was revealed to me anything forbidden to one who would eat it, except for dead meat, or blood spilled out, or the flesh of swine – for indeed, it is impure – or that which has been dedicated to other than Allah’s name. But whoever is forced by necessity, neither desiring nor transgressing, then indeed, your Lord is Forgiving and Merciful.’” (Quran 6:145).

Thus, the end of this verse shows that Allah permits the consumption of previously forbidden items in cases of necessity. Abu Ubaida, understanding the Quran, knew how to act in emergencies, so he allowed eating the dead whale.

But the followers of the rulers saw this as an opportunity to interpret prohibitions differently. For example, in Sahih Bukhari, Book of Slaughter and Hunting, Hadith Number (5493), it says that the sea’s catch is lawful. Various opinions from companions like Umar, Abu Bakr, Ibn Abbas, and Shurayh confirm this allowance, interpreting sea creatures and their meat as permissible. Here’s a simplified translation:

All four previous opinions are based on the story of Abu Ubaida, which shows that what he did was completely in line with the teachings of the Quran and did not contradict the religious principles. However, the followers of the rulers now want to use this incident as a basis for broader allowances.

In the first opinion attributed to Umar ibn al-Khattab, the first part of the statement, “its catch is what is hunted,” is correct. But the second part, “and its food is what the sea throws up,” is based on a Hadith found in Sahih Bukhari:

In Hadith Number (5493) from Sahih Bukhari, Ibn Jurayj narrates from Jabir that during a campaign, Abu Ubaida and his companions were extremely hungry and found a huge dead whale washed up on the shore. They ate from it for half a month, and Abu Ubaida even used one of its bones as a marker because of its size.

Abu Ubaida allowed eating the whale based on the Quranic verse that permits eating what was previously forbidden in cases of necessity. This was acceptable for Abu Ubaida, and the matter ended there.

However, the followers of the rulers want to generalize this case so that eating dead sea creatures is considered permissible not only in cases of necessity but also generally, which is not acceptable. If Allah allowed or prohibited dead animals, there must be a reason.

There are many types of marine life, far more than on land. Some marine animals breathe through gills and will die if removed from water, like fish. If these are caught alive and then die, they are considered lawful to eat, as stated in the first part of Umar’s statement. But the second part, “and its food is what the sea throws up,” refers to animals that died before being washed ashore, like the whale Abu Ubaida found, and such animals are not permissible to eat except in cases of dire need.

Additionally, many marine animals, like whales, dolphins, and seals, and those that lay eggs on the shore, such as sea turtles, must be slaughtered before eating to ensure the blood is drained.

The red blood must be drained before eating. And as for Abu Bakr’s statement that “sea creatures that float are lawful,” this could never be said by Abu Bakr because he knew it was forbidden as it is from a dead animal. Dead animals are prohibited in Islam, whether from land or sea, without exception. Allah did not differentiate between land and sea dead animals; they are all forbidden.

The statement by Ibn Abbas, “its food is its dead body,” also contradicts the Quran because eating dead animals is strictly forbidden. If it is a type of fish, it must be caught alive to ensure it wasn’t dead already

when caught. If it's another animal that breathes like seals, dolphins, or turtles, it must be slaughtered to drain the blood before eating, as the Quran states.

In the fourth opinion, Shurayh's claim that "everything in the sea is slaughtered" can only come from someone unfamiliar with sea creatures. In reality, nothing in the sea is slaughtered because slaughtering means death, and only living sea creatures are found in the sea. There are two types:

1. Types that die if removed from water, like fish, and catching them alive is lawful.
2. Types that need to be slaughtered because they breathe like us, such as seals and turtles. Dead ones are not lawful to eat, as stated in the Quran.

All these claims from the followers of the rulers are falsehoods and fabrications against Allah, the Prophet, and the noble companions like Abu Bakr and Umar.

The Prophet Muhammad prohibited the eating of domestic donkey meat, as we see in Sahih al-Bukhari, Hadith No. 5528, where Anas bin Malik reports that the Prophet ordered an announcement to the people: "Indeed, Allah and His Messenger forbid you from eating domestic donkey meat, for it is impure, and the pots were turned over because they were boiling with the meat."

To those who claim this information is accurate, I say: What does Allah say in the Quran?

"Say, 'Bring your proof if you are among the truthful.'" (Quran 2:111).

Where does Allah and His Messenger command this in the Quran?

In fact, other hadiths contradict these claims as they are not from Allah:

In Sahih Muslim, Hadith No. 987, Abu Huraira reports that the Prophet said:

"When asked about domestic donkeys, he replied, 'No specific revelation was given about donkeys except for this comprehensive verse: 'Whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.'"

This hadith shows that no specific command about donkeys was revealed to the Prophet.

Regarding the prohibition and permissibility of animals:

In Sahih Muslim, Hadith No. 1933, Abu Huraira reports the Prophet said: "Every predatory animal with fangs is forbidden to eat."

In Sahih al-Bukhari, Hadith No. 5530, Abu Thalaba reports that the Prophet forbade eating any predatory animal with fangs. All these hadiths are fabricated against the Prophet and Islamic religion, originating from the distorted Torah.

Allah mentions in the Quran:

"And to those who were Jews, We prohibited every animal with claws." (Quran 6:146).

"Claws" refers to predatory animals and birds of prey. Jews still avoid eating them, and our scholars have wrongly included these prohibitions in Islam, attributing them to Prophet Muhammad as a distortion of the religion. Here's a simplified translation:

In the Torah, God commanded Moses and Aaron: "Instruct the Israelites about the animals you may eat. Only those with split hooves are clean for you to eat. The camel is unclean for you because it chews cud but does not have split hooves. The rabbit chews cud but does not have split hooves, so it is unclean for you. The pig is also unclean for you because it has split hooves but does not chew cud. Do not eat its meat or touch its carcass, for it is unclean for you." (Torah - Leviticus, Chapter 11, Verses 1-8).

As you can see, according to this text, all carnivorous animals and predatory birds are forbidden. Horses, donkeys, and mules are also forbidden because they do not have split hooves. This is why some scholars refer to hadiths such as those in Sahih al-Bukhari:

- **Hadith No. 5535:** Anas reports that someone sent a leg or thigh of a rabbit to the Prophet, and he accepted it.
- **Hadith No. 5520:** Jabir bin Abdullah reports that the Prophet forbade the eating of donkey meat but allowed horse meat.

The only one with the authority to permit or forbid in the religion of the Quran is Allah, and this is stated in the Quran. To claim otherwise about the Prophet is clear polytheism. The Prophet had the authority only to forbid certain things for himself, not for others. This is evident in the verse:

"O Prophet, why do you prohibit what Allah has made lawful for you?" (Quran 66:1).

The issue was simply that the Prophet forbade himself from drinking honey water with one of his wives, but Allah did not remain silent about it because He knew people would follow his example.

- **Hadith No. 5517:** Abu Musa al-Ash'ari reports seeing the Prophet eating chicken.

Thus, you see that, according to the Sultan's teachings, Muslims list what is allowed, while Allah has simplified the matter and summarized it in just one verse.

And say, "I do not find in what has been revealed to me anything forbidden for a person to eat except for carrion, or blood poured out, or the flesh of swine, for that is impure or defiled. But whoever is forced by necessity, neither desiring nor transgressing, then surely your Lord is Forgiving and Merciful." (Quran 6:145).

This resolves the issue and closes the matter. In Islam, we are to follow and apply this guidance. After that, each person is free to eat what they like or avoid what they don't like, even if it is allowed by God.

So why complicate things for ourselves when Allah has made them easy? The goal of the Sultan and his followers with these hadiths is to interfere with what is forbidden and what is allowed by claiming the Prophet can make these distinctions. As you know, the Sultan is seen as the representative of the Prophet on earth, managing people's affairs. This is the essence of those hadiths, which have no real substance or meaning.

It is forbidden to marry both a woman and her paternal aunt or maternal aunt. How would we know this if not for the Prophet's hadiths?

Many naive and gullible Muslims have been deceived by some of the Sultan's followers, who misused the science of hadith with such baseless claims. It is astonishing how many gullible people believe and repeat these claims like parrots, without knowledge or insight.

The Quran's prohibition verse states: "Forbidden to you are your mothers, your daughters, your sisters, your paternal aunts, your maternal aunts, your brother's daughters, your sister's daughters, your foster mothers who gave you suck, your foster sisters, the mothers of your wives, your stepdaughters under your guardianship, born of your wives with whom you have consummated marriage— but if you have not consummated marriage with them, there is no blame upon you— and the wives of your sons who are from your own loins, and that you combine two sisters [in marriage] except for what has already occurred. Indeed, Allah is Forgiving and Merciful." (Quran 4:23).

Allah simplifies this prohibition in the verse by listing the forbidden relationships for men, which can also be applied to women by analogy. There is no need for additional verses in the Quran for this purpose.

"It is forbidden for you to marry your fathers, sons, brothers, paternal uncles, maternal uncles, nephews, nieces, or your foster brothers and sisters. You also cannot marry your father-in-law or combine a husband with his brother. A woman cannot have more than one husband at a time, and a man cannot marry his aunt or maternal aunt, as it is forbidden for both men and women.

This shows the prohibitions for marriage: a woman cannot marry her paternal or maternal uncles and their spouses, just as a man cannot marry his aunt or maternal aunt. This is based on the Quranic verse, and it is not about what is permissible or forbidden by humans, as these rules come only from Allah. The Prophet

Muhammad did not claim to have knowledge of the unseen or perform miracles; he only conveyed what was revealed to him, as stated in the Quran:

"Say, 'I am not a new thing among the messengers, nor do I know what will be done with me or with you. I follow only what is revealed to me, and I am only a clear warner.'" (Quran 46:9). Here is a simplified translation:

"He was not given any message from Gabriel that was not recorded completely in the Book of Allah, as you can find in the Quran. Anyone who thinks that the Hadiths we refer to are another form of revelation not recorded by the Prophet is mistaken. Such misconceptions are false and from Satan. This deception has been planted by the rulers' supporters in the minds of the people for over fourteen hundred years; it is an old deception.

Chapter Thirty-Eight

Interpreting the Quran Based on Hadiths

According to Sahih Bukhari and the Hadiths it contains on this topic: The fifth and sixth parts of Sahih Bukhari, specifically the Book of Tafsir (interpretation of the Quran), is the largest part of Sahih Bukhari. It starts on page 173 of the first part and ends on page 294 of the same part, then continues from page 297 to page 412, totaling 239 pages.

1. Al-Fatiha...

2. In Al-Fatiha and Surah Al-Baqarah, there are fifty-five chapters, each dedicated to explaining a verse from the surah.
3. For Surah Aal-e-Imran, there are twenty chapters, each explaining a verse from the surah. This pattern continues even in the Meccan surahs, which mostly contain similar verses and do not have legislative or worship-related verses. The Prophet did not explain or interpret these, but we still find interpretations in Sahih Bukhari that were not revealed by Allah:

1. Surah Al-Mu'minun.
2. Surah An-Naml.
3. Surah Al-Ankabut.
4. Surah Fatir (The Angels).
5. Surah Az-Zukhruf.
6. Surah Adh-Dhariyat.
7. Surah Al-Hadid."

Surah Al-Mujadila.

9. Surah At-Taghabun.
10. Surah Al-Mulk.
11. Surah Al-Haaqqa.
12. Surah Al-Ma'arij.
13. Surah Al-Muzzammil.
14. Surah Al-Insan.
15. Surah Abasa.
16. Surah At-Takwir.
17. Surah Al-Infitar.

18. Surah Al-Burooj.
19. Surah At-Talaq.
20. Surah Al-Ala.
21. Surah Al-Ghashiya.
22. Surah Al-Fajr.
23. Surah Al-Balad.
24. Surah Ash-Shams.
25. Surah Al-Qadr.
26. Surah Al-Adiyat.
27. Surah Al-Qari'a.
28. Surah At-Takathur.
29. Surah Al-Asr.
30. Surah Al-Humazah.
31. Surah Al-Fil.
32. Surah Quraish.
33. Surah Al-Ma'un.
34. Surah Al-Kafirun.
35. Surah Al-Falaq.
36. Surah An-Nas.

Number of Hadiths on Each Surah:

In total, there are 375 chapters in Sahih Bukhari that include Hadiths explaining verses from the Quran. Among these, 272 chapters are related to legal rulings, while 103 chapters deal with ambiguous verses, despite Allah and the Prophet advising against interpreting ambiguous verses.

I will present examples from the legal rulings and ambiguous verses to show how the interpretations differ from what is actually in the Quran. This will demonstrate that both interpretation and understanding based on Hadiths do not always align with the Quranic text. Understanding the Quran based on such interpretations does not yield useful insights for this world or the hereafter.

For example:

1. Chapter (You are the best nation ever raised for mankind):

- Hadith 4557 from Sahih Bukhari, narrated by Abu Huraira, says: "You are the best nation raised for mankind; you bring them in chains around their necks until they enter Islam." This suggests that forceful conversion is seen as the best way to spread Islam.

2. Chapter (The recompense for those who wage war against Allah and His Messenger and strive to spread corruption in the land is that they should be killed or crucified, or their hands and feet should be cut off from opposite sides, or they should be exiled from the land. This is their disgrace in this world, and in the Hereafter, they will have a great punishment):

- This verse (Surah Al-Maida 33) outlines severe punishments for those who oppose Allah and His Messenger.

The verse is clear without needing any explanation or interpretation from anyone. But what do we find in Sahih Bukhari regarding how the Sultan's forces interpreted this verse? They contradicted the verses of Allah directly and openly! I believe Bukhari, may Allah have mercy on him, placed the verse before the Hadith to send a hidden message to all Muslims that he could not state openly due to the Sultan's strict surveillance.

Hadith 6802: From Sahih Bukhari, narrated by Anas, it says that a group of people came to the Prophet ﷺ, accepted Islam, and then fell ill in Medina. He instructed them to drink the milk and urine of the charity camels. They did so, but later they apostatized, killed the shepherd, and stole the camels. The Prophet ﷺ then sent people after them, and they were captured, their hands and feet were cut off, their eyes were burned, and they were left to die without treatment. Bukhari confirms the contradiction of the Quranic text directly in the second chapter titled: "The Prophet ﷺ did not treat the apostates until they died," and again in the third chapter: "The apostates were not given water until they died."

Hadith 6804: From Sahih Bukhari, narrated by Anas, it says that a group from 'Akl came to the Prophet ﷺ, fell ill, and he told them to drink from the milk and urine of the charity camels. They did so, became well, and then killed the shepherd and stole the camels. The Prophet ﷺ sent people after them, and they were caught. Their hands and feet were cut off, and they were branded with hot iron, and then left to die of thirst.

Hadith 6805: From Sahih Bukhari, narrated by Anas, Bukhari reports four different narrations. In the first, Bukhari says: "Ali bin Abdullah narrated." In the second: "Muhammad bin As-Salt narrated." In the third: "Musa bin Ismail narrated." And in the fourth: "Qutaybah bin Sa'id narrated."

Thus, you see that the Sultan's forces openly contradicted the Quranic text with Hadiths and made this their religion. Bukhari hints at this, but what is the result of this hidden message? The Sultan and his forces benefited from Sahih Bukhari, made it a religious law for Muslims, and considered it the most accurate book in the world after the Quran. For eleven centuries, Muslims did not pay attention to Bukhari's implicit message. They considered the Hadiths to be correct and not contradictory to the Quran, or they did not care to compare the Quranic text with the openly contradictory Hadiths.

When we look at Sahih Muslim, we find the same Hadith narrated by other sources from the Sultan's forces, showing its importance in the new Muslim law because it became the permanent law applied to apostates.

In Sahih Muslim, under the section about the punishment of fighters and apostates, we find the following narrations of the same Hadith:

Hadith 1671: Narrated by Yahya bin Yahya from Anas bin Malik, it says that people from 'Uraina came to the Prophet ﷺ in Medina, fell ill, and the Prophet ﷺ advised them to drink the milk and urine of the charity camels. They did so, recovered, but then killed the shepherds and apostatized. They stole the camels of the Prophet ﷺ. When the Prophet ﷺ was informed, he sent people after them. They were captured, their hands and feet were cut off, their eyes were burned, and they were left to die in the desert.

The same Hadith is reported in Sahih Muslim by other narrators:

- Second narration by Abu Ja'far Muhammad bin As-Sabah.
- Third narration by Harun bin Abdullah.
- Fourth narration by Muhammad bin Al-Muthanna.
- Fifth narration by Hasan bin Abi Shu'ayb Al-Hamdani.
- Sixth narration by Hudhayb bin Khalid.
- Seventh narration by Al-Fadl bin Sahl Al-A'raj.

All these narrations confirm that the Prophet ﷺ instructed to drink camel urine. This is the first time I hear that Islam allowed drinking animal urine, which according to the Quran is considered impure and requires purification by washing. How could drinking it be allowed?

Moreover, the Quran does not permit torture or make it a method of punishment. The Quran does not include punishment such as burning the eyes with heated iron. This kind of torture is used by tyrannical rulers to oppress people, while Allah is always just and merciful. He would never inflict such cruelty.

Secondly, Allah has specified a list of punishments from which a judge can choose based on the severity of the case, starting from death, then banishment from the land. According to the Quranic verse:

Surah Al-Ma'idah 5:33: "The punishment for those who wage war against Allah and His Messenger and strive to spread corruption on earth is only that they be killed or crucified, or that their hands and feet be cut off from opposite sides, or that they be banished from the land. This is their disgrace in this world, and in the Hereafter they will have a great punishment."

According to this verse, the judge can choose among the following punishments:

1. Execution
2. Crucifixion
3. Amputation of hands and feet
4. Banishment

However, based on the advice of the Sultan's loyal servants who ignored Allah's verse, the punishment was applied as follows (note that Islam does not combine punishments):

1. Burning their eyes with heated iron.
2. Cutting off their hands and feet, making it impossible to crucify them afterward.

J - They were thrown in the desert under the sun and refused water until they died from thirst and severe torture. Since they all died, banishment was not possible.

Is "or" in Arabic a word for combining options? I don't know! Does what you read in this verse match what is found in other verses that scholars of Islam agree are also divine revelation and noble Hadiths? If anyone can read and see, please tell us if this revelation matches or if there is a contradiction between the two revelations and between God's purpose and the Sultan's purpose?

On the topic of "O you who have believed, do not make unlawful the good things which Allah has made lawful for you," we see that Imam Bukhari رحمه الله conveys a similar hidden message and shows how the Hadith text completely contradicts the Quranic text. But no one listens to the call.

Hadith 4615 from Sahih Bukhari: Narrated by Qais from Abdullah (whose full name is not mentioned in Sahih Bukhari or Sahih Muslim), he said:

We used to go on expeditions with the Prophet ﷺ and had no women with us. We asked if we should practice castration. The Prophet ﷺ forbade this but later allowed us to marry a woman for the duration of the expedition, and then he recited: "O you who have believed, do not make unlawful the good things which Allah has made lawful for you."

Here, the Sultan, through an anonymous soldier named Abdullah, wants to establish a law and tradition of temporary marriage in Islam. The excuse was that during expeditions, when away from their wives, they were allowed to have sexual relations with women for a payment, and then return to their wives after the expedition.

The Sultan faced a problem: he had turned peaceful verses of jihad into verses of permanent combat, which is a historical fact confirmed by reading historical texts like those of Al-Tabari and Ibn Khaldun. Sultan's expeditions did not stop during their reigns and extended far from Morocco in West Africa to India and China in the East. Replacing fighters frequently required new expenses from the Sultan, which he paid from the Muslim treasury, as he controlled it like his personal money.

This is also a historical fact, not an accusation. Readers can find it in Islamic history books. The Sultan needed a Hadith from Abdullah, attributed to the Prophet ﷺ, allowing temporary marriage, which is essentially a form of legalized adultery.

A part of the verse is unrelated to the topic. The verse cited by Abdullah, when we refer back to the Quran, shows that Allah was talking about permissible foods in Surah Al-Ma'idah. Here is the full verse:

"O you who have believed, do not make unlawful the good things which Allah has made lawful for you, and do not transgress. Indeed, Allah does not like transgressors. And eat of what Allah has provided for you, lawful and good, and fear Allah, in whom you are believers." (Surah Al-Ma'idah, 87-88)

As you can see, the verse talks about permissible foods and has no connection to the permissibility or prohibition of marriage or forbidden women.

This shows how the Sultan's soldiers lie about Allah knowingly:

"And do not say about what your tongues describe, 'This is lawful and this is unlawful,' to invent falsehood against Allah. Indeed, those who invent falsehood against Allah will not succeed." (Surah An-Nahl, 116)

To clarify that calling temporary marriage (mut'ah) adultery is not an exaggeration, let me provide the truth from authentic Hadith:

Hadith 1406 from Sahih Muslim: Narrated by Al-Rabi' ibn Sabra, his father participated in the conquest of Mecca with the Prophet ﷺ. This was near the end of the Prophet's expeditions and before the Farewell Pilgrimage. He said: "We stayed there for fifteen days and nights. The Prophet ﷺ allowed us to practice temporary marriage. I went out with a man from my tribe who was more handsome than me. We each had a garment, mine was worn out, while my cousin's was new. When we reached the lower or upper part of Mecca, we met a girl. We asked if she would accept temporary marriage with one of us. She asked what we would give her. Each of us displayed our garments, and she preferred the new one. Then, she accepted temporary marriage with him."

In the same Sahih Muslim, in Hadith number 16, we find the following:

Narrated by Jabir ibn Abdullah: We used to practice temporary marriage with a small amount of dates or flour during the time of the Prophet ﷺ and Abu Bakr. It continued until Umar forbade it due to an incident involving a man named Amr ibn Huraith.

In short, this Hadith tells Muslims that the Prophet Muhammad ﷺ and later Abu Bakr allowed temporary marriage (which is considered adultery) until Umar prohibited it because of a specific case involving Amr ibn Huraith.

Allah says in the Quran that adultery is one of the major sins and abstaining from it is one of the commandments in all divine religions. Yet, we claim to be Muslims and to worship Allah and believe in His book. How does this compare to the teachings in Sahih Bukhari about temporary marriage? There are thirty-seven different narrations about this topic, which are shocking and inappropriate, and we consider them as a second revelation from Allah.

Look at how they fabricate lies about Allah, which is a clear sin.

Now, let's move on to another topic: the sources of the Sultan's soldiers in their new revelations. If we return to the Book of Allah for guidance, what do we find about the People of the Book?

Allah does not require Muslims to believe in anything other than what is revealed in the Quran. The Quran says:

"Say, 'We have believed in Allah and what has been revealed to us, and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the descendants, and what was given to Moses and Jesus and the prophets from their Lord. We make no distinction between any of them, and we are Muslims to Him.'" (Surah Al-Baqarah, 136)

However, this belief is limited to what was revealed in the Quran because Allah has informed us that they (the People of the Book) have altered their scriptures and falsely attributed things to Allah knowingly.

From those who are Jewish, they distort words from their meanings and say, "We hear and disobey." (Surah An-Nisa, 46)

And Allah said about the Jews from the People of the Book: "Those who disbelieve in the signs of Allah and kill the prophets unjustly and kill those who advocate justice among the people, give them tidings of a painful punishment." (Surah Aal-e-Imran, 21)

Then Allah continues in the same verses: "That is because they said, 'The Fire will not touch us except for a few days.' And their false beliefs have deceived them in their religion." (Surah Aal-e-Imran, 24)

This means that their false beliefs were ongoing.

Allah has told the Prophet and, by extension, the Muslims that He revealed the Quran, and one of its many purposes is to clarify what is right and wrong through the verses that contain only the truth from the Torah and the Gospel, as well as all the laws, rules, and stories about the prophets and messengers recorded in their scriptures: "And We have not sent down the Book to you, [O Muhammad], except that you may make clear to them those wherein they differ and [as] a guidance and mercy for a people who believe." (Surah An-Nahl, 64)

Now, if a Muslim believes in Allah and the Quran and its verses, they should also believe in the clear verses provided in this book, which is free from falsehood.

If you believe this, you will reject all the hadiths you find in Sahih Bukhari and Muslim, as most of them are based on sources from the People of the Book. These books were their source of inspiration. Don't you see the contradiction? Allah wants Muslims to point out the errors in the scriptures of the People of the Book so they can return to the truth and correct their altered books according to the correct Quran. But what happened was that the Jews came and introduced their own versions into our religion, and we applauded them. Isn't this strange and ironic? We have done the exact opposite of what was required, replacing the truth with falsehood about Allah. Is this action from the Most Merciful or from Satan? This is a simple question you need to answer for yourselves!

Now that we understand the truth, let's revisit Sahih Bukhari. In the book of Quranic exegesis, under the section explaining Surah Al-Ma'idah before Hadith (4606), Bukhari mentions the word "Al-Muhaymin" and explains it as "the trustworthy." The Quran is trustworthy over all previous books. This indicates something significant when we read further:

Sufyan says: "There is no verse in the Quran more severe on me than this: 'You are not on anything until you establish the Torah and the Gospel and what has been revealed to you from your Lord.'" (Surah Al-Ma'idah, 68)

What Sufyan is saying is truly serious. He quotes a verse from the Quran and tells us Muslims: "You are not on anything until you establish the Torah and the Gospel and implement them." Sufyan and his like have made this a reality. You find in this book that the Torah, the Gospel, and the Talmud have been incorporated into Islam by people like Sufyan. Before we accept Sufyan's testimony, we need to verify the truthfulness of his claim and compare it with the Quranic text. What do we discover?

We find that Sufyan has done the same thing as someone who says, "Woe to those who pray," and leaves out the rest of the verse, not telling the full story. The Quranic verse, thanks be to Allah, is not directed at Muslims. Instead, Allah addresses the People of the Book: "Say, 'O People of the Scripture, you have nothing to stand on until you uphold the Torah and the Gospel and what has been revealed to you from your Lord.'" (Surah Al-Ma'idah, 68)

You can see that the Sultan's followers have indeed been lying about Allah and us for fourteen centuries and continue to do so today. No one is searching for the truth about Allah and saying, "Enough! We have wronged ourselves enough with these deceptions." Don't you see? Don't you hear? Where are our minds? Don't we understand what's happening? They have made us worship something other than Allah without

our knowing. But this is not an excuse before the Lord of the Worlds. We must open our eyes and understand the truth before it's too late and before our lives end.

Let's return to "Abdullah, the unknown soldier," who is associated with the most dangerous hadiths in Sahih Bukhari and Muslim. Abdullah, who is only referred to as Abdullah (may Allah be pleased with him). In the interpretation of the verse, "And do not approach immoralities—what is apparent of them and what is concealed..." Abdullah talks about his own book, not the Book of Allah, which is our Quran.

Abdullah refers to the Torah and says:

- Hadith number (4634) in Sahih Bukhari: Abdullah (may Allah be pleased with him) says: "There is no one more jealous than Allah. That is why He has forbidden immoralities, both the apparent and the hidden. Nothing is more beloved to Allah than praise, and that is why He praises Himself."
- Hadith number (5220) in Sahih Bukhari: Abdullah bin Masoud (who has a title in this hadith from the Prophet) says: "There is no one more jealous than Allah. That is why He has forbidden immoralities. No one is more beloved to Allah than praise."

Unfortunately, for both Abdullah and Abdullah bin Masoud, the Prophet Muhammad ﷺ did not have any sources of knowledge beyond what is in the Quran that suggest that Allah has women He would be jealous about, or that Allah is a tyrannical ruler who loves praise.

However, if we look for the sources of these ideas, we find them in the Torah:

(The Lord's name is "Jealous." He is a jealous God.) (Torah - Book of Exodus, Chapter 34, Verse 14)

In the interpretation of the verse (And warn them of the Day of Regret):

- Hadith number (4730) from Sahih Bukhari: Abu Sa'id al-Khudri (may Allah be pleased with him) reported that the Prophet Muhammad ﷺ said: "Death will be brought in the form of a white ram. A caller will announce, 'O people of Paradise, do you recognize this?' They will say, 'Yes, this is death.' Then the same will be done for the people of Hell. After recognizing death, it will be slaughtered. The caller will then announce, 'O people of Paradise, you will live forever, and there will be no death. O people of Hell, you will live forever, and there will be no death.' Then he recited: 'And warn them of the Day of Regret when the matter is settled while they are in negligence.'"

First: This verse is one of those that should be understood as it is, without further interpretation. The Day of Regret refers to the Day of Judgment when people will regret their wasted opportunities while they were unaware.

Second: Have you heard in the Quran about death being slaughtered? This is not information from the Quran, but if we look into the books of the people of the book, we find the source:

In the New Testament Book of Revelation: [Revelation 20:13-14] states that death and the realm of the dead will be thrown into the lake of fire, which is called the second death.

This shows that God killed death in the lake of fire and called it the second death. Don't you see that Allah is telling us not to misinterpret the Quranic verses that are unclear? Yet, the Sultan's followers, who had the Torah and the Bible, believed they were authorized by God to say whatever lies they wanted about the Most Merciful, using the words of the Prophet as a cover. They copied their information from the distorted books of the people of the book.

In the chapter "And you will see the people drunk" we find:

- Hadith number (4741) from Sahih Bukhari: Abu Sa'id al-Khudri (may Allah be pleased with him) reported that the Prophet ﷺ said: "On the Day of Judgment, Allah will say to Adam, 'O Adam,' and Adam will respond, 'Here I am, my Lord, and I am ready.' Allah will then command him to bring out a portion of his descendants destined for Hell. Adam will ask, 'O Lord, how many will be sent to Hell?' Allah will answer, 'From every thousand, 999 will be sent to Hell.' At that point, pregnant women will miscarry and children will grow old. You will see people as if they are drunk, though they are not drunk; rather, the

punishment of Allah is severe." The Prophet ﷺ then compared the number of those saved to a hair on a white bull or a white hair on a black bull, and expressed hope that they would be a quarter of the people of Paradise. When they responded with praise, he increased it to a third, and then to half of the people of Paradise.

This idea was inspired by the Book of Revelation in the New Testament.

When a thousand years have passed, Satan will be released from his prison and will go out to deceive the nations across the four corners of the earth. He will gather Gog and Magog, a vast number of people as numerous as the sand of the sea!

They will rise up across the broad plains of the earth and surround the camp of the saints and the beloved city on all sides. But fire will come down from heaven and consume them. Then Satan, who was deceiving them, will be thrown into the lake of fire and sulfur, where the beast and the false prophet are. They will be tormented day and night forever and ever. [Revelation 20:7-10]

Regarding the verse: (And remember what is recited in your homes of the verses of Allah and the wisdom):

This statement is correct if we mean the miracles of Allah referred to as "verses of Allah" and the wisdom as the laws or teachings of Allah in the Quran. This is agreed upon. However, Sultan's followers want to use this to refer to something else. They want the Quran to mean the book of Allah and the "wisdom" or teachings to refer to the hadiths we are studying, which they claim are divine revelation.

Hadith number (4699) from Sahih Bukhari: Al-Bara' bin Azib (may Allah be pleased with him) reported that the Prophet Muhammad ﷺ said:

When a Muslim is asked in the grave, he will testify that there is no deity but Allah and that Muhammad is the Messenger of Allah. This is what is meant by Allah's words: "Allah keeps firm those who believe with the firm word in this world and in the Hereafter."

Allah is talking about a servant's steadfastness in faith with sincere intention. Allah will aid him in being steadfast because He knows the servant's intentions and love for faith. This verse has nothing to do with the grave or punishment after death. Allah has not mentioned any punishment in the grave or after death for the soul or body. The dead have no sensory perception of pain or time, as Allah says: "They will remain in their graves only for a short time." [Surah Al-Ahqaf 46:35]

Since the dead lose all sense of time, what seems like millions of years to them may feel like just an hour when resurrected.

Allah has also informed us in the Quran of a scientific fact that people did not know before: pain and sensation are centered in the nerve endings of the skin. If the skin is removed, the sense of pain is lost. This is a scientific fact, and Allah mentions this in the Quran.

Those who disbelieve in Our signs will be cast into the Fire. Every time their skin is burned away, We will replace it with new skin so they can taste the punishment. [Surah An-Nisa 4:56]

A person who is anesthetized or hit on the head loses sensation of pain because the pain centers are temporarily shut down, even though they are still alive. So, how can a dead person, whose skin and pain centers are gone and whose body is reduced to bones, feel any pain? Life is necessary for experiencing pain, and death stops that. Allah, knowing these facts, tells us in the Quran that there are no illusions in His knowledge, only permanent truths.

The Quran says: "You cannot make the dead hear, nor can you make the deaf hear the call." [Surah An-Naml 27:80] The dead and those who have lost their hearing cannot hear.

Then we say, "No, the dead can hear," contrary to what Allah says in the Quran.

Allah says about those who will be punished: "He will be in the great Fire, neither dying in it nor living." [Surah Al-A'la 87:13] Allah says they will not die in it, to keep them in eternal torment because if they died,

the punishment would stop. And He says "nor living" because no one considers enduring endless punishment as life. It is continuous torment without any life.

As Allah says: "They will not be judged so they die, nor will the punishment be lightened for them." [Surah Fatir 35:36] If they were judged and died, their punishment would end, and it will not be lightened for them. This describes Allah's punishment for those who have always rejected Him and disbelieved.

The vision We showed you was only a test for people. [Surah Al-Isra 17:60]

Hadith number (4716) from Sahih Bukhari: Ibn Abbas reported that the vision shown to the Prophet Muhammad ﷺ was a test for people. The cursed tree shown in the vision is the Zaqqum tree. Here is the simplified translation:

The knowledge of the Prophet Muhammad ﷺ and of Muslims about God's words is limited to the Quran. We cannot deviate from it and interpret or reinterpret as we wish, especially when Allah says the opposite in the Quranic verses. To understand the meaning of the word "vision" in the Quran, we need to refer to the Quran itself. There are only four verses in the entire Quran that mention visions:

- Surah Yusuf 12:43
- Surah Al-Isra 17:60
- Surah As-Saffat 37:105
- Surah Al-Fath 48:27

All these verses refer to visions as dreams that occur only during sleep. So, where did the narrator, who is one of the Sultan's soldiers, get this new idea of a vision occurring while awake and calling it "a vision of the eye"?

Those who have lost themselves and gone astray from what they used to fabricate. [Surah Hud 11:21]

Regarding the statement "Perhaps your Lord will resurrect you to a praised station" [Surah Al-Isra 17:79]:

Hadith number (4718) from Sahih Bukhari: Ibn Umar reported that on the Day of Judgment, people will gather in groups, with each nation following its prophet, asking for intercession until the intercession reaches the Prophet Muhammad ﷺ. That is the day Allah will raise him to the praised station.

What we hear, no matter how beautiful or beloved it may be, is just illusion and imagination with no real basis. It is also a form of associating partners with Allah. How can the Sultan's soldiers want us to return to associating partners with Allah by believing in intercessors with Him, when we know that the reason the people of the pre-Islamic era were called polytheists was that they associated intercessors with Allah? Isn't that correct? Or have we forgotten the Quranic verses that deny intercession and attribute it solely to Allah in the following verses:

- "Say, 'To Allah belongs all intercession. His is the dominion of the heavens and the earth.'" [Surah Az-Zumar 39:44]
- "Intercession will not benefit them." [Surah Al-Muddathir 74:48]
- "And they will not have any protector or intercessor besides Him." [Surah Al-An'am 6:51]
- "Or have they taken intercessors besides Allah?" [Surah Az-Zumar 39:43]

Let us listen to authentic Hadith from sources other than those of the Sultan and his religion, which we have preserved in this book. The true Hadith from Allah says: "Say, 'I am not a new type of messenger. I do not know what will be done with me or with you. I only follow what is revealed to me, and I am only a clear warner.'" [Surah Al-Ahqaf 46:9] Nowhere in the Quran does it say, "I am an intercessor for the believers."

16 - Chapter: "Your Lord Has Not Abandoned You, Nor Has He Detested You"

Hadith number (4950) from Sahih Bukhari: Narrated by Jundub bin Sufyan: The Prophet Muhammad ﷺ was ill and did not get up for two or three nights. A woman came and said, "O Muhammad, I hope that your devil has left you, as I haven't seen him near you for two or three nights." Then Allah revealed the verses: "By the morning brightness and the night when it covers, Your Lord has not abandoned you, nor has He detested you." [Surah Ad-Duha 93:1-3]

A single person named Jundub reported this, with no other witnesses, and it is transmitted through seven successive narrators. Only Allah knows who among them might have fabricated it. For us Muslims, it is unacceptable to attribute such claims to our noble Prophet and to our religion, especially when there is no solid evidence or basis. It is not acceptable to reason or general morality.

Our minds, if they accept such stories, need correction and repair to prevent us from believing falsehoods just because they are attributed to the Prophet. We should always be skeptical if the narrator wears a robe, has a long beard, or simply because the story is attributed to the Prophet Muhammad ﷺ. We should respect only those who truly deserve respect, and only Allah deserves such respect. Our Prophet is truthful and trustworthy, and the proof of his truthfulness is in the Quran, which remains unchanged and complete. This is explained in detail in my first book.

Except for Allah, His Messenger, and the Quran, which is the ultimate proof, we should be cautious about those who came after, as many have gone astray. We should question those who mislead us, rather than assuming we are still on the right path. We often forget the clear verses in the Quran and only remember what Abu Huraira, Ibn Abbas, Ibn Mas'ud, or Abdullah said.

We Followed the Misguided Without Questioning Where They Lead Us

We have followed those who mislead us without once questioning where they are leading us, and we have abandoned the strong bond of Allah. Look at what has happened to us and how our situation has become!

"Hold fast to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you when you were enemies and He brought your hearts together, so by His favor you became brothers. And you were on the edge of a pit of fire, and He saved you from it. Thus Allah makes clear to you the verses that you may be guided." [Surah Al-Imran 3:103]

This verse applies only to the generation of the Prophet's companions. After that, we all need to reflect and return to the true guidance of Allah, leaving behind the deceptions that led us astray. We should return to the correct path so that we do not become divided again, as we have become enemies today by His wrath.

We must abandon all falsehoods in our hands, as they are all fabrications against Allah and the Prophet to serve the worldly interests of some individuals, not for the benefit of all of us. None of them seek the common good.

"And who is more unjust than one who invents a lie against Allah or says, 'It has been revealed to me,' while nothing has been revealed to him?" [Surah Al-Anam 6:93]

Did they not tell us that all the falsehoods presented in this book are revelations from Allah and have the same value as the Quran? Yet, they abandoned the Quran and followed this new revelation?

"Is one who walks prone on his face more guided or one who walks upright on a straight path?" [Surah Al-Mulk 67:22]

Indeed, Allah is the Truth.

Chapter Thirty-Nine

The Concept of the Grave Punishment in Islam

It is well-established and confirmed that the idea of grave punishment is not an Islamic concept and is not related to the divine message that our Prophet Muhammad, peace be upon him, brought to all people. It is a message from Allah for the entire world.

However, this innovation appeared in Islam after the great turmoil which resulted in the fragmentation and division of Muslims into various sects and groups. One of the largest of these was the Sunni sect, which also divided towards the end of the Abbasid era into the four well-known jurisprudential schools.

The Sunnis were often followers of the ruling authority, and thus, the ruler of the Sunnis held real power on earth, owning everything: people, wealth, prestige, strength, and authority. His rule was absolute; no earthly or heavenly law or constitution could limit him. He did whatever he wished and questioned others about everything, but was never questioned about his own actions. His authority was supported by a second revelation believed by his subjects, such as the following noble Hadiths:

- Hadith (1836) in Sahih Muslim reported by Abu Huraira: The Prophet, peace be upon him, said: "You must listen and obey, whether it is difficult or easy, whether you like it or dislike it, even if your leaders are selfish and do not provide you your due from them."
- Hadith (1843) in Sahih Muslim reported by Abdullah: The Prophet, peace be upon him, said: "After me, there will be favoritism and matters you will dislike." The people asked, "O Messenger of Allah! How should we act when we encounter that?" He replied:

If anyone sees something they dislike in their leader, they should be patient. For anyone who separates from the community by even a handspan and then dies, their death will be one of ignorance (pre-Islamic ways). The lands ruled by the Sunni ruler, who armed himself with a new revelation specifically for his purposes, extended from China and India in the east, through Persia, Iraq, the Levant, and Egypt, covering all of North Africa to the Atlantic in the west, and from Yemen and Oman in the south to the Caspian Sea and the Caucasus Mountains in the north. It was a vast empire divided into provinces governed by appointed officials or governors.

In my research on peaceful Islamic jihad, I demonstrated how the ruler, with the help of his soldiers and the new revelation that came down from the heavens day and night without interruption, expanded this empire to millions. Jihad thus became a permanent aspect of Islam, turning it into a religion of war and combat rather than a religion of peace and submission. To understand this transformation, we need to examine the ruler's interests behind jihad, which became a constant means for conquest to gain the world's treasures under the pretext of spreading Islam and expanding the empire. This expansion aimed to increase the resources from tribute and keep the army occupied in wars outside the empire to prevent them from considering revolts or uprisings against the ruler, especially if they felt that their share of the spoils had decreased. **Translation:**

As you know, ruling a vast empire like the one with its capital in Damascus during the Umayyad era, which later moved to Baghdad in the Abbasid era, was not easy. Communication and transportation relied on trade caravans, military supply caravans with equipment and fighters, and caravans for sending a portion of the spoils, including captives and treasures from wars, along with the tribute money collected from conquered lands. People have always been a mix of good and evil, as God created them from the time of our ancestor Adam. To control this empire, the ruler deemed it necessary to have continuous jihad, as he represented both religious and worldly authority as the successor to the Prophet. He used two main tools to firmly control everyone:

1. **Religion:** He used religion as a tool for both encouragement and intimidation, with the help of religious officials of various ranks and groups.
2. **Force:** He used power and brutality with the sword and public or covert killings to eliminate political enemies one by one.

Additionally, he terrorized external enemies with the might of the imperial army, which continued to conquer the world. This ongoing fighting kept the warriors' combat spirit high, as they became experts in killing and combat, feared by all other armies and the nations they belonged to. At that time, the world had not yet seen advanced agriculture or modern industries. Agriculture still relied on primitive methods, and industry was limited to crafts such as making fabrics, carpets, and bronze or iron tools, including weapons and armor, which depended on personal manual skills.

As you can see, the conditions were not favorable for the emergence of a wealthy class in society. Everyone was part of a single, relatively poor class because they all worked to eat from their direct labor and mostly lived a modest life. Along with this widespread poverty, ignorance was also prevalent. Ignorance was widespread and had contributing factors such as the lack of printing and paper, as people had not yet developed these technologies. The separation of the Quran from the people contributed to the spread of myths and superstitions again.

In the main cities, schools were limited to a specific group of close allies, assistants, and relatives of influential people, especially the Sultan's soldiers, who were heavily relied upon. This was crucial because they held the primary and dangerous weapon: the power of intimidation and encouragement. Through this, the authorities were able to turn the entire nation into subjects who obeyed their leaders, who always held a stick. Those who did not listen and obey verbally were compelled to obey through the authority of the stick. This is a brief summary of the history of the sultans' rule in the Islamic nation.

I started this introduction to help the reader understand the reasons behind this innovation. As you know, every innovation created by rulers has a cause and interest; otherwise, no one would have sought to create it. Innovations do not arise on their own without a reason or a necessary interest. And you know that authoritarian regimes always consider freedoms, especially freedom of opinion and thought, as prohibited for individuals in the nation.

Students could only study within the curriculum set by the ruler's authorities. Most graduates ended up being mere copies of their teachers and were assigned roles as imams, preachers, and speakers in mosques. All media and advertising were controlled by them, and the public was only allowed to know what the ruler and the state's general policy permitted. Keeping people in the dark and maintaining ignorance were essential; there were things the public should never know.

If someone asks me about the truth, justice, and what is written in God's Book, which all aim for the common good, I would also say briefly: Don't you see that this contradicts the interests of a ruler who has chosen the pleasures of this world and denied the afterlife, offering it for free to his obedient subjects? Or have you forgotten the numerous hadiths cited in this book, all saying that whoever says "There is no god but Allah" once in their life will enter paradise, even if they commit adultery, theft, or drink alcohol?

But remember, this applies only to those who obeyed the ruler in this life and endured his oppression and harm. As for those who considered disobeying the ruler, his soldiers invented a new form of intimidation: the punishment of the grave. Why?

The methods of intimidation and encouragement found in the Quran include vivid descriptions of the scenes on Judgment Day, like the wicked burning in the fire of Hell after the reckoning, and the blessed living in eternal paradise. These ideas and images could be applied to a nation whose leaders and rulers are good examples of justice, law, and order, starting with themselves before applying these principles to others, as the Prophet Muhammad said in a hadith:

"If Fatimah, the daughter of Muhammad, were to steal, I would cut off her hand."

His companions were equally sincere, pious, and righteous, and they applied the principles and rules of the Quran just as he did. These principles remained in practice until the great schism, which led people to deviate from the major sin of not associating partners with God, and the major sin of following paths that lead away from His way, as mentioned in Surah Al-An'am (6:153):

"This is My path, which is straight, so follow it. And do not follow other paths, for they will lead you away from His way."

After this schism, Muslims followed divergent paths, leading them away from God's true way. We remain on these misguided paths today, except for the brief period of the just caliph Umar ibn Abdulaziz, who ruled for a year and a half during those long centuries. From the first Umayyad ruler to the last Ottoman sultan, the principles and ideals of the ruler changed. His soldiers understood and implemented what was required within a short period, and even today, they permit what was previously forbidden in the Quran, influenced by the power of gold coins, which proved effective over time with certain people whose desires and lusts

overcame them. Haven't you read in Islamic heritage how these so-called pious and righteous individuals rushed to fulfill requests, using flimsy and laughable excuses to make formerly forbidden things acceptable, because they had become desirable and required? The authorities offered gold coins as incentives for memory. One person says, "I heard the Prophet say: 'Write for Abu Shah,'" and another says, "I heard him say:

He wrote letters to the kings of his time, inviting them to Islam. It was as if the Prophet had once prohibited writing or forbidden it in Islam, but the Quran actually commanded writing, as seen in:

- "If you contract a debt for a specified term, write it down" (Surah Al-Baqarah 2:282).
- "Let not the scribe refuse to write as God has taught him" (Surah Al-Baqarah 2:282).
- "Let a scribe write down fairly among you" (Surah Al-Baqarah 2:282).

But all of this was to cancel a permanent command the Prophet had issued to everyone, which I have proven in this book:

- "Anyone who writes about me other than the Quran, let him erase it" (reported by Abu Sa'id al-Khudri in the two Sahihs).

As I mentioned earlier, people's desires and inclinations shifted towards writing, whether justified or not, leading to the creation of millions of fabricated hadiths falsely attributed to God and the Prophet. They also allowed taking from the Torah and the Bible, claiming that the Prophet had permitted it.

There were always those who encouraged writing and generously paid for these writings because they served a lasting interest of maintaining the sultan's authority. Most of those who could write did so, and we should not be surprised, as this is the nature of people across different races, ethnicities, and religions. However, among their followers, there were many naive and gullible individuals.

An American company conducted a unique experiment on a group of Americans, aiming to include people from various social classes, ages, cultures, and religions. They invited them to a public place and surprised them with a pool covered completely with a tarp.

When the cover was quickly removed, it revealed a thick liquid made of public toilet waste, emitting a foul odor. Before the people could recover from the shock and escape from the unpleasant smell, a small helicopter dropped a million dollars in various banknotes directly onto the pool. Dozens of cameras recorded everyone's reactions to the new situation.

At first, the elderly men and women took out their silk handkerchiefs and covered their noses with their left hands. They began to move around the pool, picking up the banknotes one by one, starting from the closest to the farthest. Since the liquid in the pool was thick and sticky, it wasn't possible to create waves that would move the distant notes closer.

The first five minutes were filled with hesitation and awkwardness, which was broken by a young man who was the first to jump into the liquid. Within less than ten seconds, the second and third person followed. Within fifteen minutes, most of the attendees had entered the pool after throwing away their silk handkerchiefs. Everyone was then in a real race to collect the banknotes, with some diving to retrieve the notes that had sunk. This chaotic and unique competition made the situation even more intense.

I wanted to describe this scene to make a comparison. While these people would return to their homes and could clean themselves with hot baths and strong detergents, since the dirt was only on the surface, the sultan's soldiers who had immersed themselves in the sultan's pool had soiled their souls and consciences from within after betraying God, the Prophet, and themselves. These individuals cannot be cleansed by any amount of Turkish baths or detergents in the world.

After this introduction, let's ask the following question:

Where did Muslims get the idea of the punishment of the grave? If we look at the history of the Jews from the Torah and the Quran, we find that the Israelites had a long experience in Egypt. They entered Egypt

during the Ptolemaic period, with Joseph and his family being brought there, only to fall into captivity and servitude after the Ptolemaic rule ended and the Pharaohs regained control. While in Egypt, the Jews learned many things about governance, administration, and politics from the Egyptians, who had an autocratic system that combined both religious and temporal authority in one person—Pharaoh, considered a god on Earth representing the god of the heavens.

The Israelites were greatly influenced by ancient Egyptian beliefs and adopted many of their customs, traditions, and ideas. The model of Pharaoh's rule, which they admired, was later implemented in their own governance systems when their kings deviated from the truth followed by the first generation. Those who read the Book of Ezekiel in the Old Testament, which Muslims refer to as the Torah, will learn many facts about the autocratic rule after the first generation, such as King David and Solomon, who applied God's law, as described in the Quran.

However, when a later generation that pursued worldly desires took over, they deviated from the original religion and adopted the Pharaoh-like model found in their writings. The first thing they did was to control all sacred texts, placing them under the authority of religious leaders who altered them to serve the new kings' interests. I have shown examples from their current sacred books that clearly demonstrate these distortions, where prophets, messengers, and kings like Solomon and David are depicted as engaging in public drunkenness and adultery, so that later kings would have no issue if they did the same. The early kings, like David and Solomon, were portrayed with stories of their indulgence with women, so that later kings would face no embarrassment if they followed these behaviors. The religious leaders of that time were similar to the religious leaders under Pharaoh or even to the caliphs of the Muslims—people who knew and distorted the truth. I have also mentioned what Jesus (peace be upon him) said to them under the title (Beware of the Teachers of the Law).

"Woe to you, hypocrites! For you shut the kingdom of heaven in people's faces. You neither enter yourselves, nor do you allow those who would enter to go in. Woe to you, for you devour widows' houses and for a pretense make long prayers. Woe to you, hypocrites, for you have neglected the most important matters of the law—justice, mercy, and faithfulness. You blind guides, you strain out a gnat but swallow a camel! Woe to you, hypocrites, for you clean the outside of the cup and the dish, but inside they are full of greed and self-indulgence.

Woe to you, hypocrites, for you are like whitewashed tombs, which look beautiful on the outside but inside are full of dead men's bones and all uncleanness. In the same way, you appear righteous to others, but inside you are full of hypocrisy and wickedness. You snakes, you brood of vipers, how will you escape being condemned to hell?"

(This is from the New Testament - Gospel of Matthew, warning about the teachers of the law, Chapter 23, verses 13-33).

Now, after a large number of people converted to Islam and became loyal soldiers of the caliphs, especially during the Umayyad era, their interests aligned with those of the rulers. With their previous experience and ready-to-use writings, they became true leaders of the new intellectual movement started by the Umayyad caliph, continuing through the Abbasid caliphate and ending with the Ottoman caliphate. Their books, including the laws and traditions related to death and funerals, became the ideal model to follow.

They wasted no time and quickly took control of the Quran, removing it from the public's hands. They started incorporating new texts from Jewish traditions into Islamic teachings, including a hadith they introduced saying, "Narrate from the Children of Israel with no harm in doing so," attributed to the Prophet Muhammad. They altered authentic hadiths to fit the interests of those in power, ensuring that the final result served their goals.

I have provided examples of various forms and types, without going beyond Sahih al-Bukhari and Sahih Muslim. Bukhari's method of organizing hadiths was new, with over 90% of them being repetitions of the same hadiths from Bukhari. However, as I mentioned from the start, Bukhari's work contains contradictions that can serve as a genuine indictment and falsification of the religious leaders of his time. Unfortunately, due to ignorance, people did not pay much attention to his symbolic messages and did not understand his

intentions. Instead, the caliph's followers used these contradictions to their advantage, selecting what suited their needs from these inconsistencies.

This is a brief summary of the situation in every Islamic era when religious authority was embodied in the caliph. The oppressed people were ignored, and religious leaders became enforcers of the caliph's will, just as described by Jesus in the Gospel of Matthew. They used psychological pressure, exploiting people's faith in God by terrifying them with stories of punishment in the graves, as if God and the angels were bloodsuckers, solely interested in torturing people, using iron axes, while the cries of the tortured dead were heard by everything except the people themselves.

Returning to the Egyptians who invented this new form of punishment to control their people, this idea of grave punishment was introduced by Pharaoh and his priests. They originally believed in the afterlife, so the priests created the concept of grave punishment for those who disobeyed Pharaoh's orders, deserving the wrath of the gods who would then torment them in their graves.

Don't you notice that we have inherited everything from the Egyptians related to death, graves, burial rituals, and reading for the deceased? The only thing we couldn't adopt was mummification itself. Other than that, the practices such as holding ceremonies on the third day, then the week, and then the fortieth day were all official rituals performed for the deceased in Egypt. These were stages for preparing and mummifying the body for its final resting place.

By the end of the third day, the embalming process would have removed the internal organs, which were kept in seven small jars, each containing part of the organs. The seventh jar was used to keep the heart. These jars were placed in a special liquid to preserve them. The brain was extracted using special tools through the nasal openings to avoid making holes in the skull. By the end of the forty days, the body would be fully embalmed and wrapped in white linen strips crosswise after being dipped in a solution of egg white to prevent air from entering the body.

As I mentioned, on the fortieth day, the final ceremony for burying the deceased was held, where all of their personal belongings were buried with them because they believed the soul would always return to the body.

I focused on these details because soon we will discuss hadiths, and the reader will understand why I mentioned them. They will find similarities in the sources, even though the Quran contradicts these ideas as they are simply the illusions of Pharaoh's priests who invented them as a new method of intimidation. Thus, the rulers' followers in Islam and across Islamic countries practice rituals like reading for the dead and what we now call "recitation," encouraging people to attend funerals to hear the recitations, which had a significant impact on the attendees. In the evening, when they gather at the home of the deceased, some religious specialists come to continue what was started at the cemetery. They tell stories about the punishment of the deceased in the grave if they did not obey God, the Prophet, and the ruler.

The key point is the last one. To answer the question we posed at the beginning of the research: Why did the rulers' followers prefer stories of grave punishment over the Quranic stories of divine punishment in Hell?

The reason is clear and evident:

The reason is that the punishment from God mentioned in His book is something that will occur after the Day of Judgment on the Day of Resurrection. This day is imagined by each person as being very far off, and the further they perceive it to be, the less fearful they are of that day.

On the other hand, the constant punishment of the grave, when one hears terrifying stories about it from respected scholars who are seen as righteous men and who are believed to be close to God, makes a strong impact. People believe every word they say and understand that they will surely die in a few years. Once they die, the punishment in the grave will start immediately after burial if they have sinned against the ruler, for example, by not paying their due taxes or by hiding war spoils. This is a severe disaster, and they will suffer in the grave throughout their life and will be met by God and angels to be thrown into Hell immediately after the grave.

The elements of fear are present and immediate, unlike the Day of Judgment, which is uncertain and imagined to be far off, possibly millions of years away. Here, everything is visible—the grave, the dirt, the pit—and the illusion is reinforced by stories of torment described in hadiths attributed to the Prophet Muhammad. These are heard from real scholars who are seen in person and cannot be disbelieved, especially when there is no proof from the Quran, which has been kept from them in various ways, as explained in this book.

Hadiths that Contradict the Quran on Death and Punishment in the Grave:

- Hadith (1367) in Sahih Bukhari: Anas bin Malik said that they passed by a funeral and spoke well of it. The Prophet said, "It has been affirmed." Then they passed by another funeral and spoke badly of it. The Prophet said, "It has been affirmed." Omar bin al-Khattab asked, "What has been affirmed?" The Prophet replied, "You spoke well of this one, so paradise has been affirmed for him. You spoke badly of that one, so Hell has been affirmed for him. You are the witnesses of God on Earth."
- Hadith (1377) in Sahih Bukhari: Abu Huraira reported that the Prophet used to pray, "O Allah, I seek refuge with You from the punishment of the grave, from the punishment of Hell, from the trials of life and death, and from the trial of the false messiah."
- Hadith (1370) from Sahih Bukhari: Ibn Omar reported that the Prophet looked at the people of the well and said:

Did you find that what your Lord promised is true? It was said to him, "Are you calling the dead?" He replied, "You cannot hear them any more than they can answer you."

Since Imam Bukhari was not convinced by this and knew it contradicted the Quran, he provided a hadith that contradicts all the previous ones:

- Hadith (1371) in Sahih Bukhari: Aisha reported that the Prophet said, "They now know that what I was saying was true." Allah said, "You cannot make the dead hear" (Quran 35:36), and "The death he dies is the first death" (Quran 44:56), and "The agony of death is the truth" (Quran 50:19).

The dead cannot sense or hear: "You cannot make the dead hear, nor can you make the deaf hear the call" (Quran 27:80).

Allah knows that the center of pain is in the nerve endings which end in the human skin: "As often as their skins are roasted through, We shall change them for fresh skins" (Quran 4:56). This is a description of the disbelievers in Hell; whenever their skin is burned, Allah will replace it with new skin so that the punishment and sensation of pain continue, as pain and sensation cease after the skin is burned. This is a new scientific fact about humans.

Thus, you will find that what the Prophet Muhammad said to the people, based on the truths revealed to him by his Lord in the Quran, is correct. All other statements attributed to the Prophet are false accusations taken from distorted books of the people of the book and are not from the words of Allah in the Quran.

Let's return to the fabricated hadiths attributed to the Prophet Muhammad that have no basis in the Quran:

- Hadith (1374) in Sahih Bukhari, narrated by Anas bin Malik: The Prophet Muhammad ﷺ said, "When a servant is placed in his grave and his companions turn away from him — and he hears the sound of their footsteps — two angels come to him and make him sit up. They ask, 'What did you used to say about this man?' If the deceased was a believer, he will say, 'I testify that he is the servant of Allah and His Messenger.' He will then be told, 'Look at your place in Hell; Allah has replaced it with a place in Paradise.' He will see both. As for the hypocrite and disbeliever, they will be asked, 'What did you used to say about this man?' He will reply, 'I don't know; I used to say what the people said.' They will be told, 'You did not know, nor did you recite.' He will then be struck with hammers of iron, and he will scream a scream that is heard by everyone except the jinn and humans."

Now, let's move to Imam Muslim's book on funerals:

Chapter on the Instruction of the Dead:

- Hadith (916) in Sahih Muslim, narrated by Abu Sa'id al-Khudri: The Prophet Muhammad ﷺ said, "Teach your dead the words 'There is no god but Allah.'"

If the living person has forgotten Allah and worships Satan, how will this instruction benefit them after death? Pharaoh believed at the last moment of his life, just before he died, but his faith was of no benefit to him: "When the drowning overtook him, he said, 'I believe that there is no god except the one the Children of Israel believe in, and I am of the Muslims.' But now? While you had disobeyed before and were of the corrupters? Today We will save you in your body, that you may be a sign for those who come after you. And indeed, many people are heedless of Our signs." (Quran 10:90-92).

Thus, you will always find the Quran as the source of truth, while the hadith often serves as a source of illusions and conjectures. As for the following hadith:

- Hadith (920) in Sahih Muslim, narrated by Umm Salama: The Prophet Muhammad ﷺ said in a long hadith...

Supplication for the Dead:

- "O Allah, forgive Abu Salama, raise his rank, expand his grave, and light it up." What use is it for the dead to have light in the grave if they did not see the light of Allah in the Quran during their lifetime?

On the Subject of the Dead Being Punished by Their Family's Mourning:

- Hadith (927) in Sahih Muslim: Narrated by Ibn Umar from Umar from the Prophet ﷺ: "The dead are punished in their grave due to the mourning for them." Another narration says, "Indeed, the dead are punished by the weeping of the living."

However, even in authentic hadith, there are narrations that contradict what we have heard and refute the idea of punishment for the dead. These narrations affirm what the Quran says:

- Hadith (929) in Sahih Muslim: Narrated by Aisha: When Umar bin Al-Khattab died, she said, "May Allah have mercy on Umar." The Prophet ﷺ did not say, "Allah punishes the believer because of someone's mourning for them," but he did say, "Allah increases the punishment of the disbeliever due to the mourning of their family."

Then, we find that the continuation of the hadith also contradicts everything mentioned at the beginning and aligns with the Quran: Aisha said, "The Quran is sufficient for you: 'No bearer of burdens will bear the burden of another.' This means that no one can be punished by Allah for the actions of others; each person is accountable for their own actions. Therefore, neither their prayers nor their weeping will increase or lessen the punishment."

- Hadith (931) in Sahih Muslim: Narrated by Hisham bin Urwa from his father: When Aisha was informed about Ibn Umar's statement that "the dead are punished due to the mourning of their family," she said, "May Allah have mercy on Abu Abd al-Rahman. He heard something but did not remember it correctly." She then mentioned a funeral procession of a Jewish woman where they were mourning her, and the Prophet ﷺ said, "You are weeping for her, and she is being punished. How can the dead be punished when Allah said that punishment comes only after the Day of Judgment?" Another version of this hadith under number 27 narrates from Aisha: "The Prophet ﷺ passed by a Jewish woman who was being mourned, and he said..." **Translation:**

They cry for her, and she is being punished in her grave. Glory be to Allah, if the hadith were true and aligned with the Quran and Islam, a Muslim who uses reason and logic as a measure to verify the truth of reports would recognize it, as illustrated by the following hadith:

- Hadith (916) in Sahih Muslim: Qais bin Saad and Sahl bin Haneef were in Qadisiyyah. A funeral procession passed by, and they stood up. They were told that it was a person from the earth, implying the deceased was a disbeliever. They said, "The Prophet ﷺ stood up for a funeral procession," and when told it was a Jew, he asked, "Isn't it a soul?"

We found that the reason for fabricating hadiths about the punishment in the grave was to instill fear among people. Because maintaining a police force in the Sultan's empire was extremely costly and the Sultan needed funds for his pleasures, concubines, palaces, and servants, it was essential for the soldiers to create a terrifying internal fear in every Muslim to ensure they would not defy the Sultan's orders. The end justified the means as long as actions were judged by intentions, and the key was not for Muslims to deliberately lie.

The concept of the punishment in the grave, which is not mentioned in the Quran, was seen as a perfect tool for control. They borrowed it from the people of the book, particularly the Israelites. Since death is a daily occurrence in every Muslim city, why not exploit the concept of grave punishment to intimidate and subjugate the people?

They emphasized that one of the main causes of grave punishment is gossip, but what the Sultan feared most was being gossiped about by his subjects. With the rise of gossip, enemies and opposition could form. Thus, it was crucial that people only spoke well of their ruler, as speaking ill of him would make them deserving of the grave punishment.

Religious scholars are aware that the Quran does not contain such trivialities. The Quranic verses affirm that the dead lose their senses and no longer feel pain. Allah emphasizes in relation to Hellfire that those who are punished do not die; if they did, the pain would stop. As we listen to the following verses:

- "Whoever comes to his Lord as a criminal, for him is Hell, wherein he will neither die nor live." (Surah Ta-Ha 20:74)
- "In the Great Fire, where they will neither die nor live." (Surah Al-Ala 87:13)

And they will not be judged to die so that they can be relieved of the punishment, nor will their punishment be lightened. (Surah Fatir 35:36)

Imam Ibn Qayyim Al-Jawziyya has a book called *Ar-Ruh* that discusses the punishment in the grave. In this book, he expresses not knowledge but rather assumptions and conjectures. In the end, he says:

"And Allah knows best." Allah says about conjecture: "And most of them follow nothing but conjecture. Indeed, conjecture avails nothing against the truth." (Surah Yunus 10:36)

I will present some of the main topics Imam Ibn Qayyim Al-Jawziyya addresses in *Ar-Ruh* (published by Dar Al-Kitab Al-Arabi, 1991, Index p. 396):

1. The first issue is whether the dead recognize the living when they visit them.
2. Do the souls of the dead meet and visit each other?
3. Is the soul returned to the deceased in their grave at the time of questioning or not?
4. What is the wisdom behind not mentioning the punishment in the grave in the Quran, despite its obvious need (particularly for the Sultan)?
5. What are the reasons for the punishment of the people in the graves?

When examining these reasons, we find that Allah has promised the Day of Judgment as the time for full reckoning and has not placed it immediately in the grave. The punishment for a person begins immediately after death.

The Sultan's concern is not for the individual's fate but for his own worldly interests. Having obedient worshippers who follow the Sultan's orders is far better than having worshippers who lack fear in their hearts. This necessitates a police force, similar to what is seen in Western countries.

Thus, the Sultan's forces focus on all social and moral issues, including the important matters for which they are rewarded, like focusing on those who neglect their charity (which should be given to the Sultan) and those who speak against the Sultan, using iron pincers on their lips. This is, of course, not allowed.

Some people are punished by having their sides cut off and being fed their own flesh. These are the people who secretly speak ill of the Sultan and his soldiers.

The punishment in the grave involves sins committed by the heart, eyes, ears, mouth, tongue, stomach, private parts, hands, feet, and the whole body. This includes being a complete liar, a backbiter, a false witness, an accuser of the chaste, one who spreads corruption, and one who calls others to innovation. Any action that goes against the way of the Sultan and his soldiers is considered innovation. This also includes speaking about Allah and His Messenger without knowledge, making statements that displeases them, and acting ignorantly.

Those who engage in forbidden actions such as consuming interest, taking bribes, consuming the wealth of orphans, and taking money unjustly are included. Drinkers of alcohol, those who commit immoral acts, thieves, betrayers, deceivers, and those who support these actions are also condemned. It includes those who corrupt the laws of Allah and harm Muslims, and those who rule by laws other than what Allah has revealed (meaning they follow laws that go against the teachings of the Sultan and his soldiers).

From this excerpt, it becomes clear that Allah has changed His previous view in the Quran, stating that the Day of Judgment occurs in the grave, determining each person's fate—either in the gardens of paradise or in the torment of Hell. It might seem exaggerated, but let's listen to the following excerpts from the same source. **(1) Book of the Soul by Ibn Qayyim al-Jawziyya - Page 135.** In the two Sahih collections, it is reported from Abu Ayyub that the Prophet Muhammad, upon hearing a sound after sunset, said, "The Jews are being punished in their graves." Also, from Aisha, she mentioned that an old Jewish woman from Medina claimed that the people in graves are punished. Aisha doubted her and did not believe her. Later, when the Prophet Muhammad came to her, she told him what the old woman said. The Prophet confirmed, "It is true; they are punished, and the punishment is heard by all animals." After this, the Prophet would always seek refuge from the punishment of the grave in his prayers.

There is a question about whether the deceased is punished because of their family's weeping. This is an important and serious matter. According to Sheikh al-Islam Ibn Taymiyya, this issue is debated among early and later scholars. After discussing various opinions, he concluded that a person can be punished in the grave based on others' words or actions.

In the authentic collections, from the narration of Qatada about Anas, it is mentioned that the grave of the deceased is expanded to seventy arms' length and filled with greenery until the Day of Resurrection. For disbelievers and hypocrites, they are asked about what they said about the Prophet. If they respond with ignorance, they are punished with a hammer strike on their head, which causes them to scream, and this scream is heard by all living beings except humans and jinn. In the Sahih collection of Abu Hatim, it is narrated from Abu Huraira that the Prophet Muhammad said: When a person is buried, two angels, named Munkar and Nakir, come to him. They ask him, "What did you say about this man, Muhammad?" If the person is a believer, he will answer, "He is the servant of Allah and His Messenger. I bear witness that there is no god but Allah and that Muhammad is His servant and Messenger." The angels will say, "We knew you would say that." Then, his grave will be expanded to seventy arms' length and illuminated. A spacious area will be prepared for him, like a well-furnished house, and he will rest like a bride. He will be told to sleep peacefully until the Day of Resurrection. If the person is a hypocrite, he will say, "I don't know; I heard people say something and I repeated it." The angels will respond, "We knew you would say that." Then the earth will close in on him, crushing his ribs, and he will be punished until the Day of Resurrection. This indicates that the body is punished in the grave.

From Abu Huraira, the Prophet Muhammad said: When a believer is about to die, angels with white silk will come to him and say, "Come out, good soul, pleased and pleasing to God, to eternal peace and comfort." The soul will leave like the sweetest fragrance, and angels will pass it from one to another until they reach the gate of heaven. They will say, "What a pleasant smell this is coming from the earth." The souls of believers will rejoice more than someone who is excited to see a loved one. They will ask about others, and if the soul is of someone who was suffering in the world, they will be told to rest. If the soul is of a disbeliever, the angels of punishment will come with a foul-smelling spirit and say, "Come out, cursed, to the punishment of Allah." The soul will leave like the most putrid smell, and the angels will pass it to the gate of the earth, where they will say, "What a foul smell this is."

According to Al-Tahawi, narrated from Ibn Masud, the Prophet Muhammad said that a servant of Allah was to be punished with a hundred lashes in his grave. He prayed to Allah until the punishment was reduced to one lash. Despite this, his grave was filled with fire. When asked why he was punished, it was revealed that he prayed without proper purification and did not help someone who was wronged. The fire and greenery in the grave are not the same as the fire and plants of this world. They are from the fire and greenery of the Hereafter, which are much more intense than those of this world. People in this world cannot feel it because Allah protects them from experiencing its full intensity. Even if they were to touch it, they would not feel the heat. It's also noteworthy that two people buried next to each other might experience vastly different conditions—one in a pit of Hell and the other in a garden of Heaven—without affecting each other. Allah's power is greater and more surprising than this.

For a disbeliever, two slabs of fire are placed in the grave, making it burn intensely, like an oven. If Allah chooses to reveal this to some of His servants, He does so selectively. If everyone were to witness it, belief in the unseen and the concept of divine testing would diminish. People would not bury their dead as they do now, and there would be less faith in the Hereafter. The Prophet Muhammad said that if people could hear the torment of the grave, they would ask Allah to make them deaf to it.

In the book on graves by Ibn Abi Dunya, it is mentioned that the Prophet Muhammad saw a man being punished in such a way that his torment was visible and severe. This man, who was not a believer, would be punished until the Day of Judgment.

Ibn al-Qayyim and his teacher were among the most righteous religious scholars of their time. However, they did not grasp the complete truth due to the limitations of their era, which was marked by secrecy and lack of clear information. They lived in a time when the true essence of Islam was not fully accessible, as it had been influenced by later interpretations and additions. They could not fully uncover all the falsehoods of their time.

We conclude this study with a reminder from the Prophet Muhammad's words: "Say, I am not the first of the messengers, and I do not know what will be done with me or with you. I only follow what is revealed to me, and I am only a clear warner." (Surah Al-Ahqaf).

Allah is indeed truthful.

Chapter Forty:

Stoning the Adulterer and Adulteress: Validity in Islam

How the Story Started and Developed

The Origin and Basis of the Story:

According to a hadith (6819) from Sahih al-Bukhari, Ibn Umar reported that the Prophet Muhammad was brought a Jewish man and woman who had committed adultery. He asked them what their book said about their punishment. They replied that their laws prescribed humiliation and flogging. Abdullah ibn Salam suggested that the Prophet bring out the Torah, which was then brought. One of them covered a verse about stoning with his hand and only read the surrounding verses. When Abdullah ibn Salam told him to lift his hand, the verse about stoning was revealed. The Prophet then ordered the stoning of both individuals. Ibn Umar mentioned that they were stoned near the pavement, and he saw the Jewish man trying to shield the woman from the stones being thrown.

Supporting Evidence in the Quran:

When we examine the Quran, we find that it supports the idea that the Jews came to the Prophet for judgments on some of their matters, reinforcing the story mentioned in the hadith.

Key Quranic Verses on the Religion of Allah:

Let's now look at the relevant Quranic verses in Surah Al-Ma'idah. **"They listen to lies and devour what is forbidden. If they come to you, either judge between them or turn away from them. If you turn away, they cannot harm you at all. But if you do judge, judge between them with fairness. Allah**

loves those who are fair. How can they ask you to judge when they have the Torah with them, containing Allah's judgment? Yet, after that, they turn away. They are not true believers." (Surah Al-Ma'idah 42-43)

This passage clearly refers to the People of the Book, instructing them to follow the laws given to them. It does not relate to Islamic law, which was revealed to Prophet Muhammad in the Quran as a new and advanced religion for all people. Islam is intended to be a permanent and evolving guide throughout human history. In contrast, the laws of the Israelites were temporary and required regular updates to match the changing times and advancements of people.

What do we understand from this concept of "temporary laws"?

The laws of the Torah were fixed and specific to their time, as indicated by the verses in Surah Al-Ma'idah that follow. These laws are described to highlight their distinction from the Islamic teachings in the Quran. **"We sent down the Torah, which contains guidance and light. The prophets who submitted to Allah judge according to it for those who follow the Jewish faith, as do the rabbis and scholars who have been entrusted with the Book of Allah and bear witness to it. So, do not fear people but fear Me. Do not trade My verses for a small price. Those who do not judge by what Allah has revealed are disbelievers. We prescribed in it: a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and wounds as retribution. But whoever forgives it, it will be an atonement for him. And those who do not judge by what Allah has revealed are wrongdoers."** (Surah Al-Ma'idah 45-46)

Since wounds cannot always be exactly equivalent, such as when a wound is in a sensitive area like the neck or chest, where it might be less severe than if it had affected a vital nerve or artery, the concept of retribution is not always precise. The justice of Allah allows for retribution without requiring exact equivalence in wounds.

"Retribution" means compensation or equivalent response. For example, in cases of murder, the retribution would be death in return. For injuries, retribution could be financial compensation or physical punishment, such as flogging, depending on the severity of the injury and the circumstances. If someone is injured but not killed, the punishment should not be an exact equivalent like causing a similar injury; instead, it should be fair and consider the circumstances.

Islamic law is universal and adaptable to all times and places. A judge should not strictly apply old laws but should use discretion to ensure justice, considering factors like the age of the offender, the nature of the crime, and the context. The judge must rule fairly, without favoring either side, and should always take into account the time, place, circumstances of the case, and the backgrounds of both the perpetrator and the victim. We should not forget that changing times and places affect people's lives, their material conditions, and their social and cultural needs. In Islamic law, a judge operates between two limits: a maximum and a minimum penalty. For example, in the case of theft, the maximum punishment is cutting off one hand of the thief. The judge might choose to cut off the left hand to allow the thief to keep their right hand for work and earning a living. If the theft happened out of dire need and the thief is trying to find a suitable job, the judge might choose to forgive them.

The judge in Islam has the authority to move between these limits based on their understanding and knowledge, which should be in line with the principles of justice. For instance, if a thief stole due to severe need, the judge may opt for forgiveness and help the thief find employment.

In cases where the injury involves a wealthy person injuring a poor person, the judge might offer the victim two options: one where the attacker compensates with their eye or another where the attacker is imprisoned for a year and pays a large sum of money as compensation for the loss of the victim's eye. The victim should choose freely, without being forced or threatened.

Looking closely at the hadith, we often find that they align with the teachings of the Quran and encourage flexibility rather than rigid adherence to a specific penalty. For example:

In a hadith from Sahih Bukhari (1936), Abu Huraira reports that a man came to the Prophet Muhammad, saying he was doomed because he had sexual relations with his wife while fasting. The Prophet asked if he could free a slave. When the man said no, the Prophet asked if he could fast for two consecutive months. The man said he could not. The Prophet then asked if he could feed sixty poor people. The man said no, but while the Prophet was speaking, a large quantity of dates was brought to him. The Prophet told the man to give the dates in charity, even though the man claimed his family was poorer than anyone else. The Prophet laughed and told the man to give the dates to his own family.

This shows that even when someone has committed a significant offense, they might be relieved through acts of charity and compassion, provided their words are truthful. The Prophet's judgment was based on the sincerity of the person's claims. This is how a judge moves within limits based on the circumstances and details of the case. The judge has the freedom to make decisions, but this freedom comes with the condition that the judge must be completely fair, without favoritism or bias. Rigidity in judgments can lead to injustice.

Countries that update their laws periodically are generally closer to justice compared to those that keep laws unchanged for long periods. For example, if a judge enforces outdated regulations, like those from a thousand years ago, or follows old amendments, it does not necessarily ensure justice in modern times. This shows a lack of understanding of the Quranic principles and the evolving nature of Islamic law.

In the U.S., where I currently live, I observed a case in 1989 where social services provided assistance to an Arab woman who had been divorced by her Arab husband and had three young children. First, they considered her role as a caregiver, which they recognized as essential work. They then rented an appropriate house for the family, ensuring it met their social needs and provided necessary furnishings, including a phone, TV, washing machine, dryer, refrigerator, and a used car for the mother to transport her children to school. They also included a monthly allowance of \$100 for the mother's personal expenses, to maintain her appearance and self-care.

Once they had arranged the family's needs, they pursued the ex-husband to ensure he paid child support. After a fair trial, the court ordered the ex-husband to pay monthly child support and granted him the right to visit his children once a week for a full day. Since the amount ordered was insufficient to fully support the family, the social services covered the difference. I wanted to give this example to show that a nation's level of civilization is measured by the advancement of its laws and regulations, and this cannot be reversed.

If we look at the Islamic laws applied to Muslims today, which are considered outdated, we see that one of the changes made by authorities in the new religion is the modification of the punishment for adultery mentioned in the Quran.

The Quran says:

"We have sent down this Surah and made it obligatory, and have revealed clear verses in it, so that you may take heed. The adulterer and the adulteress—flog each of them with a hundred lashes. Let not pity for them withhold you from obeying Allah, if you believe in Allah and the Last Day. And let a party of the believers witness their punishment. The adulterer does not marry except an adulteress or a polytheist, and the adulteress—none marries her except an adulterer or a polytheist. And that has been forbidden to the believers. Those who accuse chaste women and do not produce four witnesses—flog them with eighty lashes and do not accept their testimony ever after. They are the defiantly disobedient." (Surah An-Nur, 24:2-4)

According to these clear verses in Surah An-Nur, which are unambiguous and straightforward, it is clear that the hadith about stoning adulterers is falsely attributed to Allah and the Prophet. This hadith is taken from the books of the People of the Book and needs proof.

For example:

Hadith (6820) from Sahih Bukhari: Jabir reported that a man from Aslam came to the Prophet and confessed to adultery. The Prophet turned away from him until he had testified four times. Then the Prophet asked him if he was insane, and he said no. The Prophet then asked if he was married, and he said yes.

The Prophet ordered him to be stoned. When the stones began to hit him, he ran away but was caught and stoned until he died. The Prophet then asked if he was insane, and if the Prophet had asked earlier, it might have been better, and he prayed for him.

When was Muhammad?

Hadith (1693) from Sahih Muslim: Ibn Abbas reported that the Prophet Muhammad asked Ma'az ibn Malik if it was true that he had committed adultery with a maid from a certain family. Ma'az confirmed it, so the Prophet asked him to testify four times, and then he ordered Ma'az to be stoned to death. This hadith shows that if a person confessed to adultery and there were four witnesses, the punishment was stoning, which is considered a severe form of execution. However, if the person had not confessed and there were no witnesses, the punishment would have been a hundred lashes, as mentioned in Surah An-Nur.

Hadith (3007) from Sahih Bukhari: In the section about spies, it is reported that the Prophet sent Ali, Zubair, and Miqdad to retrieve a letter from a woman who was carrying it. The letter was from Hatib ibn Abi Balta'a to some polytheists in Mecca, informing them about the Prophet's plans. When questioned, Hatib said he was trying to protect his family in Mecca because he didn't have relatives there. He claimed he did not do this out of disbelief or apostasy. The Prophet believed him and said that Hatib was truthful. When Umar suggested killing Hatib, the Prophet said that Hatib had participated in the Battle of Badr, and Allah might have forgiven those who fought at Badr, so they should not harm him.

This hadith can be found in seven different places in Sahih Bukhari. According to the text of the hadith, the person involved was a spy, as indicated by the chapter heading. The Prophet, guided by divine revelation, sent his soldiers to capture the messenger and the evidence of the crime. The accused was forced to confess and beg for mercy with excuses that were worse than the original offense. The Prophet, who speaks only with divine guidance, declared the accused innocent of the major crime of treason based on the evidence.

In the previous hadith, another man confessed to a crime and was questioned by the Prophet, but there was no evidence against him. Despite this, the Prophet, who speaks with divine authority, ruled that he should be stoned to death.

Can the following Quranic verse apply to these two hadiths?

"Indeed, Allah does not do injustice, even as much as an atom's weight" (Surah An-Nisa, 4:40).

It seems these two hadiths are contradictory and cannot both be from Allah. Can the Prophet Muhammad, who was protected by Allah from making errors and injustices, be accused of such mistakes? Can we say that our Prophet Muhammad is unjust and unable to distinguish between truth and bias?

These two hadiths cannot be from the Prophet. Since they are both in Sahih Bukhari, there must be an author or fabricator behind them. This is a fundamental truth and evidence.

For the Sultan's soldiers to accept these hadiths as true, there must be a strong interest behind them. What is the Sultan's interest in these hadiths?

Before answering this important question, we need to review more authentic hadiths to see how the topic has been made consistent and uncontested according to the logic of the hadith scholars associated with the Sultan's interests.

4 - Hadith (1694) from Sahih Muslim: Abu Sa'id reported that a man from Aslam named Ma'iz bin Malik came to the Prophet Muhammad and confessed to committing a serious sin. The Prophet repeatedly refused to impose the punishment. The man returned to his people, who said they knew nothing about him except that he had committed a sin and believed the only way to absolve him was through punishment. The Prophet then ordered that he be stoned to death. They took him to a place called Baqi' al-Farazd, but they did not bind him or dig a pit for him. They threw stones and fragments at him until he died. The Prophet later addressed the people, criticizing those who stayed behind during battles, and stated that anyone who committed such an act would be punished severely. He neither asked for forgiveness for the man nor cursed him.

Hadith with two witnesses for the first time:

- **Hadith (6827 - 6828) from Sahih Bukhari:** Abu Huraira and Zaid bin Khalid reported that a man came to the Prophet Muhammad and asked him to judge according to the Quran. The man's opponent, who was more knowledgeable, agreed and asked the Prophet to judge. The Prophet then decided that the man's son, who had committed adultery, should be punished with 100 lashes and one year of exile. The Prophet also ruled that the man's wife should be stoned. When the woman confessed, she was stoned as commanded.

Thus, the Sultan's supporters tried in every way to prove that stoning became a practice in Islam, as carried out by the companions after the Prophet.

- **Hadith (6812) from Sahih Bukhari:** Shabi reported that Ali bin Abi Talib stoned a woman on Friday and said he did it according to the tradition of the Prophet. Note that the narrator did not say this was based on the Quran, as the Quran does not mention stoning. The Sultan's supporters were eager to establish stoning as a practice in the Sultan's religion. I will explain the reasons for this shortly.

7 - Hadith (6824) from Sahih Bukhari: Ibn Abbas reported that when Ma'iz bin Malik came to the Prophet Muhammad and confessed, the Prophet asked him if he had only kissed, touched, or looked at someone. Ma'iz said no. The Prophet then asked him directly if he had had sexual intercourse. When Ma'iz confirmed, the Prophet ordered the punishment.

It might be surprising how the Sultan's supporters could fabricate so many hadiths about the Prophet. The truth is, these supporters became experts in this area. Most of these hadiths are based on true narratives, but the supporters would only change or add a word in the text. For example, in Hadith (6824), the end of the hadith was originally "then he was ordered to be flogged." They changed "flogged" to "stoned," turning flogging into stoning. This is not impossible, as seen in many cases where changes were made deliberately.

Now, there's a new type of hadith where the Sultan's supporters decided to make stoning a Quranic command to support their position. There's a hadith about stoning a pregnant woman for adultery if she has been previously married.

Hadith (6830) from Sahih Bukhari: This is a very long hadith spanning four pages in Bukhari's book. It is important to discuss it in full after this introduction because it is one of the most deceptive hadiths fabricated by enemies of Islam through distortion and manipulation. Unfortunately, Muslims accepted it naively. This hadith tries to falsely prove that the Quran is incomplete by claiming that there was a verse about stoning which was removed from the Quran but its ruling remains. The text says: "The elderly man and woman if they commit adultery, stone them both," suggesting that the wording was abrogated but the ruling remains. This contradicts itself because if the wording was removed, the ruling should also be removed. Logic dictates that if Allah wanted the ruling to remain, He would have preserved the text, and if He wanted to remove the ruling, He would have removed the text and its ruling together. This contradicts the concept of abrogation and forgetting explained in an earlier chapter.

Before proving the intentional distortion by the Sultan's supporters, we need to understand the benefit they sought in establishing stoning as an Islamic practice. Why do the Sultan and his supporters insist so strongly on this practice? Why do they not find the existing Quranic laws on adultery sufficient and seek the harshest possible punishments to enforce?

The answer to these questions lies in the new lifestyle chosen by the new Islamic Sultan and his esteemed supporters, who decided to create a paradise for themselves on earth before the paradise in the hereafter.

The eternal paradise chosen by the Sultan and his supporters required a constant supply of maidens with whom they were obsessed. Their primary focus became the enjoyment of virgins and maidens. To avoid any misunderstanding, it's important to remind readers of some hadiths fabricated by the Sultan's supporters on this topic:

In one hadith, it is stated: "By the One who sent me with the truth, you in this world are not more knowledgeable about your spouses and homes than the people of paradise are about theirs. A man from

paradise will enter with seventy-two wives created by Allah and two from the daughters of Adam (i.e., women from earth, who are superior due to their worship). He will enter the first wife's chamber, which is made of ruby, on a bed of gold adorned with pearls. He will have seventy wives dressed in silk and brocade. He will place his hand between her shoulders and see through her clothes and skin. Even when looking at her, he will see through her as though her flesh and skin are transparent. He will never grow tired of her, and she will always remain a virgin. Her virginity will be renewed so that he can always experience her as though she is newly married. Despite this, if he desires, he can visit other wives in paradise. Every time he meets a new wife, she will say, 'By Allah, there is nothing in paradise better or more beloved than you.' This is from the long hadith narrated by Ismail ibn Rafi."

In Sahih Muslim, Abu Musa al-Ash'ari reported that the Prophet ﷺ said: "In paradise, a believer will have a tent made from a single hollow pearl, sixty miles long. The believer will have women inside the tent, and he can visit them, but he will not see them all at once." Bukhari reported this hadith with a length of thirty miles instead of sixty.

In Jami' al-Tirmidhi, Anas reported that the Prophet ﷺ said: "A believer in paradise will be given the strength to enjoy the company of many women." When asked if he could bear this, the Prophet ﷺ replied that he would be given the strength of a hundred men.

In al-Mu'jam al-Tabrani, Abu Huraira reported that he was asked if people would have relations with their spouses in paradise. The Prophet ﷺ said: "A man will have relations with a hundred virgins in one day." When distributed over ten hours, how much would that be?

Abu Huraira also reported that when asked if people would engage in sexual relations in paradise, the Prophet ﷺ replied: "Yes, by the One in Whose Hand is my soul, the act will be renewed and the woman will return as a virgin every time."

In another hadith from al-Mu'jam al-Tabrani, Abu al-Mutawakkil reported from Abu Sa'id al-Khudri that the Prophet ﷺ said: "When people in paradise have relations with their wives, they return as virgins." Abu Umama also reported hearing the Prophet ﷺ say: "The people of paradise will engage in relations with a desire that never wanes and a pleasure that never ends."

These are just a few examples of the numerous hadiths and traditions that the ruler and his followers prefer. They want to make these fabricated hadiths, falsely attributed to the Prophet ﷺ, a model for their own lives and pleasures.

Among the most favored hadiths they created for their example are the following:

The Prophet ﷺ said: "Women were made dear to me."

In authentic reports, it is mentioned that Solomon (peace be upon him) spent one night with ninety women. In both Sahih Bukhari and Sahih Muslim, it is noted that the Prophet ﷺ used to visit his eleven wives in one night, and sometimes he would do this with a single bath. Anas reported that the Prophet ﷺ would visit his wives one after another throughout the day and night without stopping, and people said that he had the strength of thirty men. Thus, their harems were filled with thousands of beautiful maidens from various places—some for companionship, others for dancing, and others for singing and entertainment. They arranged everything according to what they believed were the Prophet's teachings.

In al-Mu'jam al-Tabrani, Ibn Umar reported that the Prophet ﷺ said: "The wives of the people of paradise will sing to their husbands with the most beautiful voices that no one has ever heard."

It is considered desirable in a woman to have four long features: her limbs, height, hair, and neck; and four short features: her hands, feet, tongue, and eyes. She should not waste what is in her husband's home, nor should she leave the house, speak too much, or let her gaze wander. Her complexion should be white, with evenness in her hair, mouth, and the whiteness of her eyes, and the blackness of her eyelashes. Her lips, cheeks, and the inside of her mouth should have a reddish hue, and her skin should have a slight redness with delicate features: her nose, shape, waist, and eyebrows should be fine. Her legs, wrists, and hips should be robust, and her forehead, face, eyes, and chest should be broad. Her mouth, nostrils, and ears should be narrow.

Thus, the ruler and his followers were keen to acquire thousands of beautiful maidens who came from various lands conquered by the ruler's army in the name of jihad and spreading Islam. They plundered the treasures of these lands, enslaved their people, and made the most beautiful of their women and girls into concubines under the name of "what your right hands possess." They built luxurious palaces for them, each maid distinguished by beauty, voice, musical talent, dance, or other cherished qualities. This was not just imagination but was actually practiced by the rulers, who set new records in the number of women.

This new reality in the Muslim community, which has no precedent, is that a specific, small group of influential people hold thousands of young women confined in their palaces, while countless young Muslim men cannot find even one wife. Even when they do find women, they cannot afford the high dowries, which have become expensive due to the increased demand and reduced supply. Under the ruler's regime, women are treated as mere objects necessary for men, and their value as human beings is overlooked. No one considers their feelings or natural needs, and religious scholars have developed new concerns that they didn't have before, leading to disagreements among them about whether a husband is required to have sexual relations with his wife. Some scholars say it is not required, as it is considered a right of the husband that he can fulfill or ignore, much like renting a house.

You can see that these scholars view women as objects rather than human beings with rights. They only discuss the husband's rights and not the wife's. Others say that a husband must have sexual relations with his wife at least once in a lifetime to fulfill the dowry. This shows that the other group of scholars is not much better than the first.

This observation is included to clarify that I am not unfairly targeting anyone when I say that the ruler and his supporters chose to make their earthly pleasure their ultimate goal. The conditions created by the ruler and his followers have encouraged the spread of fornication among both genders, driven by the new circumstances imposed by the ruler and his aides.

The ruler and his soldiers felt a sense of ownership over all the women in their palaces and harem quarters. They didn't want anyone to touch them, not out of affection, but because of a possessive instinct. Just as a property owner doesn't want anyone to share his property without his consent, they felt that they owned these women through marriage and dowries, which had become symbols of buying a wife in the ruler's regime.

This situation led to widespread fornication among both genders due to deprivation, not due to corruption or immorality. The ruler and his soldiers sought extreme punishments, believing they were the cure for the problems they created themselves.

They found their answer in the books of the People of the Book, discovering the punishment of stoning in the Torah. However, Allah never instructed Muslims to implement the laws of Moses. The ruler and his scholars knew this well. Allah explicitly told the Prophet Muhammad and, by extension, all Muslims:

"We have sent down to you the Book in truth, confirming what came before it and safeguarding it. So judge between them by what Allah has revealed, and do not follow their desires, diverging from the truth that has come to you. For every one of you, We have prescribed a law and a method. If Allah had willed, He could have made you a single nation, but [He intended] to test you in what He has given you. So race to [all that is] good. To Allah you will return, and He will inform you concerning that in which you used to differ." (Surah Al-Ma'idah, 48)

The verse is clear, as are the preceding verses from Surah Al-Ma'idah. Allah speaks about the People of the Book specifically, stating that they have their own religion and laws, and Muslims have their own distinct religion and laws. We are not obligated to follow their laws, just as they are not obligated to follow ours if they choose otherwise.

But the ruler's soldiers wanted to impose stoning as a punishment for adultery, thinking it was the most severe form of execution, even more so than death by sword or poison, in their new version of Islamic law. They tried to make it seem like it was based on a Quranic verse, claiming it existed and was later abrogated, but its ruling remained even though it was supposedly removed by God.

I recall visiting a museum in London years ago, where a guide explained the exhibits. We came across a section displaying chastity belts from the Middle Ages, used by European kings and nobles to ensure the fidelity of their concubines and wives, similar to the harem of the ruler we discussed earlier.

Kings and princes would have their many women wear these chastity belts, made from various precious metals depending on the wealth of the prince. The belts typically had locks that could only be opened by the prince himself, preventing anyone else from unlocking them. The belt had a half-circle ring made of the same metal that passed between the woman's thighs and connected at the back with a movable ring. The front was designed to cover the entire female genitalia with a sunburst pattern, made of silver or gold spikes pointing inward, not outward. These spikes did not prevent the woman from relieving herself but did prevent any man from having intercourse with her while she was wearing the belt.

The museum guide mentioned that these belts did not stop women from engaging in sexual activities because women were cunning enough to get a duplicate key. They kept it for themselves to enjoy happy moments with young men around the prince's palace, who flocked around them like flies around a piece of candy in the summer sun.

Thus, chastity belts didn't work for medieval European kings and nobles, just as the stoning verse and its various hadiths imposed by the ruler and his soldiers didn't work. Human nature and desires remained strong. What couldn't be achieved through light, truth, law, and what is permissible would inevitably be pursued under darkness, falsehood, and what is forbidden. This is something the ruler couldn't understand, and the fabricated hadiths serve as a record of their self-created disaster due to their extreme desires and deviation from the truth.

This intense focus on stoning in the hadiths and narratives can be explained by their attempt to attribute a new hadith to a prominent figure in Islam known for his deep understanding of religion—Umar ibn al-Khattab, the second caliph after the Prophet. This hadith exposed their crime of lying and fabrication, as I will demonstrate.

Here's the hadith from Sahih Bukhari:

- Hadith (6830) from Sahih Bukhari

Narrated by Abdul Aziz bin Abdullah, who said that Ibrahim bin Sa'd narrated from Saleh, from Abu al-Shahab, from Ubaidullah bin Abdullah bin Atbah bin Mas'ud, from Ibn Abbas. Ibn Abbas said: I used to read to the emigrants, including Abdul Rahman bin Auf. While I was at his home in Mina, he was with Umar ibn al-Khattab during his last pilgrimage. Abdul Rahman said: Umar came to him and said, "If you saw a man coming to the leader of the believers today and saying: 'O leader of the believers, do you know that so-and-so says if Umar dies, he will pledge allegiance to so-and-so? By Allah, the pledge of Abu Bakr was just a chance event that happened to complete.'" Umar was very angry and said: "By Allah, I will address the people in the evening to warn them about those who want to force their opinions on them." Abdul Rahman advised him: "O leader of the believers, don't do that. The season gathers the common people and the rabble, who might not understand your speech and will misrepresent it. Wait until you reach Medina, which is the city of migration and tradition, where the scholars and respected people will properly understand and contextualize your words." Umar agreed and said: "By Allah, if God wills, I will deliver this speech as soon as I get to Medina."

Ibn Abbas continued: When we arrived in Medina after the pilgrimage, on Friday, we hurried to reach the mosque as the sun declined. I found Sa'id bin Zaid bin Omar bin Nufayl sitting by the corner of the pulpit. I sat beside him, and soon Umar ibn al-Khattab appeared. I told Sa'id bin Zaid: "Umar will say something this evening that he has never said since he became caliph." Sa'id bin Zaid disagreed and asked, "What could he say that he hasn't said before?" Umar took the pulpit, praised Allah, and then said:

"Now, I will say something that I am destined to say, and I don't know if I will have the chance to say it again before my time is up. So, if anyone understands and remembers what I say, they should share it wherever they go. But if someone fears they won't understand it, they shouldn't falsely claim that I said it.

Allah sent Muhammad with the truth and revealed the book to him. Among the revelations was the verse about stoning, which we read, understood, and memorized. This is why the Prophet stoned people, and we did the same after him. I fear that if a long time passes, someone might claim, 'We can't find the verse on stoning in the Book of Allah,' and thus stray from a command that Allah revealed.

Stoning in the Book of Allah is a rightful punishment for those who commit adultery, whether men or women, if the conditions are met, such as evidence, confession, or pregnancy. We also used to read in the Book of Allah that one should not turn away from their forefathers. It would be disbelief to turn away from them.

Also, the Prophet said: 'Do not praise me excessively as Christians did with Jesus son of Mary. Instead, say: I am the servant of Allah and His messenger.'

I have heard that someone among you says: 'If Umar dies, I would pledge allegiance to so-and-so.' Let no one be deceived into thinking that Abu Bakr's pledge was just a random event that happened to be completed. Yes, it was a special situation, but Allah protected it from harm.

No one among you should cut off their necks like Abu Bakr did by pledging allegiance to someone without consulting the Muslims. Both the one who pledged allegiance and the one who was pledged to should not be considered as legitimate. When Allah took the Prophet, the Ansar opposed us and gathered in the Saqifah of Banu Sa'ida. Ali, Zubair, and their supporters were against us, while the emigrants gathered with Abu Bakr. I said to Abu Bakr:"

"We set out to visit our Ansar brothers, and when we got close, we met two good men from them who told us what the people were discussing. They asked, 'Where are you going, O emigrants?' We said, 'We are going to see our Ansar brothers.' They replied, 'It's not necessary to go to them; settle your matters here.'

I insisted that we go, so we continued to the Saqifah of Banu Sa'ida, where we found a man lying down among them. I asked, 'Who is this?' They said, 'This is Saad ibn Ubadah.' I asked what was wrong with him, and they said he was ill.

After we sat down for a while, their speaker stood up and praised Allah as He deserved. Then he said: 'We are the helpers of Allah and the battalion of Islam. You, O emigrants, are a group of your people who have come here. They want to take us out of our original position and take over.'

When he finished speaking, I wanted to talk. I had prepared a speech that I liked and wanted to present it before Abu Bakr, but I was cautious not to upset him. Abu Bakr spoke instead, and he was more knowledgeable and respected than I was. He said everything I had thought of and even better, so I remained silent.

He said: 'You have mentioned only good things about yourselves, and you are deserving of it. This matter should be decided by this group from the Quraysh. They are the most respected and well-placed among the Arabs. I am satisfied with either of these two men, so pledge allegiance to whichever you choose.' He took my hand and Abu Ubaidah ibn al-Jarrah's hand while sitting among us. I didn't dislike what he said, but I preferred not to be in a position of authority over people with Abu Bakr among them. Unless something changes in my mind at the time of death, I would rather not become a leader over a group where Abu Bakr is present.

Then one of the Ansar said: 'I am the best among us and you are the best among you. Should we have a leader from us and one from you, O Quraysh?' The discussion became heated and voices were raised, causing confusion. I said to Abu Bakr, 'Extend your hand.' He did, and I pledged allegiance to him, followed by the emigrants and then the Ansar. We turned to Saad ibn Ubadah, and someone said: 'You have killed Saad ibn Ubadah.' I replied: 'May Allah kill Saad ibn Ubadah.'

Umar said: 'We found no stronger resolution in our situation than pledging allegiance to Abu Bakr. We feared that if we left without an agreement, they might pledge allegiance to someone from among them after us. We would either pledge allegiance to something we did not approve of or oppose them, which would lead to corruption. Whoever pledges allegiance to someone without the consultation of the Muslims, neither he nor the one he pledged to should be followed, lest they be killed.'"

"This hadith we just read is actually a royal statement from the Sultan's palace, written by his political advisor and general affairs consultant. The ink's scent is still fresh, meaning it's new and hasn't been touched by anyone yet. The person who wrote it, I swear, is an expert in classical Arabic language and its vocabulary. Understanding the full text requires consulting old Arabic dictionaries to grasp words like 'أنشِب' (engaged), 'دَفَّتْ دَافَةً مِنْ قَوْمِكُمْ' (a faction from your people), 'يُخْتَزِلُونَا' (reduce us), and 'رَوَّرْتُ مَقَالَه' (I fabricated a speech).

Many Muslims are unaware of this speech's background. For instance, the full hadith we read was supposed to be delivered by Umar ibn al-Khattab on the pulpit during his reign, recounting the events of Abu Bakr's succession and discussing the alleged verse of stoning. Ibn Abbas would have heard it among the audience as the first narrator, memorized it, and then passed it on to others. This chain continues with:

- 'Ubaydullah ibn Abdullah ibn Aqbah ibn Mas'ud, who narrates it to the next generation.
- Ibn Shihab, who narrates it to the following generation.
- Salih, who passes it on through Ibrahim ibn Sa'd.
- Ibrahim ibn Sa'd, who tells it to the next generation.
- Abdul Aziz ibn Abdullah, who narrates it to Imam al-Bukhari, who writes it down as the first official record, whereas it was previously transmitted orally.

I said this is how it's supposed to be according to the text, not necessarily how it actually happened.

Now, to prove that this text is fabricated by the Sultan's men, I challenge anyone who knows Arabic to read or hear this text a hundred times and memorize it exactly as it's written here, while it's supposed that the original narrator only heard it once. This applies to the seventh narrator as well." **Translation:**

"Then no Muslim can claim that Muslims once cared more about preserving the sayings and speeches of the companions than those of the Prophet himself. This is the first truth I want to establish in this strange story.

The second truth is that if we review all of the Prophet's speeches during his lifetime, we will find significant differences in the accounts. At best, narrators remember only a line or two from each speech, especially the main ideas. Often, the narration is done in terms of meaning rather than exact wording, which is considered more important. As humans, we don't find this strange or wrong; it's natural and expected. For example, we might remember certain phrases from our parents and pass them on to our children, though seldom do these sayings reach our grandchildren. However, the Prophet's case was unique because of the strong love people had for him, which matched their attention to preserving his words.

For instance, if we look at the Prophet's famous Farewell Sermon, people remember parts of it as follows:

In Sahih Bukhari (Hadith 1739), narrated by Ibn Abbas: On the day of sacrifice, the Prophet ﷺ addressed the people, asking, 'What day is this?' They replied, 'A sacred day.' He asked, 'What city is this?' They replied, 'A sacred city.' He asked, 'What month is this?' They replied, 'A sacred month.' He said, 'Indeed, your blood, your wealth, and your honor are as sacred as this day, in this city, and in this month.' He repeated this several times, then looked up and said, 'O Allah, have I conveyed the message? O Allah, have I conveyed the message?' Ibn Abbas said, 'By the One in Whose hand is my soul, it was a clear message to his nation. Let those present convey it to those who are absent. Do not turn back after me by striking each other's necks (i.e., becoming disbelievers).'"

In this narration, all the detailed elements, like how the Prophet started the speech, how he praised Allah, and what he said first and then afterwards, are missing. This is normal because narrators can forget details, and only Allah is never forgetful. In this speech, there are two ideas addressing one main concept. The Prophet was actually stopping the use of violence and fighting in spreading Islam, which was permitted by Allah only under specific circumstances, as explained in the research on jihad.

For example, the verses like:

- "There is no compulsion in religion. The right path has become distinct from the wrong path." (Quran 2:256)

These verses were revealed to the Prophet, ending the period of fighting allowed by Allah during his lifetime, which was under direct supervision and guidance from Allah through ongoing revelations.

The second narration is:

- Hadith (1741) from Sahih Bukhari, narrated by Abdul Rahman bin Abu Bakrah:

The Prophet spoke to us on the day of sacrifice, asking, 'Do you know what day this is?' We replied, 'Allah and His Messenger know best.' He paused until we thought he would name it differently. He then said, 'Isn't it the day of sacrifice?' We said, 'Yes.' He asked, 'What month is this?' We replied, 'Allah and His Messenger know best.' He paused again, and we thought he would name it differently. He then said, 'Isn't it Dhul-Hijjah?' We replied, 'Yes.' And so on, until he said:

'Indeed, your blood, your wealth, and your honor are as sacred as this day, in this month, in this city, until the day you meet your Lord. Have I conveyed the message?' We replied, 'Yes.' He said, 'O Allah, bear witness. Let those who are present convey it to those who are absent. Perhaps someone who receives the message will understand it better than the one who heard it.' Then he added, 'Do not turn back after me by becoming disbelievers and striking each other's necks.'

Thus, we see that the second narrator remembered some details and forgot others.

Hadith (1742) from Sahih Bukhari, narrated by Ibn Umar, says:

The Prophet asked, 'Do you know what day this is?' They replied, 'Allah and His Messenger know best.' He then said, 'This is a sacred day. Do you know which city this is?' They replied, 'Allah and His Messenger know best.' He said, 'This is a sacred city. Do you know which month this is?' They replied, 'Allah and His Messenger know best.' He said, 'This is a sacred month. Allah has made your blood, your wealth, and your honor as sacred as this day, this month, and this city.'

These three narrations are quite similar and probably among the most accurate, which is why Bukhari chose them. However, there are many other narrations that differ significantly, like the one found in *Tareekh Ibn Kathir*, Volume 5, page 175, from *Musnad Imam Ahmad bin Hanbal*. In that narration, Abu Umama said he heard the Prophet, while standing on a raised platform and stretching out his legs, speaking loudly to the people:

'Do you hear me?' A man from the crowd asked, 'O Messenger of Allah, what do you advise us?' The Prophet replied, 'Worship your Lord, perform your prayers, fast during your month, and obey if you are commanded. By doing this, you will enter the paradise of your Lord.'

This hadith clearly calls for obedience to the ruler.

These examples are provided only to demonstrate and prove that oral transmission of narration, both spoken and written, over time is subject to human factors like forgetfulness, bias, love, and even lying. People remember things they like or that catch their attention more, and this varies based on personal preferences and biases. Other human factors, like exaggeration, malice, and envy, can also come into play. If someone enters Islam with the intent to harm it, they might lie or fabricate stories. As Muslims, we have accepted all narrations without exception, assuming the sincerity of everyone, including the People of the Book, because they testified with the words of Islam.

We should understand that many important historical events are disputed among Muslims today because they were transmitted orally. For example, we do not know exactly when the Night Journey (Isra) occurred, or if the Isra and Mi'raj (Ascension) happened together or separately. We also don't know if the Prophet died in the 10th or 11th year, or the exact number of years he spent in Mecca after receiving the message—whether it was 10 or 13. We don't know the precise age of the Prophet at his death—whether he was 60, 61, or 63. Similarly, the exact dates of Abu Bakr's death and Umar ibn al-Khattab's caliphate are unclear because these events were passed down through narration, not writing.

The Prophet had prohibited writing down his sayings, so the companions feared writing anything down afterward. Even the Prophet's letters to kings reached us through narration, not writing. Narrations, as I mentioned, are subject to all these factors. Therefore, most authentic narrations about the Prophet were originally short and concise, rarely exceeding two lines. Longer narrations were generally created by the narrators themselves and are contrary to the Quran, as I have previously demonstrated.

After this introduction, let's return to the text we have and read it again. It is now written, and the ink is still fresh, with no one having narrated it to anyone else. It has reached us exactly as the writer composed it, with correct punctuation and formatting. To verify this yourself, you could conduct an experiment with your colleagues: print a copy of the hadith and give it to someone to read carefully three times. Then ask them to orally recount what they remember to another person. Continue this process through several people, with each person recounting what they remember to the next. Finally, compare what the last person wrote with the original printed text. If the final written text matches the original exactly, it confirms the accuracy of the hadith. This would be a rigorous test over 225 years, whereas in our experiment, it is done instantly, reducing the risk of human forgetfulness compared to someone recalling a hadith from their youth and passing it on later in life.

When this hadith is passed down through seven narrators and changes from what the first narrator said, with additions and omissions, it becomes clear that this hadith was written during the era of the sultan, who had political and religious motives behind it.

The political and religious motives behind this hadith are as follows:

Islam, which is based on the Quran, rejected the tribal and pre-Islamic values and standards. The Quran's measure of people's worth is based on piety, as stated in the verse:

"The most honored of you in the sight of Allah is the most righteous of you" (Surah Al-Hujurat, 49:13).

According to this measure, the Prophet chose Abu Bakr as his successor, and by the same measure, the people chose Umar ibn al-Khattab, and then Uthman ibn Affan, and Ali ibn Abi Talib, not based on tribalism as was ingrained in our thinking. However, the new sultan, whether from the Umayyads or Abbasids, who imposed himself on the Muslims, did not use the measure by which the rightly guided caliphs were chosen. It happened that the most pious individuals were from the first generation, the emigrants (Muhajirun), and the Quraysh tribe, which was exploited to reinstate the pre-Islamic tribal measure and made it a condition for leadership to be from the Quraysh. The sultan's supporters backed this idea until the end.

Since, according to pre-Islamic tribalism, there were others more deserving of leadership, such as the Hashemites, including the descendants of Abu Talib and Abbas, this hadith directly attacks Ali ibn Abi Talib. However, it was not done by the Umayyads but rather by someone neutral, not from the Umayyads or the Hashemites, namely Umar ibn al-Khattab, the just and truthful caliph. Convincing people that this hadith came from Umar ibn al-Khattab would make Muslims believe in its authenticity because Umar was known for his honesty and integrity. The creator of this hadith aimed to benefit from this perception. Unfortunately, there was no one among them who could challenge this publicly before the sultan, so they remained silent out of fear of his power and the oppression of his soldiers. The political message begins when it says:

"I heard someone among you say: 'By Allah, if Umar dies, I would pledge allegiance to so-and-so.'"

The name mentioned here, "so-and-so," which is unclear in this statement, becomes clear later in the same speech when it says: "Ali and Zubair opposed us." This implies that Ali is portrayed as opposing the group, which is a serious accusation. Unfortunately, this was not true, but the sultan wanted it to be this way.

Another serious political issue is the statement attributed to Umar in the speech:

"The allegiance to Abu Bakr was a sudden decision and it was completed."

This statement is also attributed to Ali ibn Abi Talib, suggesting that he did not believe Abu Bakr was worthy of the caliphate, even though Ali himself (Ali) considered himself more deserving. This accusation was a grave injustice against Ali ibn Abi Talib, and it was used by the sultan to discredit him falsely. This claim was

spread unfairly and falsely among the people of Sunnah. Ali was innocent of these accusations and had no desire for leadership or authority; it was only sought by others.

Another political issue is the attempt to portray the Ansar as seeking leadership and control over the Muslims. The fifth and serious issue is the endorsement of pre-Islamic values by Abu Bakr, neglecting the principles of the Quran and returning to tribal thinking.

This issue will only be known to this group from the Quraysh tribe, who are considered the most prestigious among the Arabs in terms of lineage and residence. They continue to apply the old tribal standards of lineage and residence. In this context, piety no longer matters. These are the desires of the new ruler, not the true principles of Islam.

The sixth issue is: "We feared that if we parted from the people without an allegiance, they would appoint someone from among themselves after us." This portrays Umar ibn al-Khattab as wanting to keep the leadership within the Quraysh tribe, whether the ruler is from the Umayyads or the Abbasids.

All these matters and standards had been eliminated from the hearts of the Muslims, such as Abu Bakr, Umar, Uthman, and Ali, for whom piety was the core and the measure. These are the serious political issues the ruler wants to embed in people's minds through this fabricated hadith attributed to Umar ibn al-Khattab and the other Muslim believers mentioned in it.

Furthermore, the ruler tries to cast doubt on the Quran by claiming it is missing some verses, such as the alleged verse of stoning: "The male and female adulterers, stone them to death."

The narrator with malicious intentions attempts to make Muslims doubt their religion and the Quran, which Allah has promised to protect. The narrator falsely claims that Umar ibn al-Khattab said: "Stoning is a right in the Book of Allah for those who commit adultery if they are married."

This is an outright falsehood against Islam, which does not contain the practice of stoning, which was only applicable to the People of the Book in the Torah.

Now, having finished studying this important hadith (number 6830) in Sahih Bukhari, I will move on to Sahih Muslim to present:

- Hadith (1795), which has two versions in the collection, with one of them being: Abu Bakr ibn Abi Shaybah narrated to us ... Abdullah ibn Buraidah narrated from his father that Ma'iz ibn Malik al-Aslami came to the Prophet ﷺ and said: "O Messenger of Allah! I have wronged myself and committed adultery, and I want you to purify me." The Prophet ﷺ sent him away. The next day, Ma'iz came back and repeated his confession. The Prophet ﷺ sent him away again. The Prophet ﷺ then asked his people if they knew of any mental deficiency in Ma'iz. They said they only knew him to be sane. When Ma'iz came for the third time, the Prophet ﷺ asked again and received the same response. On the fourth time, he had Ma'iz buried up to his chest and then ordered him to be stoned.

This new narrator corrected some issues from previous narrations, such as directly questioning Ma'iz about his sanity. When Ma'iz said he was sane, the Prophet ﷺ was convinced and had him stoned. The narrator noted the weakness of the direct questioning and instead portrayed it as a matter of persistent confession from the sinner himself.

Furthermore, the narrator added a new, more alarming story:

A woman from Ghamid came and said, "O Messenger of Allah, I have committed adultery, so purify me." The Prophet ﷺ sent her away. The next day, she returned and said, "O Messenger of Allah, why did you send me away? Perhaps you will dismiss me like you did Ma'iz. I swear, I am pregnant." The Prophet ﷺ replied, "Then go until you give birth." After she gave birth, she came back with the baby wrapped in cloth and said, "This is my child." The Prophet ﷺ told her to nurse the baby until it was weaned. When the baby was weaned, she came with the child holding a piece of bread and said, "O Prophet of Allah, the child has been weaned and has eaten food." The Prophet ﷺ gave the baby to a Muslim man and then ordered the woman to be buried up to her chest and stoned. Khalid ibn al-Walid threw a stone that hit her head, causing blood to splatter on Khalid, who then cursed her. The Prophet ﷺ heard this and said, "Hold on, Khalid! By

the One in Whose Hand is my soul, she has repented in a way that, if a tax collector had repented like her, he would have been forgiven." Then the Prophet ﷺ prayed for her and she was buried.

This story is fresh and newly produced. Notice that the narrator included Khalid ibn al-Walid as a witness to the authenticity of his story. May Allah protect us from falsehood and deceivers and from the allies of the devils.

All this insistence from the Sultan's supporters is because they want to establish stoning as a religious practice and tradition in Islam, just as it was among the people of the Book before us. If we look at the New Testament (which Christians call their book today), we find in the Gospel of John, Chapter 8, the following:

The scribes and Pharisees brought a woman caught in adultery and set her in the midst. They said to Jesus, "Teacher, this woman was caught in the act of adultery. Moses, in the Law, commanded us to stone such women. What do you say?" They said this to test Him, that they might have something of which to accuse Him. But Jesus stooped down and wrote on the ground with His finger. As they continued asking Him, He raised Himself up and said to them, "He who is without sin among you, let him throw a stone at her first." And again He stooped down and wrote on the ground. Then those who heard it, being convicted by their conscience, went out one by one, beginning with the oldest, even to the last. And Jesus was left alone, and the woman standing in the midst. When Jesus had raised Himself up and saw no one but the woman, He said to her, "Woman, where are those accusers of yours? Has no one condemned you?" She said, "No one, Lord." And Jesus said to her, "Neither do I condemn you; go and sin no more."

(John 8:3-11)

The practice of stoning is mentioned many times in the Torah because it was a common practice in their religion, which I explained earlier. However, as time progressed and out of mercy for people, God adjusted the heavenly laws. In Islam, the law is based on limits rather than fixed penalties. I have explained this before and will summarize it again: The principle of "an eye for an eye" and "a tooth for a tooth" was a fixed law for the people of the Book, while in Islam, the judge has the discretion to choose between the minimum punishment, such as forgiveness for theft, and the maximum, such as cutting off a hand.

One might ask: Can a thief be granted forgiveness? For example:

Imagine a man who steals out of desperation to feed his starving family. He might steal a chicken, a goat, or a sack of flour. The important thing is that he stole because of an urgent need. If a judge understands the reasons behind this crime, he might decide to forgive the thief and even provide him with support from the public treasury to help him find a new job to support his children. This way, the judge addresses the root cause of the crime and prevents future thefts. On the other hand, if the thief's hand is cut off, it won't solve the problem; it will only create more people who are in need of support.

Islam was a progressive religion when practiced by the Prophet and his companions. However, the early rulers and those who came after them insisted on reverting to the practices of the people of the Book, removing all the advantages of Islamic teachings. As a result, Muslims started following the Torah and the Bible as beliefs while claiming to worship Allah and believe in the message of Muhammad (peace be upon him) only in name, not in practice. This situation, which started in the past, continues today and is worsening.

It is crucial for Islamic thinkers to address this issue and correct the course. This task is challenging and won't be achieved quickly. It requires the efforts of all educated individuals who have avoided confrontation and retreated into obscurity. Meanwhile, millions of misguided Muslims need their ideas and voices to bring about change. Many people claiming to be reformers are emerging, some of whom are sincere and passionate about their faith. However, sincerity and passion alone are not enough to fix a system that has been broken for over fourteen hundred years.

To make real progress, we need correct knowledge and understanding.

The simple rule is that anyone who claims there is a source of Islam other than the Quran is either misguided or misleading. And anyone who accepts and identifies with a specific Islamic sect is either misleading or misled, whether it's from the Sunnah or any other sect.

Some Muslims realize these truths and want to return to the way things were during the time of the Prophet and his companions, both in terms of place and time. But as I mentioned, these groups, although full of enthusiasm and emotion, lack the correct knowledge. They need to understand that time cannot go backwards, the sun will never rise from the west, and the 7th century Hijri will never return.

Time always moves forward, and there is no way to go back. The necessary reform is intellectual and internal, meaning within the mind and way of thinking, not just superficial changes like altering clothing styles, grooming beards while shaving mustaches, or using a miswak (toothbrush) as the sole practice. Such superficial reforms won't make any real difference. The only change that could happen is that companies selling shaving tools might close their shops in Muslim countries and open new ones to sell the latest fashion items for both men and women, based on new trends.

An example of this misconception is Mustafa Kemal Atatürk, the founder of modern Turkey. I once said that the only change Atatürk achieved was replacing the old Turkish attire with modern Western clothing like suits and trousers, instead of the traditional shalwar and fez. I hope no one misunderstands me as being against the correct Islamic hijab.

What I want to say to Muslims who care deeply about their faith is that the concept of hijab can only be fully understood after we revisit our understanding of the Quran and remove all the distortions that have been added to Islam over time. These distortions, wrongly attributed to the Prophet Muhammad for the benefit of rulers and their supporters throughout history, have left us with a religion that has been misrepresented. The rulers have passed away, but they left us with a distorted version of the faith, trapping us in confusion with no clear way out.

And Satan said when the matter was decided: "Indeed, Allah had promised you a promise of truth, and I promised you, but I failed you. I had no authority over you except to call you, and you responded to me. So do not blame me, but blame yourselves. I cannot help you, nor can you help me. Indeed, I deny your association of me with Allah. For the wrongdoers, there will be a painful punishment."

Quran 14:22

Allah Almighty speaks the truth.

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The Religion of the Sultan

... Unfortunately, Muslims have not been able to benefit from all the scientific advancements in the world because they have not managed to free themselves from the devil's influence that confines them, due to the illusions in their minds that they cannot escape. These illusions have persisted for over a thousand years, leading them to believe that useful worldly knowledge equates to religious knowledge and the study of hadith and its chain of transmission. They firmly believe that ignorance of worldly sciences is harmless, as it holds no benefit for a person who should focus solely on the Hereafter. They leave this world to the sultans, their armies, and the rich who pursue it. As for themselves, they seek the pleasures of paradise, moving from one torment to another, like hypnotized beings, unaware of their destination. This is the ideal Muslim left by the sultans to the world today.